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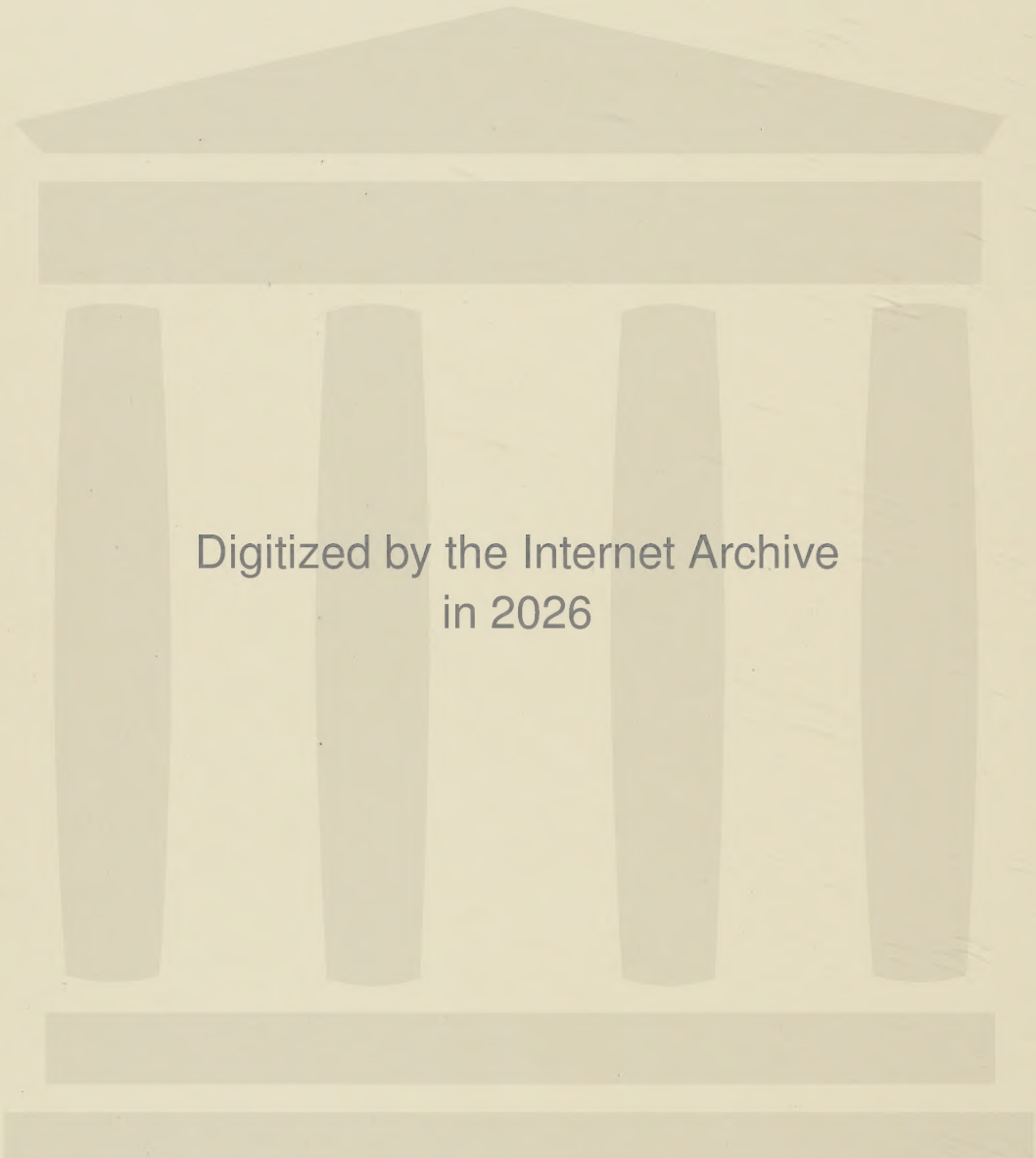
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DEPARTMENT OF COMMERCE AND LABOR

BUREAU OF THE CENSUS

E. DANA DURAND, DIRECTOR

SPECIAL REPORTS

RELIGIOUS BODIES: 1906

U.S. Bureau of the census

PART II

SEPARATE DENOMINATIONS:
HISTORY, DESCRIPTION, AND STATISTICS

(*Reprint December 10, 1910*)

WASHINGTON
GOVERNMENT PRINTING OFFICE
1910

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THIS REPORT IS PUBLISHED IN TWO PARTS, AS FOLLOWS:

PART I—SUMMARY AND GENERAL TABLES.

PART II—SEPARATE DENOMINATIONS:
HISTORY, DESCRIPTION, AND STATISTICS.

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LETTER OF TRANSMITTAL.

DEPARTMENT OF COMMERCE AND LABOR,
BUREAU OF THE CENSUS,
Washington, D. C., May 21, 1910.

SIR:

I have the honor to transmit herewith Part II of a special report on religious bodies. This presents separately the statistics for the several sects or denominations, arranged in alphabetical order and prefaced in each case with a descriptive statement covering the history, doctrine, polity, and work or general activities of the denominations. Part I, previously transmitted, gave a summary of the results and the general tables.

The descriptive statements were prepared, wherever feasible, by competent persons in the denominations, who were appointed by the bureau as special agents for this purpose. The manuscripts received from these persons were edited in the office in order to secure general uniformity of presentation, and the completed statement was submitted to the author, or if that was impracticable, to some other competent authority. In a few instances statements were prepared in the office from such sources as were available.

As explained in the letter transmitting Part I of this report, the statistics herewith compiled and published were obtained partly by correspondence with church officials and organizations and partly by the employment of special agents. This work was conducted under the supervision of Mr. William C. Hunt, chief statistician for population in this bureau; and in connection with the preparation of Part II of the report the services rendered by Dr. Edwin M. Bliss, expert special agent of the Bureau of the Census, merit special recognition.

Very respectfully,

E Dana Durand

Director of the Census.

Hon. CHARLES NAGEL,
Secretary of Commerce and Labor.

SEPARATE DENOMINATIONS:
HISTORY, DESCRIPTION, AND STATISTICS

SEPARATE DENOMINATIONS:

HISTORY, DESCRIPTION, AND STATISTICS.

ADVENTIST BODIES.

GENERAL STATEMENT.

What is known as the "Advent movement" originated with William Miller, who was born at Pittsfield, Mass., February 15, 1782, and died in Low Hampton, N. Y., December 20, 1849. He bore a good reputation as a farmer and citizen, serving under a captain's commission in the war of 1812, and was a diligent student and a great reader, although he had but a common school education. For some years he was an avowed Deist, but, as he said, "found no spiritual rest," until in 1816 he was converted and united with the Baptists. After his conversion, as objections to the authenticity and inspiration of the Scriptures were pressed upon him in the same way that he had formerly pressed them upon others, he determined to devote himself to a careful study of the Bible, laying aside commentaries and using the marginal references and Cruden's Concordance as his only helps. As a result of this study he became satisfied that the Bible is its own interpreter, and arrived at the conviction that it is "a system of revealed truths, so clearly and simply given that the 'wayfaring man, though a fool, need not err therein.'"

At that time very little was heard from pulpit or press respecting the second coming of Christ, the general impression being that it must be preceded by the conversion of the world and the millennium, a long period of universal holiness and peace. As Mr. Miller studied the prophetic portions of the Bible, however, he became convinced that the doctrine of the world's conversion was unscriptural; that not only the parable of the wheat and the tares, as explained by Christ in Matthew xiii, 24–30, 36–43, but many other passages, teach the coexistence of Christianity and anti-Christianity while the gospel age lasts. As the period of a thousand years, during which Satan is bound, mentioned in Revelation xx, and from which the conception of the millennium is derived, lies between the first resurrection (Rev. xx, 4–6), which he understood to include all of the redeemed, and that of "the rest of the dead" (Rev. xx, 5), his conclusion was that the coming of Christ in person, power, and glory must be premillennial. He believed that at this coming there would be a resurrection of all the dead in Christ, who, together with all the redeemed then alive, would be "caught up to meet the Lord in the air;" that the wicked would then be judged, and the present heavens and earth dissolved by fire, to be followed by their regeneration as the inheritance of the redeemed, involving the glorious, immortal, and personal reign of Christ and all His saints.

As to the time when the Advent might be expected, Mr. Miller's conclusion was, in his own words, as follows:

> In examining the prophecies * * * I found that only four universal monarchies are predicted in the Bible to precede the setting up of God's everlasting kingdom; that three of those had passed away—Babylon, Medo-Persia, and Grecia—and that the fourth, Rome, had already passed into its last state. * * * And finding all the signs of the times, and the present condition of the world, to compare harmoniously with the prophetic description of the last days, I was compelled to believe that the world had about reached the limits of the period allotted for its continuance.

Moreover, as a result of his study of prophetic chronology, he believed not only that the Advent was at hand, but that its date might be fixed with some definiteness. Taking the more or less generally accepted view that the "days" of prophecy symbolize years, he was led to the conclusion that the 2,300 days referred to in Daniel viii, 13, 14, the beginning of which he dated from the commandment to restore Jerusalem, given in 457 B. C. (Daniel ix, 25), and the 1,335 days of the same prophet (xii, 12), which he took to constitute the latter part of the 2,300 days, would end coincidently in or about the year 1843. The cleansing of the sanctuary, which was to take place at the close of the 2,300 days (Daniel viii, 14), he understood to mean the cleansing of the earth at the second coming of Christ, which, as a result of his computations, he confidently expected would occur some time between March 21, 1843, and March 21, 1844, the period corresponding to the Jewish year.

The public labors of Mr. Miller, according to the best evidence to be obtained, date from the autumn of 1831, when he accepted an invitation to go to Dresden, N. Y., to speak on the subject of the Lord's return. He gave several addresses, with the result that many persons were "hopefully converted." Other invitations quickly followed, and thus began a work which in a few years, though not without opposition, spread far and wide, ministers and members of various evangelical denominations uniting in the expectation of the speedy, personal, and premillennial coming of Christ. The first general gathering of those inter-

ested in this subject was held in Boston in October, 1840. The call for this gathering simply invited Christians of all denominations to come together to compare views and to confer as to the best means of promulgating this important truth. The Advent movement was further assisted by the appearance of a number of papers, such as the Midnight Cry, the Signs of the Times, and the Trumpet of Alarm, emphasizing these views.

As the time approached when the coming of Christ was expected, there was widespread interest and elaborate preparation. When the period originally indicated by Mr. Miller had passed without bringing the event, there was much disappointment. Later, however, some of the Adventists put forth a theory fixing October 22, 1844, as the date of the Advent. Mr. Miller ultimately accepted this view, and announced that if this prediction too should fail, he would suffer twice as much disappointment as he had experienced before. The passing of this date also without the occurrence of the expected event was a source of great disappointment both to Mr. Miller and to his followers. He did not, however, to the end of his life, change his views with regard to the premillennial character of the Advent itself, or his belief that "the day of the Lord is near, even at the door," although he acknowledged his error in fixing the date.

In its beginning, the Adventist movement was wholly within the existing churches, and there was no attempt to establish a separate denomination. Mr. Miller himself, during the greater part of his work, was a licentiate in the Baptist denomination. In June, 1843, however, the Maine Conference of the Methodist Episcopal Church passed resolutions condemning the movement, and from that time considerable opposition was manifested, which resulted frequently in the Adventists being forced to leave the churches of which they had been members. At the same time, also, there began to be voluntary withdrawals from the churches on the part of the Adventists. This latter movement had its basis, in part, in the interpretation, by some, of the command to "come out of Babylon" (Rev. xviii, 4) as a summons to all true believers to withdraw, not only from the Roman Catholic Church, which Protestants of the day generally understood to be referred to under the name of Babylon, but from the Protestant churches. Mr. Miller and other leaders earnestly deprecated this interpretation, yet it influenced some to leave the old communions.

The Adventists who, for either of the causes mentioned, withdrew from the existing churches generally formed organizations of their own; although in some places they omitted any formal organization, considering either that the time was too short or that organization was sinful. No definite move was made, however, toward the general organization of the adherents of the Adventist doctrines until 1845. In that year, according to an estimate made by Mr. Miller himself, there were Advent congregations in "nearly a thousand places," "numbering * * * some fifty thousand believers." A conference was then called at Albany, N. Y., for the purpose of defining their position. This conference was largely attended, and Mr. Miller himself was present. A declaration of principles was adopted, embodying the views of Mr. Miller respecting the personal and premillennial character of the second advent of Christ, the resurrection of the dead, and the renewal of the earth as the abode of the redeemed, together with cognate points of doctrine. The committee which drew up the declaration of principles also made certain recommendations on the subject of associated action, which were in part as follows:

> We regard any congregation of believers, who habitually assemble for the worship of God and the due observance of the Gospel ordinances, as a church of Christ. * * * To all such we recommend a careful examination of the Scriptures, and the adoption of such principles of association and order as are in accordance therewith, that they may enjoy the advantages of that church relation which Christ has instituted.

The history of the Adventists as a separate religious body distinct from other denominations properly begins with the Albany conference. In course of time various opinions developed in regard to the nature of the Advent and particularly in regard to the future life, ultimately resulting in the formation of a number of independent Adventist bodies, which, however, agree in the belief that the Advent itself is to be personal and premillennial, and is near at hand, and in their recognition of the influence of Mr. Miller and those immediately associated with him. A separate account is given of each of these bodies, in which its particular characteristics are noted.

The Adventist bodies are 7 in number, as follows:

Evangelical Adventists.
Advent Christian Church.
Seventh-day Adventist Denomination.
Church of God (Adventist).
Churches of God (Adventist), Unattached Congregations.
Life and Advent Union.
Churches of God in Christ Jesus.

SUMMARY OF STATISTICS.

A summary of the general statistics for these bodies at the close of the year 1906, as derived from the returns of the individual church organizations of each denomination, is presented in the tables which follow. The Adventist bodies, taken together, have 2,551 church organizations. The total number of communicants, as reported by 2,537 organizations, is 92,735; of these, as shown by the returns for 2,374 organizations, about 37 per cent are males and 63 per cent females.

According to the statistics, these bodies have 1,473 church edifices; a seating capacity for church edifices

of 287,964, as reported by 1,431 organizations; church property to the value of $2,425,209, against which there appears an indebtedness of $167,812; halls, etc., used for worship by 666 organizations; and 60 parsonages valued at $91,040. The number of Sunday schools, as reported by 2,078 organizations, is 2,242, with 14,286 officers and teachers and 69,110 scholars.

The number of ministers connected with the different bodies is 1,152, and there are also 485 licentiates reported by 5 bodies.

The largest body, in respect to the number of both organizations and communicants, is the Seventh-day Adventist Denomination, and the next in size is the Advent Christian Church.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, MINISTERS, AND PLACES OF WORSHIP, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				Total number of ministers.	PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.				Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.		Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Adventist bodies	2,551	2,537	92,735	2,374	32,088	55,221	1,152	1,455	666	1,473	1,431	287,964
Evangelical Adventists	18	18	481	17	183	270	8	16	2	16	16	4,050
Advent Christian Church	550	541	26,799	497	10,187	14,800	528	424	90	428	420	104,339
Seventh-day Adventist Denomination	1,889	1,884	62,211	1,772	20,508	38,415	488	968	539	981	950	169,740
Church of God (Adventist)	10	10	354	10	167	187	20	3	6	3	3	1,200
Churches of God (Adventist), Unattached Congregations	10	10	257	9	72	95	12	2	8	2	2	350
Life and Advent Union	12	12	509	12	229	280	40	6	5	6	6	1,150
Churches of God in Christ Jesus	62	62	2,124	57	742	1,174	56	36	16	37	34	7,135

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Adventist bodies	2,551	1,492	$2,425,209	183	$167,812	60	$91,040	2,078	2,242	14,286	69,110
Evangelical Adventists	18	15	27,050	.....	.....	1	1,200	9	9	57	264
Advent Christian Church	550	428	854,323	57	78,828	44	72,675	362	367	2,876	16,941
Seventh-day Adventist Denomination	1,889	998	1,454,087	121	77,984	14	14,165	1,656	1,813	11,033	50,225
Church of God (Adventist)	10	3	4,000	1	700	.....	.....	9	11	52	326
Churches of God (Adventist), Unattached Congregations	10	3	2,300	.....	.....	.....	.....	5	5	30	200
Life and Advent Union	12	9	29,799	4	10,300	.....	.....	7	7	45	259
Churches of God in Christ Jesus	62	36	53,650	.....	.....	1	3,000	30	30	193	895

EVANGELICAL ADVENTISTS.

HISTORY.

The somewhat loose organization formed at the general conference of Adventists held at Albany, N. Y., in April, 1845,[1] continued for a decade to include practically all the Adventists except the Seventh-day body. In 1855 the discussions in regard to the date of the Advent and the conscious state of the dead, in which Jonathan Cummings had so prominent a part, resulted in the withdrawal of some members and the subsequent organization of the Advent Christian Church.[2] The Adventists who continued their adherence to the original body were for the most part those who believed in the doctrine of the conscious state of the dead and the eternal suffering of the wicked, claiming on these points to be in accord with the personal views of Mr. Miller. They, however, felt the need of closer association, and in 1858 organized at Boston, Mass., the American Millennial Association, partly for the purpose of publishing material in support of their belief, and partly as a basis of fellowship. Some years later the members of this society adopted the term "Evangelical Adventists" as a denominational name, with a view to distinguishing themselves from other bodies with which they differed on doctrinal points.

The American Millennial Association holds an annual meeting for the election of officers and the disposition, according to the constitution, of all money that has been left it by will or that may otherwise come into its possession. From these funds it contributes to the support of the China Inland Mission and of laborers and missions in other fields. Until 1899 it con-

[1] See Adventist bodies, page 12.
[2] See Advent Christian Church, page 16.

tinued the publication of the paper which was started by the Rev. Joshua V. Himes in Boston in 1840 under the title, "Signs of the Times," and which afterwards became a weekly, bearing at different periods the names of "Advent Herald," "Messiah's Herald," and "Herald of the Coming One." So many of the old-time Adventists have died or have, with their children, gone into other evangelical denominations, more frequently the Baptist, that there are now very few Evangelical Adventists, either in the United States or in Canada.

DOCTRINE.

The doctrines accepted by the Evangelical Adventists are mainly embodied in the Albany declaration, which may be briefly summarized as follows:

1. The present heavens and earth are to be dissolved by fire, and new heavens and a new earth are to be created whose dominion is to be given to "the people of the saints of the Most High."

2. There are but two Advents of the Saviour, both of which are personal and visible. The first includes the period of His life from His birth to the Ascension; the second begins with His descent from heaven at the sounding of the last trump.

3. The second coming is indicated to be near at hand, even at the doors; and this truth should be preached to saints that they may rejoice, knowing that their redemption draws nigh; and to sinners that they may be warned to flee from the wrath to come.

4. The condition of salvation is repentance toward God and faith in the Lord Jesus Christ. Those who have repentance and faith will live soberly and righteously and godly in this world, looking for the Lord's appearing.

5. There will be a resurrection of the bodies of all the dead, both of the just and the unjust. Those who are Christ's will be raised at His coming; the rest of the dead, not until a thousand years later.

6. The only millennium taught in the Word of God is the thousand years intervening between the first resurrection and that of the rest of the dead.

7. There is no difference under the gospel dispensation between Jew and Gentile, but God will render to every man according to his deeds. The only restoration of Israel is in the restoration of the saints to the regenerated earth.

8. There is no promise of this world's conversion. The children of the kingdom and of the wicked one will continue together until the end of the world.

9. Departed saints do not enter their inheritance at death, that inheritance being reserved in heaven ready to be revealed at the second coming, when they will be equal to the angels, being the children of God and of the resurrection; but in soul and spirit they enter the paradise of God, to await in rest and comfort the final blessedness of the everlasting kingdom.

The "eternal life" of the Scriptures the Evangelical Adventists believe to be a holy and happy condition of being, and not mere existence, and on this account to be the portion of none but the redeemed. They regard believers in Christ as the only proper subjects of baptism, and immersion as the only true mode. They practice open communion, considering that all true believers are entitled to partake of the Lord's Supper, the rule being: "Let a man examine himself, and so let him eat of that bread and drink of that cup."

POLITY.

In polity the Evangelical Adventists are congregational. Believers in Christ are received into church membership by vote of the church on recommendation of the pastor or of a committee. Candidates for the ministry, after examination by a committee appointed for that purpose, are generally ordained at a conference called at the request of a church. Annual conferences are held, at which it is requested that churches be represented by pastor and delegates. These conferences are for the purpose of promoting fellowship, and have no ecclesiastical authority.

WORK.

The denomination has no general missionary enterprise, and whatever is done along this line is mainly through the American Millennial Association, as already described. A few pastors are engaged in assisting needy churches, but this is chiefly individual and not denominational work. There are a few young people's societies, not exceeding four in number, with a membership of 130.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and by conferences in the tables which follow. As shown by these tables, the denomination has 18 organizations, contained, with the exception of 1 unassociated, in 2 annual conferences. Of these organizations, 13 are in Pennsylvania, 3 in Vermont, and 1 each in Massachusetts and New Jersey.

The total number of communicants reported is 481; of these, as shown by the returns for all but 1 organization, about 40 per cent are males and 60 per cent females. According to the statistics, the denomination has 16 church edifices with a seating capacity of 4,050; church property valued at $27,050, against which there appears no indebtedness; and 1 parsonage valued at $1,200. There are 9 Sunday schools reported, with 57 officers and teachers and 264 scholars.

The number of ministers connected with the denomination is 8.

As compared with the report for 1890, these figures show a decrease of 12 organizations, 666 communicants, and $34,350 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	18	18	481	17	183	270	16	2	16	16	4,050
North Atlantic division	18	18	481	17	183	270	16	2	16	16	4,050
Vermont	3	3	73	2	21	24	3	.....	3	3	700
Massachusetts	1	1	36	1	14	22	1	.....	1	1	300
New Jersey	1	1	36	1	13	23	.....	1	.....	.....	.....
Pennsylvania	13	13	336	13	135	201	12	1	12	12	3,050

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	18	15	$27,050	.....	.....	1	$1,200	9	9	57	264
North Atlantic division	18	15	27,050	.....	.....	1	1,200	9	9	57	264
Vermont	3	3	4,000	.....	.....	.....	.....	3	3	14	94
Massachusetts	1	1	9,000	.....	.....	.....	.....	.....	.....	.....	.....
New Jersey	1	.....	.....	.....	.....	.....	.....	1	1	8	20
Pennsylvania	13	11	14,050	.....	.....	1	1,200	5	5	35	150

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY CONFERENCES: 1906.

CONFERENCE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	18	18	481	17	183	270	16	2	16	16	4,050
Pennsylvania	14	14	372	14	148	224	12	2	12	12	3,050
Province of Quebec and Vermont	[1] 3	3	73	2	21	24	3	.....	3	3	700
Unassociated	1	1	36	1	14	22	1	.....	1	1	300

[1] Includes only church organizations located in Vermont.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY CONFERENCES: 1906.

CONFERENCE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	18	15	$27,050	.....	.....	1	$1,200	9	9	57	264
Pennsylvania	14	11	14,050	.....	.....	1	1,200	6	6	43	170
Province of Quebec and Vermont	[1] 3	3	4,000	.....	.....	.....	.....	3	3	14	94
Unassociated	1	1	9,000	.....	.....	.....	.....	.....	.....	.....	.....

[1] Includes only church organizations located in Vermont.

ADVENT CHRISTIAN CHURCH.

HISTORY.

In 1852 Jonathan Cummings, who had been one of Mr. Miller's associates in the earlier years of the Advent movement, began to teach that there had been a mistake in the earlier calculations which had fixed a time limit for the Advent, and claimed that the 1,335 days of Daniel (xii, 12) would end in 1854, when the resurrection would occur. A large number of Adventists accepted Mr. Cummings' views and, when they found that this attempt to fix another time limit for the Advent was being criticised by their fellows, began to draw apart from the rest of the Adventists. After 1854 they frankly admitted their mistake as to the date of the Advent, and it was hoped that they would rejoin the original body.

By this time, however, a well-marked difference of opinion had developed among Adventists in reference to the immortality of the soul. The followers of Mr. Cummings had for the most part accepted the doctrine that man is by nature wholly mortal and is unconscious in death, and that immortality is not inherent in mankind, but is the gift of God to be bestowed in the resurrection on those only who have been true followers of Christ. The main body of Adventists, on the other hand, accepted, in general, the doctrine of the conscious state of the dead and the eternal suffering of the wicked. Owing largely to this difference, which they considered to be upon a vital point, the followers of Mr. Cummings did not unite in the general conference which met at Boston on June 5, 1855, but held a conference of their own on the same day. From this time the separation between the two bodies was definitely recognized. Those who had separated from the main body organized the Advent Christian Association at Worcester, Mass., November 6, 1861, and have since borne the name "Advent Christian Church" as their denominational designation. This branch of the Adventists now holds simply to the general imminence of Christ's return, but takes the position that "no man knoweth the day nor the hour wherein the Son of Man cometh." They also emphasize that side of their faith which deals with the nature of man.

DOCTRINE.

The Declaration of Principles held by this Church, as unanimously approved by the Advent Christian Association and General Conference of America, in 1900, emphasizes the following points:

1. The Bible is the Word of God, containing a revelation given to man under divine supervision and providence; its historical statements are correct, and it is the only divine standard of faith and practice.

2. As revealed in the Bible, (*a*) there is one God, the Father, Creator of all things; (*b*) Jesus Christ, the only begotten Son of God, came into the world, died for man's sins, was raised for his justification, ascended into heaven as the High Priest and Mediator, and will come again to judge the living and the dead, and reign forever and ever; (*c*) the Holy Spirit, the Comforter, sent from God to convince the world of sin, of righteousness, and of judgment, sanctifies man and seals him unto the day of redemption.

3. Man was created for immortality, but through sin has forfeited his divine birthright, and only through faith in Christ can become partaker of the divine nature and live forever.

4. Death is, to all persons, righteous and wicked, a condition of unconsciousness, to remain unchanged until the resurrection at Christ's second coming, when the righteous will receive everlasting life, while the wicked will be "punished with everlasting destruction," suffering complete extinction of being.

5. Salvation is free to all who in this life and age accept the conditions, all hope of future probation or universal salvation being excluded.

6. Jesus Christ, according to His promise, will, "in like manner" as He went into heaven, come again to this earth to reign forever, and this coming is the hope of the Church, inasmuch as upon it depend the reward of the righteous, the abolition of sin, and the renewal of the earth to become the eternal home of the redeemed.

7. Bible prophecy indicates the approximate time of Christ's return, and the great duty of the hour is the proclamation of this soon-coming redemption.

8. The Church, an institution of divine origin, includes all Christians of whatever name, but the local organization should be independent of outside control, subject to no dictation of priest, bishop, or pope, although recognizing true fellowship and unity of action.

The only ordinances recognized are baptism and the Lord's Supper, immersion being considered the only true baptism. Admission to the church is by vote of the majority, after baptism and profession of faith. The first day of the week, set apart by the early Church in commemoration of the Resurrection, is held to be the proper Christian Sabbath, to be observed as a day of rest and religious worship.

POLITY.

In accordance with the principles outlined, the Advent Christian Church is congregational in church government, each church being absolutely independent in its own management. Local elders (not ordained) and deacons are elected annually, as are the various officials and committees. The elders have charge of the religious services when the church

has no pastor, and the deacons care for the poor and serve as bearers at the communion service, which is usually held each month. Fellowship of churches is expressed in local conferences throughout the United States, while the Advent Christian Association and General Conference of America is made up of delegates from the local conferences and meets biennially. Delegates from churches to local conferences are usually elected by hand vote at the monthly business meeting. Delegates to the Advent Christian Association and General Conference are elected by the local conferences on the basis of 1 delegate to every 300 members, and laymen, including women, are eligible to election. The national body has no ecclesiastical authority, but is a bureau of statistics and a court of appeal to adjust differences between conferences, or between ministerial members and conferences, which it does through four boards of counselors appointed by itself: the Eastern, Midwestern, Southern, and Pacific Coast.

Ordination to the ministry rests with the conferences. It takes place on request of a church, after examination by a committee, vote of the conference, and the appointment of an ordaining committee. The minister becomes a member of the conference which ordained him.

WORK.

The denominational activities of the Advent Christian Church are carried on mainly through the American Advent Mission Society, the Woman's Home and Foreign Missionary Society, and 4 publication societies. The American Advent Mission Society, which does both home and foreign mission work, is incorporated and entirely independent of the general conference. Its officers are elected by delegates from the various churches, and its meetings are held annually. The Woman's Home and Foreign Missionary Society is also independent of the general conference. While doing some work for itself, it also acts as agent in India for the American Advent Mission Society and reports to that body. There is a Western Home Mission Board which does about the same work in the middle West that the American Advent Mission Society does in the East, except that its sphere is confined to home missions.

The report of the work of the American Advent Mission Society and the Woman's Home and Foreign Missionary Society for 1906 shows that 6 workers were employed in the home field, 11 churches were cared for, and contributions amounting to $1,434 were received for the support of the work.

In the foreign field 12 stations were occupied, in addition to some outstations, in China, India, and the Cape Verde Islands. There were 21 American missionaries and 60 native workers; 11 churches with 654 members; 30 schools with 1,723 scholars; and 2 orphanages with about 120 inmates. The total amount contributed for this department of the work during the year was $32,982, and the value of the property on the foreign field is given as $41,500.

Three educational institutions, consisting of a college, an academy, and a Bible training school, are carried on under the auspices of the denomination, besides a Bible correspondence institute connected with Mendota College at Mendota, Ill. The enrollment of these institutions in 1906 was 216, and the value of their property was estimated at $8,800. During the year the denomination contributed $8,404 toward their support.

The young people of the denomination are organized in a Young People's Loyal Workers Society, including, in 1906, 100 branches with an aggregate enrollment of 2,755.

The denomination has 4 publication societies, located in Boston, Mass.; Mendota, Ill.; Oakland, Cal.; and Jacksonville, Fla. They have property valued at $123,438, and issue a number of periodicals.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and by conferences in the tables which follow. As shown by these tables, the denomination has 550 organizations, contained, with the exception of 6 unassociated, in 44 conferences. These organizations are distributed in 36 states; a little more than one-third of the total number are in the North Atlantic division, Massachusetts leading with 42.

The total number of communicants reported is 26,799; of these, as shown by the returns for 497 organizations, about 41 per cent are males and 59 per cent females. According to the statistics, the denomination has 428 church edifices; a seating capacity for church edifices of 104,339, as reported by 420 organizations; church property valued at $854,323, against which there appears an indebtedness of $78,828; halls, etc., used for worship by 90 organizations; and 44 parsonages valued at $72,675. The Sunday schools, as reported by 362 organizations, number 367, with 2,876 officers and teachers and 16,941 scholars.

The number of ministers connected with the denomination is 528 and the number of licentiates is about 150.

As compared with the report for 1890, these figures show a decrease of 30 organizations, but an increase of 983 communicants and $388,718 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	550	541	26,799	497	10,187	14,800	424	90	428	420	104,339
North Atlantic division	208	205	11,234	198	4,207	6,640	176	26	178	173	38,093
Maine	37	37	1,610	37	646	964	28	8	29	28	5,893
New Hampshire	41	40	1,608	38	631	927	33	6	33	32	7,333
Vermont	23	23	1,082	21	431	617	22	----	22	22	4,475
Massachusetts	42	41	3,053	40	1,116	1,764	35	7	35	34	7,987
Rhode Island	8	7	761	7	257	504	7	1	8	7	1,800
Connecticut	22	22	1,645	22	618	1,027	19	3	19	19	4,425
New York	24	24	1,145	24	433	712	23	1	23	22	4,230
Pennsylvania	11	11	330	9	75	125	9	----	9	9	1,950
South Atlantic division	122	121	6,598	105	2,694	3,266	94	16	94	94	28,450
Virginia	12	12	507	12	238	269	10	2	10	10	2,400
West Virginia	36	35	1,476	32	650	715	19	10	19	19	4,975
North Carolina	23	23	1,388	22	646	722	23	----	23	23	9,375
South Carolina	8	7	509	7	228	281	8	----	8	8	2,450
Georgia	14	14	917	11	301	472	11	1	11	11	3,100
Florida	29	29	1,801	21	631	807	23	3	23	23	6,150
North Central division	117	116	5,439	103	1,880	3,038	98	15	100	98	23,196
Ohio	21	20	782	12	221	328	20	----	21	20	5,210
Indiana	10	10	669	9	180	288	7	3	7	7	2,075
Illinois	17	17	1,054	17	402	652	16	1	16	16	3,820
Michigan	14	14	451	14	164	287	9	4	9	9	2,550
Wisconsin	17	17	651	17	237	414	16	1	16	16	2,890
Minnesota	5	5	349	5	142	207	4	----	4	4	816
Iowa	14	14	608	13	211	387	12	2	12	12	2,760
Missouri	9	9	323	7	134	157	6	2	6	6	1,425
Nebraska	6	6	305	5	102	158	5	1	5	5	1,000
Kansas	4	4	247	4	87	160	3	1	4	3	650
South Central division	65	62	2,020	55	792	1,002	29	25	29	29	8,350
Tennessee	11	11	351	11	159	192	8	2	8	8	2,500
Alabama	10	10	413	9	172	229	9	----	9	9	2,600
Mississippi	7	5	189	4	70	84	4	3	4	4	1,100
Louisiana	2	2	34	1	6	8	2	----	2	2	600
Arkansas	3	3	120	3	51	69	1	2	1	1	300
Oklahoma[1]	19	18	502	17	222	266	2	11	2	2	450
Texas	13	13	411	10	112	154	3	7	3	3	800
Western division	38	37	1,508	36	614	854	27	8	27	26	6,250
Idaho	2	2	88	2	48	40	1	----	1	1	300
Colorado	1	1	33	1	14	19	----	1	----	----	----
Washington	9	9	410	8	158	212	7	2	7	7	1,325
Oregon	11	10	302	10	127	175	7	4	7	6	2,275
California	15	15	675	15	267	408	12	1	12	12	2,350

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	550	428	$854,323	57	$78,828	44	$72,675	362	367	2,876	16,941
North Atlantic division	208	181	505,498	35	54,719	22	43,850	168	171	1,522	8,745
Maine	37	30	53,968	5	1,663	2	2,500	32	33	268	1,640
New Hampshire	41	33	79,200	3	7,800	6	11,200	32	32	243	1,180
Vermont	23	22	40,400	6	5,150	3	3,750	18	18	142	767
Massachusetts	42	37	159,900	13	21,021	2	3,000	35	35	371	2,324
Rhode Island	8	8	24,650	.....	.....	2	3,000	7	8	94	571
Connecticut	22	19	80,300	3	5,250	2	9,500	18	18	203	1,180
New York	24	23	57,330	3	13,650	5	10,900	19	20	151	846
Pennsylvania	11	9	9,750	2	185	.....	.....	7	7	50	237
South Atlantic division	122	94	107,365	6	17,060	3	4,000	60	60	378	2,578
Virginia	12	10	5,600	1	250	1	500	9	9	71	400
West Virginia	36	19	14,825	.....	.....	.....	.....	19	19	131	824
North Carolina	23	22	19,950	.....	.....	.....	.....	10	10	45	357
South Carolina	8	8	3,800	.....	.....	.....	.....	5	5	26	271
Georgia	14	12	15,140	1	1,200	.....	.....	6	6	38	252
Florida	29	23	48,050	4	15,610	2	3,500	11	11	67	474
North Central division	117	98	152,135	9	3,749	15	20,125	82	82	639	3,443
Ohio	21	20	26,300	2	303	.....	.....	11	11	76	377
Indiana	10	8	10,610	1	216	2	1,625	6	6	51	360
Illinois	17	16	42,150	3	1,650	3	4,000	14	14	127	767
Michigan	14	9	13,350	.....	.....	1	1,000	4	4	40	135
Wisconsin	17	16	21,025	1	50	2	3,900	13	13	90	474
Minnesota	5	4	8,450	.....	.....	1	3,000	5	5	44	277
Iowa	14	11	15,000	1	330	2	2,700	13	13	95	384
Missouri	9	6	5,600	.....	.....	1	400	7	7	51	285
Nebraska	6	5	5,150	1	1,200	2	2,000	5	5	30	209
Kansas	4	3	4,500	.....	.....	1	1,500	4	4	35	175
South Central division	65	28	16,375	1	50	.....	.....	25	26	126	909
Tennessee	11	7	7,700	.....	.....	.....	.....	6	7	18	148
Alabama	10	8	2,225	1	50	.....	.....	2	2	14	65
Mississippi	7	4	1,250	.....	.....	.....	.....	2	2	8	64
Louisiana	2	2	1,000	.....	.....	.....	.....	1	1	5	30
Arkansas	3	1	250	.....	.....	.....	.....	3	3	9	85
Oklahoma[1]	19	3	1,750	.....	.....	.....	.....	8	8	53	330
Texas	13	3	2,200	.....	.....	.....	.....	3	3	19	187
Western division	38	27	72,950	6	3,250	4	4,700	27	28	211	1,266
Idaho	2	1	1,200	1	100	.....	.....	2	2	9	118
Colorado	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Washington	9	8	15,250	3	332	.....	.....	8	8	60	348
Oregon	11	6	10,800	1	68	1	1,200	5	6	36	225
California	15	12	45,700	1	2,750	3	3,500	12	12	106	575

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY CONFERENCES: 1906.

CONFERENCE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	550	541	26,799	497	10,187	14,800	424	90	428	420	104,339
Catskill	6	6	232	6	97	135	5	1	5	5	750
Central and Southern Indiana	8	8	610	7	166	243	5	3	5	5	1,575
Connecticut	20	20	1,565	20	604	961	17	3	17	17	4,025
Eastern Georgia and South Carolina	11	10	862	10	332	530	10	1	10	10	3,400
Eastern North Carolina	3	3	161	3	60	101	3	.....	3	3	750
Hoosick Valley	13	13	779	13	265	514	12	1	12	12	2,440
International	8	8	392	8	180	212	8	.....	8	8	1,525
Iowa-Missouri	13	13	615	13	225	390	12	1	12	12	2,610
Maine	38	38	1,640	38	658	982	29	8	30	29	5,997
Massachusetts	40	39	2,961	38	1,077	1,711	34	6	34	33	7,837
Michigan	5	5	144	5	58	86	4	.....	4	4	1,100
Minnesota	5	5	349	5	142	207	4	.....	4	4	816
Mississippi	3	3	118	2	38	45	3	.....	3	3	900
Missouri-Kansas	9	9	407	7	153	222	6	2	7	6	1,425
Nebraska	7	7	338	6	116	177	5	2	5	5	1,000
New Hampshire	40	39	1,578	37	619	909	32	6	32	31	7,229
New York	9	9	409	9	160	249	9	.....	9	8	1,700
New York and Pennsylvania	4	4	109	4	41	68	2	.....	2	2	350
North Alabama	13	13	476	12	203	261	11	.....	11	11	3,150
North Texas	5	5	212	2	36	31	.....	5	.....	.....	.....
Northeastern Michigan	5	5	130	5	46	84	4	1	4	4	1,150
Northern California	8	8	379	8	144	235	7	1	7	7	1,300
Northern Carolina (Piedmont)	21	21	1,256	20	601	635	21	.....	21	21	8,725
Northern Illinois	9	9	681	9	272	409	8	1	8	8	1,695
Northern Indiana and Southern Michigan	6	6	236	6	74	162	3	3	3	3	800
Northern Iowa	4	4	139	3	43	86	3	1	3	3	800
Northwestern Pennsylvania	7	7	221	5	34	57	7	.....	7	7	1,600
Ohio	20	19	724	12	221	328	19	.....	20	19	4,960
Oklahoma	19	18	502	17	222	266	2	11	2	2	450
Ontario and Northeastern New York	[1] 2	2	82	2	31	51	2	.....	2	2	390
Rhode Island and Eastern Connecticut	11	10	866	10	283	583	10	1	11	10	2,300
South Georgia and Florida	38	38	2,313	27	803	1,003	30	3	30	30	8,000
Southern California	6	6	276	6	115	161	5	.....	5	5	1,050
Southern Illinois	9	9	390	9	141	249	8	1	8	8	2,125
Vermont	9	9	359	7	136	189	8	.....	8	8	1,850
Virginia	11	11	487	11	226	261	9	2	9	9	2,150
West Tennessee	5	5	184	5	78	106	4	1	4	4	1,100
West Tennessee, North Mississippi, and East Arkansas	12	10	338	10	155	183	6	6	6	6	1,800
West Texas	9	9	213	9	82	131	4	2	4	4	1,000
West Virginia	37	37	1,534	32	650	715	20	10	20	20	5,225
Western Oregon	6	6	108	6	49	59	4	2	4	4	1,800
Western Washington and British Columbia	[2] 4	4	284	4	118	166	3	1	3	3	625
Willamette Valley	9	8	280	8	118	162	6	3	6	5	1,025
Wisconsin	17	17	651	17	237	414	16	1	16	16	2,890
Unassociated	6	6	209	4	78	71	4	.....	4	4	950

[1] Includes only church organizations located in New York.

[2] Includes only church organizations located in Washington.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY CONFERENCES: 1906.

CONFERENCE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	550	428	$854,323	57	$78,828	44	$72,675	362	367	2,876	16,941
Catskill	6	5	8,100					4	4	25	124
Central and Southern Indiana	8	6	8,310	1	216	1	225	5	5	42	320
Connecticut	20	17	76,500	3	5,250	2	9,500	16	16	182	1,120
Eastern Georgia and South Carolina	11	11	7,390					7	7	41	368
Eastern North Carolina	3	3	900								
Hoosick Valley	13	13	34,350	2	11,000	4	9,350	9	10	89	453
International	8	8	11,400	3	600	1	400	6	6	53	317
Iowa-Missouri	13	11	14,200	1	330	1	1,200	12	12	92	394
Maine	38	31	55,468	5	1,663	2	2,500	33	34	274	1,665
Massachusetts	40	35	159,250	13	21,021	2	3,000	33	33	355	2,264
Michigan	5	4	6,800					1	1	8	25
Minnesota	5	4	8,450			1	3,000	5	5	44	277
Mississippi	3	3	950								
Missouri-Kansas	9	6	6,600			2	1,900	7	7	58	295
Nebraska	7	5	5,150	1	1,200	2	2,000	5	5	30	209
New Hampshire	40	32	77,700	3	7,800	6	11,200	31	31	237	1,155
New York	9	9	26,600	2	6,650	2	2,400	9	9	70	426
New York and Pennsylvania	4	2	2,350	1	150			3	3	25	97
North Alabama	13	10	3,575	1	50			2	2	14	65
North Texas	5							1	1	7	60
Northeastern Michigan	5	4	3,550								
Northern California	8	7	20,800			2	2,000	6	6	52	315
Northern Carolina (Piedmont)	21	20	19,350					10	10	45	357
Northern Illinois	9	8	30,000	2	1,400	2	2,800	8	8	86	512
Northern Indiana and Southern Michigan	6	3	5,300			2	2,400	4	4	41	150
Northern Iowa	4	3	4,300			1	1,500	4	4	26	115
Northwestern Pennsylvania	7	7	7,400	1	35			4	4	25	140
Ohio	20	19	25,900	2	303			10	10	73	325
Oklahoma	19	3	1,750					8	8	53	330
Ontario and Northeastern New York	[1] 2	2	3,030			1	2,500	2	2	15	66
Rhode Island and Eastern Connecticut	11	11	28,650			2	3,000	10	11	118	646
South Georgia and Florida	38	30	59,200	5	16,810	2	3,500	15	15	90	629
Southern California	6	5	24,900	1	2,750	1	1,500	5	5	48	240
Southern Illinois	9	8	12,150	1	250	1	1,200	7	7	46	295
Vermont	9	8	13,200	2	550			7	7	46	242
Virginia	11	9	5,250	1	250	1	500	9	9	71	400
West Tennessee	5	3	1,150					3	4	9	80
West Tennessee, North Mississippi, and East Arkansas	12	6	6,200					8	8	26	217
West Texas	9	4	2,500					2	2	12	127
West Virginia	37	20	15,225					20	20	134	876
Western Oregon	6	3	2,800					2	2	11	60
Western Washington and British Columbia	[2] 4	4	11,250	2	300			4	4	40	233
Willamette Valley	9	6	11,000	2	100	1	1,200	6	7	41	255
Wisconsin	17	16	21,025	1	50	2	3,900	13	13	90	474
Unassociated	6	4	4,400	1	100			6	6	32	223

[1] Includes only church organizations located in New York.

[2] Includes only church organizations located in Washington.

SEVENTH-DAY ADVENTIST DENOMINATION.

HISTORY.

The movement which resulted in the formation of the denomination now known as the Seventh-day Adventists started in 1845. A single congregation in Washington, N. H., had indeed been converted to the observance of the seventh day, during the latter part of 1844, or the early part of 1845, by one of its members who had been a Seventh-day Baptist, but it does not appear to have had any connection with the wider movement.

As noted in the general statement for Adventist bodies, the leaders in the Advent movement, including William Miller, Josiah Litch, and Joshua V. Himes, looked for the coming of Christ in 1843 or 1844, basing this hope on the calculation that the 2,300 days (or years) referred to in Daniel viii, 13, 14, would expire about that time. "Then," said an angel to Daniel, "shall the sanctuary be cleansed." This cleansing of the sanctuary they understood to mean the cleansing of the earth at the coming of Christ.

After the passing of this period many believers in the doctrine gave up the hope of Christ's early Advent, and others set new times. Some, however, reviewing the facts of history and prophecy, were confirmed in the belief that no mistake had been made in the fixing of the date of the fulfillment of the 2,300 days, and were convinced also that the Advent movement, rising spontaneously in many lands, was of God. As they further investigated the subject, it seemed to some that, while there had been no mistake in regard to the

time, there had been error in interpreting the character of the event; that the sanctuary to be cleansed was not this earth, but the sanctuary in heaven, where Christ ministered as high priest; and that this work of cleansing, according to the Levitical type, was the final work of atonement, the beginning of the preliminary judgment in heaven which is to precede the coming of Christ, as described in the judgment scene of Daniel vii, 9, 10, which shows an "investigative judgment" in progress in heaven, while events are still taking place on earth.

Further study of the subject of the "sanctuary" convinced them that the standard of this investigative judgment was to be the law of God as expressed in the ten commandments which formed the code that was placed in the ark of the covenant in the earthly sanctuary, a type of the heavenly sanctuary. The fourth precept of this law commanded the observance of the seventh day of the week as the Sabbath, and they found nothing in Scripture commanding or authorizing the change of the Sabbath from the seventh to the first day.

The passage in Revelation xiv, 6–14, particularly that portion beginning with the phrase "the hour of His judgment is come," they interpreted as a representation of the final work of the gospel; and understood that, with the coming of this "judgment" (in 1844, as they believed), a movement was imperative to carry to every nation and tongue a warning against following tradition, and a call to men to follow the commandments of God and the faith of Jesus. They further believed that when this final message had been carried to all the world, Christ would come to reap the harvest of the earth.

As a result of these convictions, a few persons in New England, formerly First-day Adventists, began in 1845 and 1846 to observe the seventh day of the week, and to preach the doctrines which now constitute the distinctive tenets of the Seventh-day Adventists. Among those prominently connected with the movement were three persons—Joseph Bates, James White, and Mrs. Ellen G. White, "the last named looked upon in the early history as possessing the gift of prophecy, and regarded still as receiving messages of instruction for the church from time to time by the direct inspiration of the Holy Spirit." In 1849 they began the publication of a paper at Middletown, Conn. Later they established their headquarters at Rochester, N. Y., but in 1855 transferred them to Battle Creek, Mich., and in 1903 to Washington, D. C. At a conference held in Battle Creek in October, 1860, the name "Seventh-day Adventist Denomination" was for the first time formally adopted as the official designation of the denomination, and three years later a general conference was organized at that place, under that name.

The membership at the time of this organization (1863) included approximately 3,500 persons, located principally in the eastern and central parts of the United States and gathered into 125 churches, with 30 ministers and 6 local or state conferences. In 1873 the membership had risen to 5,875; in 1883, to 17,436; in 1893, to 37,404; in 1903, to 77,554; and at the close of 1906 there were 91,531 members, 2,416 churches, 1,101 ministers, and 102 organized conferences. These figures represent the strength of the denomination throughout the world, including a membership of 62,211 in the United States.

DOCTRINE.

Seventh-day Adventists have no formal or written creed, but take the Bible as their rule of faith and practice. The following is a summary of the chief points of their belief, upon which there is entire unanimity throughout the denomination:

The law of God is the divine standard of righteousness, binding upon all men. Christ, taking upon Himself the nature of the seed of Abraham, lived as an example, died as a sacrifice, was raised for justification, and is now the only mediator for man in the heavenly sanctuary, where, through the merits of "His shed blood," He ministers pardon and forgiveness of sins to all who come to God through Him. The seventh day of the week, including from sunset on Friday to sunset on Saturday, is the Sabbath established by God's law and should be observed as such. Immersion is the only proper form of baptism. Man is not by nature immortal, but receives eternal life only by faith in Christ. The state to which man is reduced at death is one of unconsciousness. The investigative judgment now in progress in heaven decides the eternal destiny of all men. The personal, visible coming of Christ is near at hand, and is to precede the millennium; at this coming the living righteous will be translated, and the righteous dead will arise and be taken to heaven, where they will remain until the end of the millennium. During the millennium the punishment of the wicked will be determined, and at its close Christ with His people will return to the earth, the resurrection of the wicked will occur, and Satan, the originator of all sin, will, together with his followers, meet final destruction. The earth will then be made the fit abode of the people of God throughout the ages, where the righteous shall dwell forever, and sin will never again mar the universe of God.

The Seventh-day Adventists make the use of intoxicants or tobacco in any form a cause for exclusion from church fellowship. They advocate the complete separation of church and state, and oppose all religious legislation. They are strongly opposed to the so-called "higher criticism." The invitation to the sacrament of the Lord's Supper is general to all Christians, the

decision as to participation resting with the individual. The service of washing one another's feet, as described in John xiii, is observed at the quarterly meetings, the men and women meeting separately for this purpose, previous to the celebration of the Lord's Supper, during which they meet together.

With regard to the time of the Advent, they have never set a definite date, believing that it is near, but that the day and hour have not been revealed.

POLITY.

The local church is congregational in its government, although under the general supervision of the conference of which it is a member. One or more elders are elected annually to care for the spiritual interests of the church, conduct services, and, in case of need, administer the sacraments. One or more deacons and deaconesses are also elected annually to care for the financial and administrative work. In the case of large congregations, particularly in cities, ordained ministers are sometimes appointed as pastors, but usually they act as itinerant evangelists, having supervision of a number of local churches, and directing their chief effort to missionary work in the development of new fields.

All the churches in a state form a state conference, to which they elect delegates in the ratio of 1 to every 15 members. The state conference meets annually and has general supervision of the churches and their work, though it exercises no authority over the local church, except as particular questions are submitted to it for decision. In some large states there are two or more of these conferences, and as a matter of convenience the term "local conference" is coming into use. The state conferences are united into groups of five or six, to form union conferences, which hold sessions biennially, and to which delegates are elected by the state conferences on the basis of 1 for every 200 church members. The union conferences throughout the world are united in the general conference, which holds sessions quadrennially, and is composed of delegates from the union conferences in the ratio of 1 to every 1,000 church members.

Each conference has an executive committee for the conduct of its business along the lines of the different departments of the church's work. The presidents of the state conferences and chairmen of state departments are ex officio members of the executive committees of their union conferences, and the presidents of the union conferences, together with the chairmen of union departments, constitute the executive committee of the general conference. Membership in the conferences or the ministry is open to both sexes, although there are very few female ministers.

Applicants for church membership, not already members of a church, appear before the elders of the local church for examination. If approved, they are recommended for baptism at some public service, usually when the ordained minister in general charge can be present, though this is not essential. After baptism, either at the same or a subsequent service, they are presented to the church by the elders, and received by vote of the members present.

Applicants for ordination to the ministry are licensed to preach, for a limited term, by a conference, either state, union, or general. At the expiration of that term, on approval by the conference, they are recommended for ordination, and are ordained under supervision of the conference, by ministers selected for that service. This ordination is for life, but ministers are expected to renew their papers at each meeting of the conference which ordained them.

Local church expenses are met by special contributions, and collections are made five times in the year for the different departments of denominational work. An effort is also being made to collect a sum amounting to 10 cents per week per member for foreign mission work. The expenses of the ministry are met by the tithing system, each church member being expected to contribute a tenth of his income. The tithes are paid through a deacon to the treasurer of the state conference, who pays the salaries of the state conference ministers, and remits one-tenth to the treasurer of the union conference. Of this amount, the latter treasurer appropriates nine-tenths for the expenses of union conference ministers, and remits one-tenth to the treasurer of the general conference. Any surplus in the treasury of a state or union conference is voted to the treasurer of the general conference for the foreign missionary work of the denomination. Associations for the holding of property belonging to the denomination have been formed in nearly every country in which work is carried on. The jurisdiction of these associations is generally coextensive with that of a conference, state, or union, and their officers are usually the officers of the conference, while their membership is ordinarily constituted of the delegates to the sessions of the conference. The associations connected with state conferences usually hold in trust all the property for the local churches, while associations formed for union conferences hold property of a more general character.

WORK.

Instead of independent societies charged with carrying on the different lines of work, the denomination has departments represented in each conference and in the local church. The departments upon which the denomination has placed special emphasis, all of them being distinctly missionary in purpose and character, are foreign missions, the Sabbath school, young people's missionary volunteer, publication, medical, and educational, although other departments are not

neglected. The general missionary work was formerly under the care of the general conference, but as it developed in extent, and it became apparent that it was difficult for the executive committee of the conference to carry on the whole work, each state or union conference was charged with the distinctively missionary work within its own borders. Since 1901, when this change went into effect, the general conference has acted only in an advisory way in fields where union and local organizations have been effected, but retains as its special province the direct supervision of missionary operations in unorganized territory, mainly in heathen lands.

The general home missionary work of the denomination includes not only the care of needy churches, but general colportage and other lines of evangelistic effort. During 1906 there were employed in this department 1,197 agents; the number of individual churches aided was 78, and the total expenditure was given as $161,099.

In 1874 the Seventh-day Adventists sent their first missionary from the United States to a foreign country. At the close of 1906, organized work was being carried on outside the United States at 126 mission stations in 45 countries, and the working force consisted of 284 American missionaries and 1,108 native helpers. These mission stations were distributed as follows: Europe, including Iceland, 30; Africa, including British West Africa, Nyassaland, German East Africa, Rhodesia, and Basutoland, 26; Australasia and the Pacific islands, 21; China (the provinces of Honan, Hunan, and Amoy), 11; Canada, Alaska, and Mexico, 10; South America, 8; India, including Burma, 8; West Indies, 8; and Japan and Korea, 4. Connected with these missions were 666 churches with 27,199 members; 17 schools with 749 scholars; 18 sanitariums with 4,964 patients; and 1 orphanage with 40 inmates. The total value of property in foreign lands, including church edifices, amounted to $953,859. The gain in membership outside the United States during the decade ending with 1906 was 292.3 per cent.

In 1872 the first denominational missionary training school was opened in Battle Creek, Mich. At the close of 1906 there was in existence a graded system of education, requiring sixteen years' work for completion, and including, in all countries, 12 colleges, 23 academies, 23 intermediate schools, and 434 church schools, with a total of 856 teachers and 11,907 pupils. Of these schools, 41 colleges, academies, and intermediate schools, with 3,374 pupils, and the 434 church schools with 7,784 pupils, were in the United States. The educational institutions are self-supporting, but an amount estimated at $20,000 was contributed during 1906 for special purposes in connection with their establishment and maintenance. The value of the school property in the United States amounted to $929,433, and in foreign lands to $241,482, making a total of $1,170,915.

In 1866 a sanitarium was erected at Battle Creek, Mich., for the "rational treatment of disease" and the dissemination of principles of temperance and healthful living. At the close of 1906 there were 64 well-equipped sanitariums in different parts of the world, with assets amounting to $2,114,966 and employing 1,526 persons specially trained in these lines. Of these sanitariums, 46, with 9,434 inmates, were in the United States. The total amount contributed for institutions of this character in the United States was estimated at $84,500, and the property was valued at $1,676,194; while the property of similar institutions in the foreign field was valued at $438,772. In addition to these institutions, there were 30 or 40 treatment rooms, where the principles of hydropathy in its various forms were applied.

The missionary volunteer department is one of the leading factors in the training and preparation of young people for missionary work, both in home and foreign fields. At the close of 1906 there were 237 local societies, with 4,576 members, only church members being eligible to membership.

The first denominational publishing house was erected in Battle Creek, Mich., in 1855. At the close of 1906 the denomination had, in 16 countries, 22 publishing houses, issuing annually about 1,200 books, pamphlets, and tracts, representing a total of over 100,000 pages, in 52 languages; and 109 journals, representing a total of 1,300 pages, in 24 languages, at a combined annual subscription price of $52. The assets of these publishing houses amounted to $878,352, and the value of the denominational literature sold during 1906 was $824,027. In addition, about 30 printing offices were doing printing for local conferences and missions.

A general summary of the activities of the work of the denomination shows that there were employed in various departments of ministerial, evangelistic, and institutional work 6,195 persons. Of these, 3,355 were engaged in strictly evangelistic work, including 488 ordained ministers, 278 licensed ministers, 1,197 home missionary workers, and 1,392 missionaries and native helpers abroad. There were 1,526 employees in the sanitariums, 856 teachers in colleges and church schools, and 458 persons engaged in the preparation of denominational literature.

The total amount raised in 1906 for the work of the denomination was $1,394,362. This includes, in the United States, tithes, $765,255; offerings, $310,360—a total of $1,075,615; in foreign lands, tithes, $233,019; offerings, $85,728—a total of $318,747. Of the offerings in the United States, $161,099 were expended in home evangelization, and the remainder, $149,261, in foreign work. Of the tithes in the United States

the sum of $647,860 was appropriated to the support of the home ministry, and the remainder, $117,395, was appropriated to the foreign field. The contributions of the churches in the United States for foreign work thus included $149,261 from offerings, and $117,395 from tithes, making a total of $266,656. The total tithes and offerings in foreign lands were used there, making the entire amount expended for the ministry and general evangelistic work in foreign lands $585,403.

The benevolences of the denomination, apart from the support of the ministry, amounted to $532,255, apportioned as follows:

Home evangelization	$161,099
Foreign work	266,656
Education in the United States (estimated)	20,000
Charity treatment in sanitariums in the United States	84,500
	532,255

The property of the denomination represents a total of $5,891,925, divided as follows:

In the United States:		
Church edifices	$1,454,087	
Educational institutions	929,433	
Sanitariums	1,676,194	
Publishing houses	878,352	
		$4,938,066
On the foreign field:		
Church edifices	252,954	
Educational institutions	241,482	
Sanitariums	438,772	
Orphan asylum	20,651	
		953,859
Grand total		5,891,925

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and territories and by conferences in the tables which follow. As shown by these tables, the denomination has 1,889 organizations, contained in 52 conferences. These organizations are distributed in every state and territory; more than one-half of them, however, are in the North Central division, Michigan leading with 175, and Iowa and Wisconsin are next in order.

The total number of communicants reported is 62,211; of these, as shown by the returns for 1,772 organizations, about 35 per cent are males and 65 per cent females. According to the statistics, the denomination has 981 church edifices; a seating capacity for church edifices of 169,740, as reported by 950 organizations; church property valued at $1,454,087, against which there appears an indebtedness of $77,984; halls, etc., used for worship by 539 organizations; and 14 parsonages valued at $14,165. The Sabbath schools, as reported by 1,656 organizations, number 1,813, with 11,033 officers and teachers and 50,225 scholars.

The number of ministers connected with the denomination is 488 and the number of licentiates is 278.

As compared with the report for 1890, these figures show a notable increase of 894 organizations, 33,220 communicants, and $809,012 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	1,889	1,884	62,211	1,772	20,508	38,415	968	539	981	950	169,740
North Atlantic division	277	277	7,539	266	2,185	5,052	89	136	91	89	14,580
Maine	22	22	527	22	164	363	9	8	9	9	1,575
New Hampshire	6	6	115	6	48	67	1	4	1	1	180
Vermont	19	19	458	19	181	277	8	11	8	8	1,500
Massachusetts	26	26	926	26	303	623	3	17	3	3	800
Rhode Island	9	9	179	9	61	118	3	5	3	3	275
Connecticut	12	12	269	12	80	189	2	8	2	2	290
New York	99	99	2,614	91	692	1,660	35	41	37	35	5,205
New Jersey	18	18	451	18	88	363	1	17	1	1	200
Pennsylvania	66	66	2,000	63	568	1,392	27	25	27	27	4,555
South Atlantic division	112	112	2,939	110	1,050	1,861	54	37	55	53	10,235
Delaware	3	3	155	3	52	103	2	.....	2	1	200
Maryland	11	11	401	11	124	277	4	6	5	4	700
District of Columbia	3	3	382	3	161	221	2	1	2	2	700
Virginia	25	25	576	25	199	377	16	5	16	16	3,455
West Virginia	19	19	344	17	120	196	6	8	6	6	1,100
North Carolina	13	13	264	13	106	158	4	4	4	4	575
South Carolina	13	13	201	13	76	125	3	9	3	3	325
Georgia	8	8	205	8	82	123	5	3	5	5	950
Florida	17	17	411	17	130	281	12	1	12	12	2,230
North Central division	960	958	30,229	882	9,453	18,298	539	238	545	530	95,820
Ohio	84	84	2,334	62	591	1,315	34	21	35	31	6,945
Indiana	72	72	2,029	71	577	1,432	52	1	52	52	8,375
Illinois	56	56	1,906	54	555	1,303	25	19	26	25	4,965
Michigan	175	174	7,042	165	2,348	4,497	114	45	117	113	23,430
Wisconsin	105	105	3,194	103	1,108	2,060	62	20	62	62	10,175
Minnesota	77	77	2,103	71	662	1,281	44	21	44	42	6,250
Iowa	121	121	3,097	110	933	1,927	64	32	64	63	11,403
Missouri	56	55	1,805	43	495	859	33	8	33	33	5,975
North Dakota	27	27	868	26	388	439	8	8	8	8	855
South Dakota	40	40	1,042	40	397	645	21	16	22	21	2,950
Nebraska	64	64	2,415	59	573	1,080	36	22	36	35	6,050
Kansas	83	83	2,394	78	826	1,460	46	25	46	45	8,447
South Central division	220	219	6,566	201	2,436	3,796	105	58	107	99	17,533
Kentucky	19	19	343	17	102	221	6	5	6	5	1,005
Tennessee	29	29	1,101	29	428	673	18	8	18	17	3,600
Alabama	15	15	315	15	134	181	7	8	7	7	935
Mississippi	21	20	380	19	122	231	9	4	10	6	1,043
Louisiana	19	19	502	19	174	328	7	1	7	7	1,500
Arkansas	22	22	544	14	150	230	12	5	12	12	1,610
Oklahoma[1]	66	66	1,967	59	766	1,078	26	21	27	25	4,065
Texas	29	29	1,414	29	560	854	20	6	20	20	3,775
Western division	320	318	14,938	313	5,384	9,408	181	70	183	179	31,572
Montana	25	24	565	23	174	359	8	6	8	8	1,070
Idaho	12	12	430	12	149	281	6	3	6	6	780
Wyoming	4	4	76	4	29	47	2	2	2	2	200
Colorado	49	49	2,311	48	840	1,444	28	5	28	28	5,425
New Mexico	6	6	218	6	82	136	2	3	2	2	500
Arizona	10	9	214	9	82	132	5	3	5	5	730
Utah	8	8	216	8	62	154	2	4	2	2	400
Nevada	2	2	76	2	28	48	1	.....	1	1	150
Washington	60	60	2,592	58	971	1,583	32	19	32	32	5,075
Oregon	50	50	1,844	50	705	1,139	29	9	29	28	3,942
California	94	94	6,396	93	2,262	4,085	66	16	68	65	13,300

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	1,889	998	$1,454,087	121	$77,984	14	$14,165	1,656	1,813	11,033	50,225
North Atlantic division	277	96	155,091	22	26,776	1	2,000	237	257	1,292	5,649
Maine	22	8	8,800					19	20	95	418
New Hampshire	6	1	500					5	5	18	63
Vermont	19	8	11,700					16	16	69	296
Massachusetts	26	6	12,610	1	60			21	23	131	536
Rhode Island	9	3	1,900					8	9	46	142
Connecticut	12	3	4,530	1	275			11	12	59	284
New York	99	39	54,301	8	8,900	1	2,000	79	84	418	1,783
New Jersey	18	2	1,650					18	18	94	437
Pennsylvania	66	26	59,100	12	17,541			60	70	362	1,690
South Atlantic division	112	54	64,099	12	4,783	1	2,000	95	106	557	2,577
Delaware	3	2	1,200	1	40			2	3	10	85
Maryland	11	4	2,250	1	250			11	14	88	386
District of Columbia	3	2	20,000	1	2,400			3	3	42	304
Virginia	25	14	13,149	4	1,097	1	2,000	19	20	112	441
West Virginia	19	6	2,450					14	15	68	291
North Carolina	13	4	3,400					12	13	60	219
South Carolina	13	4	650					11	14	56	213
Georgia	8	5	8,800					7	7	39	220
Florida	17	13	12,200	5	996			16	17	82	418
North Central division	960	554	742,798	47	31,929	4	5,400	840	919	5,516	23,984
Ohio	84	35	48,650	6	4,350			70	76	444	1,780
Indiana	72	52	48,675	2	800			56	56	218	1,374
Illinois	56	28	57,354	9	15,209			51	59	343	1,608
Michigan	175	117	206,265	15	6,617	2	3,300	168	180	1,170	5,035
Wisconsin	105	65	60,505	3	500			92	106	614	2,655
Minnesota	77	44	47,950	1	250	2	2,100	63	72	450	1,890
Iowa	121	66	71,177	5	1,163			102	110	615	2,438
Missouri	56	34	45,355	3	2,240			51	53	322	1,543
North Dakota	27	8	9,700	1	200			25	39	168	861
South Dakota	40	22	28,849					23	25	145	604
Nebraska	64	36	39,550					60	62	533	2,081
Kansas	83	47	78,768	2	600			79	81	494	2,115
South Central division	220	105	104,274	17	5,355	2	2,125	196	212	1,314	6,359
Kentucky	19	6	8,000	3	1,525			16	16	67	325
Tennessee	29	18	20,675	2	35			25	27	204	961
Alabama	15	9	5,035	1	400			14	19	83	330
Mississippi	21	8	11,000	2	1,300	1	2,000	17	18	82	401
Louisiana	19	7	6,400					17	17	105	386
Arkansas	22	11	4,700	3	306			20	21	110	493
Oklahoma[1]	66	26	32,890	3	505	1	125	60	66	430	2,245
Texas	29	20	15,574	3	1,284			27	28	233	1,218
Western division	320	189	387,825	23	9,141	6	2,640	288	319	2,354	11,656
Montana	25	9	18,050	1	400			22	24	130	547
Idaho	12	7	9,300					11	16	89	400
Wyoming	4	2	1,700	1	18			3	4	22	75
Colorado	49	28	52,885	5	1,910	2	330	44	46	291	1,308
New Mexico	6	4	2,500					6	8	38	223
Arizona	10	5	8,050			1	60	10	11	50	218
Utah	8	4	7,615	1	8			7	7	36	217
Nevada	2	1	2,000					2	2	11	55
Washington	60	34	44,360	2	75	1	150	55	61	464	2,168
Oregon	50	29	35,700	2	1,230			40	49	324	1,528
California	94	66	205,665	11	5,500	2	2,100	88	91	899	4,917

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY CONFERENCES: 1906.

CONFERENCE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	1,889	1,884	62,211	1,772	20,508	38,415	968	539	981	950	169,740
Alabama	15	15	315	15	134	181	7	8	7	7	935
Arizona	10	9	214	9	82	132	5	3	5	5	730
Arkansas	22	22	588	14	175	249	11	6	11	11	1,510
California	64	64	4,282	64	1,522	2,760	46	9	47	45	9,405
Central New England	32	32	1,041	32	351	690	4	21	4	4	980
Chesapeake	14	14	556	14	176	380	6	6	7	5	900
Colorado	55	55	2,529	54	922	1,580	30	8	30	30	5,925
Cumberland	28	28	765	26	268	477	11	9	11	11	2,300
District of Columbia	3	3	382	3	161	221	2	1	2	2	700
East Michigan	57	57	1,824	56	551	1,208	41	13	42	41	8,300
Eastern Pennsylvania	29	29	1,146	29	378	768	11	10	11	11	2,330
Florida	17	17	411	17	130	281	12	1	12	12	2,230
Georgia	8	8	205	8	81	124	5	3	5	5	1,050
Greater New York	18	18	795	17	201	579	4	9	6	4	1,150
Indiana	72	72	2,029	71	577	1,432	52	1	52	52	8,375
Iowa	121	121	3,097	110	933	1,927	64	32	64	63	11,403
Kansas	83	83	2,394	78	826	1,460	46	25	46	45	8,447
Louisiana	19	19	502	19	174	328	7	1	7	7	1,500
Maine	22	22	527	22	164	363	9	8	9	9	1,575
Minnesota	77	77	2,103	71	662	1,281	44	21	44	42	6,250
Mississippi	21	20	380	19	122	231	9	4	10	6	1,043
Missouri	56	55	1,805	43	495	859	33	8	33	33	5,975
Montana	25	24	565	23	174	359	8	6	8	8	1,070
Nebraska	61	61	2,308	57	546	1,042	35	22	35	34	5,850
New Jersey	18	18	451	18	88	363	1	17	1	1	200
New York	46	46	939	41	270	597	21	14	21	21	2,745
North Carolina	13	13	264	13	106	158	4	4	4	4	575
North Dakota	27	27	868	26	388	439	8	8	8	8	855
North Michigan	41	41	1,015	35	331	577	23	11	23	22	3,552
Northern Illinois	30	30	1,240	30	361	879	12	11	13	12	2,770
Ohio	84	84	2,334	62	591	1,315	34	21	35	31	6,945
Oklahoma	64	64	1,898	57	734	1,041	26	20	27	25	4,065
South Carolina	13	13	201	13	76	125	3	9	3	3	325
South Dakota	36	36	961	36	371	590	20	15	21	20	2,800
Southern California	32	32	2,190	31	768	1,373	21	7	22	21	4,045
Southern Illinois	26	26	666	24	194	424	13	8	13	13	2,195
Southern New England	21	21	448	21	141	307	5	13	5	5	565
Southwestern Union	6	6	103	6	27	76	4	1	4	4	380
Tennessee River	20	20	679	20	263	416	13	4	13	11	2,205
Texas	25	25	1,336	25	540	796	17	5	17	17	3,495
Upper Columbia	40	40	1,924	40	772	1,152	26	7	26	26	3,965
Utah	8	8	216	8	62	154	2	4	2	2	400
Vermont	19	19	458	19	181	277	8	11	8	8	1,500
Virginia	25	25	576	25	199	377	16	5	16	16	3,455
West Michigan	77	76	4,203	74	1,466	2,712	50	21	52	50	11,578
West Pennsylvania	37	37	854	34	190	624	16	15	16	16	2,225
West Virginia	19	19	344	17	120	196	6	8	6	6	1,100
Western New York	35	35	880	33	221	484	10	18	10	10	1,310
Western Oregon	40	40	1,510	40	577	933	21	9	21	20	2,717
Western Washington	42	42	1,432	40	476	918	20	15	20	20	3,115
Wisconsin	105	105	3,194	103	1,108	2,060	62	20	62	62	10,175
Wyoming	11	11	264	10	82	140	4	3	4	4	550

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY CONFERENCES: 1906.

CONFERENCE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	1,889	998	$1,454,087	121	$77,984	14	$14,165	1,656	1,813	11,033	50,225
Alabama	15	9	5,035	1	400			14	19	83	330
Arizona	10	5	8,050			1	60	10	11	50	218
Arkansas	22	10	4,000	3	306			20	21	118	551
California	64	47	160,865	10	5,000	1	600	58	61	597	3,028
Central New England	32	7	13,110	1	60			26	28	149	599
Chesapeake	14	6	3,450	2	290			13	17	98	471
Colorado	55	32	55,385	5	1,910	2	330	50	54	329	1,531
Cumberland	28	12	11,775	3	1,230			24	25	162	710
District of Columbia	3	2	20,000	1	2,400			3	3	42	304
East Michigan	57	42	61,410	3	2,825			56	59	369	1,570
Eastern Pennsylvania	29	10	34,400	5	13,710			27	33	193	898
Florida	17	13	12,200	5	996			16	17	82	418
Georgia	8	5	9,200					7	7	35	212
Greater New York	18	2	12,000	2	4,800			13	16	99	593
Indiana	72	52	48,675	2	800			56	56	218	1,374
Iowa	121	66	71,177	5	1,163			102	110	615	2,438
Kansas	83	47	78,768	2	600			79	81	494	2,115
Louisiana	19	7	6,400					17	17	105	386
Maine	22	8	8,800					19	20	95	418
Minnesota	77	44	47,950	1	250	2	2,100	63	72	450	1,890
Mississippi	21	8	11,000	2	1,300	1	2,000	17	18	82	401
Missouri	56	34	45,355	3	2,240			51	53	322	1,543
Montana	25	9	18,050	1	400			22	24	130	547
Nebraska	61	35	38,650					58	60	522	2,026
New Jersey	18	2	1,650					18	18	94	437
New York	46	24	26,965	4	3,300			38	39	180	604
North Carolina	13	4	3,400					12	13	60	219
North Dakota	27	8	9,700	1	200			25	39	168	861
North Michigan	41	24	28,930	6	1,624	1	2,500	39	45	227	1,043
Northern Illinois	30	14	43,469	5	13,079			28	34	214	1,071
Ohio	84	35	48,650	6	4,350			70	76	444	1,780
Oklahoma	64	26	32,890	3	505	1	125	58	64	413	2,163
South Carolina	13	4	650					11	14	56	213
South Dakota	36	21	28,175					19	19	121	512
Southern California	32	20	46,800	1	500	1	1,500	32	32	313	1,944
Southern Illinois	26	14	13,885	4	2,130			23	25	129	537
Southern New England	21	6	6,430	1	275			19	21	105	426
Southwestern Union	6	4	1,900					6	6	27	95
Tennessee River	20	12	16,500	2	330			17	18	113	584
Texas	25	17	14,374	3	1,284			23	24	215	1,147
Upper Columbia	40	27	34,625	2	200			37	43	322	1,588
Utah	8	4	7,615	1	8			7	7	36	217
Vermont	19	8	11,700					16	16	69	296
Virginia	25	14	13,149	4	1,097	1	2,000	19	20	112	441
West Michigan	77	51	115,925	6	2,168	1	800	73	76	574	2,422
West Pennsylvania	37	16	24,700	7	3,831			33	37	169	792
West Virginia	19	6	2,450					14	15	68	291
Western New York	35	13	15,336	2	800	1	2,000	28	29	139	586
Western Oregon	40	21	28,200	1	1,055			31	40	273	1,273
Western Washington	42	22	28,535	1	50	1	150	38	43	282	1,235
Wisconsin	105	65	60,505	3	500			92	106	614	2,655
Wyoming	11	4	3,274	1	18			9	12	57	222

CHURCH OF GOD (ADVENTIST).

HISTORY.

In 1865 a number of Seventh-day Adventists in Michigan, under the leadership of Elder Cranmer, withdrew from the main body or declined to affiliate with it because, while holding to nearly the same points of doctrine, they refused to acknowledge the divine inspiration of Mrs. Ellen G. White, one of the founders of the denomination. No complete organization was formed, however, until the next year, when, at Marion, Iowa, these dissenters assumed the name "Church of God."

The membership of the denomination is scattered over a large part of the United States, not merely as a result of removal from the chief centers of the denomination, but by the addition of individuals who, accepting the general principle of the observance of the seventh day and faith in the second coming of Christ, declined to join the main body of Seventh-day Adventists or withdrew from it. In a few cases such individuals have formed independent local bodies not identified ecclesiastically with the Church of God, and yet somewhat affiliated with it.

DOCTRINE.

While the fundamental doctrines and practices of the Church of God are in general the same as those of the Seventh-day Adventists,[1] the two denominations are at variance in their views of prophecy and its application. In particular the Church of God repudiates the doctrine held by the Seventh-day Adventists that the sanctuary to be cleansed at the end of the 2,300 days (Daniel viii, 14) was the heavenly sanctuary, as well as the application of the third angel's message (Rev. xiv, 9–12) to the Seventh-day Adventists. The members of this denomination pay due regard to William Miller for his preaching and efforts to awaken the country, and hold that his mistake was due to wrong calculations of the prophetic periods of the book of Daniel and of historic dates.

POLITY.

In polity the denomination is essentially congregational, except that the general conference of churches is recognized as having a certain authority in matters referred to it. Ordination to the ministry follows essentially the same course as among the Evangelical Adventists. Candidates, either on their own application or on request of a church, are examined at a conference by a committee appointed for the purpose and, if the examination is satisfactory, are ordained either as pastors of churches or general evangelists.

WORK.

At the beginning of the movement led by Elder Cranmer, a paper called the "Hope of Israel" was published at Hartford, Mich. It was later published at Marion, Iowa, by the Christian Publication Association, and subsequently its name was changed to Advent and Sabbath Advocate. It is now known as the "Bible Advocate," and is published at Stanberry, Missouri.

While the denomination has no organized missionary work, resident ministers conduct evangelistic services outside their parishes, and there are two general missionaries, working in different states.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 10 organizations, of which 4 are in Missouri, and 2 each in Iowa, Nebraska, and Oklahoma.

The total number of communicants is 354; of these, about 47 per cent are males and 53 per cent females. According to the statistics, the denomination has 3 church edifices with a seating capacity of 1,200; church property valued at $4,000, against which there appears an indebtedness of $700; and halls, etc., used for worship by 6 organizations. The Sabbath schools, as reported by 9 organizations, number 11, with 52 officers and teachers and 326 scholars.

The number of ministers is given as 20 and there are also about 11 licentiates.

As compared with the report for 1890, these figures show a decrease of 19 organizations and 293 communicants, but an increase of $2,600 in the value of church property. This decrease in organizations and communicants is due, largely, to the withdrawal of several congregations in 1905, to form the body now known as the Churches of God (Adventist), Unattached Congregations.

[1] See Seventh-day Adventists, page 22.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	10	10	354	10	167	187	3	6	3	3	1,200
North Central division	8	8	275	8	130	145	3	4	3	3	1,200
Iowa	2	2	60	2	26	34	1	1	1	1	200
Missouri	4	4	159	4	82	77	2	1	2	2	1,000
Nebraska	2	2	56	2	22	34	.....	2	.....	.....	.....
South Central division	2	2	79	2	37	42	.....	2	.....	.....	.....
Oklahoma [1]	2	2	79	2	37	42	.....	2	.....	.....	.....

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	10	3	$4,000	1	$700	.....	.....	9	11	52	326
North Central division	8	3	4,000	1	700	.....	.....	7	7	36	208
Iowa	2	1	1,200	.....	.....	.....	.....	2	2	10	55
Missouri	4	2	2,800	1	700	.....	.....	3	3	18	84
Nebraska	2	.....	.....	.....	.....	.....	.....	2	2	8	69
South Central division	2	.....	.....	.....	.....	.....	.....	2	4	16	118
Oklahoma [1]	2	.....	.....	.....	.....	.....	.....	2	4	16	118

[1] Oklahoma and Indian Territory combined.

CHURCHES OF GOD (ADVENTIST), UNATTACHED CONGREGATIONS.

HISTORY.

In 1905 a number of churches withdrew from the Church of God (Adventist), on the ground that the general conference assumed too great authority. They are in entire accord with the Church of God in doctrine and polity except that they reject the principle of a central representative conference and rely wholly upon the efforts of the individual church and its members. They are, however, associated or affiliated to a certain extent, and a publishing house at Stanberry, Mo., issues the Bible Banner to represent the views and work of their churches.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. The denomination has 10 organizations, of which 6 are in Michigan, 2 in Missouri, and 1 each in Illinois and Oklahoma.

The total number of communicants is 257; of these, as shown by the returns for all but 1 organization, about 43 per cent are males and 57 per cent females. According to the statistics, the denomination has 2 church edifices with a seating capacity of 350; church property valued at $2,300, against which there appears no indebtedness. Eight organizations hold their services in halls, etc. There are 5 Sabbath schools reported, with 30 officers and teachers and 200 scholars.

The number of ministers connected with the denomination is 12 and there are also 4 licentiates.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting	Seating capacity reported.
Total for denomination	10	10	257	9	72	95	2	8	2	2	350
North Central division	9	9	221	8	53	78	2	7	2	2	350
Illinois	1	1	24	1	10	14	.....	1	.....	.....	.....
Michigan	6	6	153	5	23	40	2	4	2	2	350
Missouri	2	2	44	2	20	24	.....	2	.....	.....	.....
South Central division	1	1	36	1	19	17	.....	1	.....	.....	.....
Oklahoma [1]	1	1	36	1	19	17	.....	1	.....	.....	.....

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	10	3	$2,300					5	5	30	200
North Central division	9	3	2,300					5	5	30	200
Illinois	1										
Michigan	6	3	2,300					4	4	27	166
Missouri	2							1	1	3	34
South Central division	1										
Oklahoma [1]	1										

[1] Oklahoma and Indian Territory combined.

LIFE AND ADVENT UNION.

HISTORY.

About 1848 Mr. John T. Walsh, then an associate editor of the Bible Examiner, an Adventist periodical published in New York city, began teaching that there would be no resurrection of the wicked. Later he abandoned this doctrine, but others took it up. In 1864 those who accepted this belief gathered together in Wilbraham, Mass., and organized the Life and Advent Union. A large number of people hold the views of the Union who are not enrolled in its organized churches. Of these, it is impossible to give any estimate.

DOCTRINE.

In matters of doctrine they are in accord with the Evangelical Adventists except in regard to the resurrection and the millennium. They hold that the righteous dead only will be raised, and that eternal life is bestowed solely at the second coming of Christ; that the millennium, the one thousand years of Revelation xx, had its fulfillment in the past and, instead of being a time of peace and happiness, was a period of religious persecution and suffering; that this earth, purified by fire and renewed in beauty, will be the eternal inheritance and dwelling place of God's people, in which the wicked dead will have no share at all, their sleep being eternal. They believe that omens of the near approach of Christ are to be discerned in the widespread weakening of faith in an inspired Bible, the general condition of unrest and perplexity among the nations, and kindred developments along many lines.

POLITY.

In polity the Life and Advent Union is distinctly congregational; associations are for fellowship, and have no ecclesiastical authority. Ministers are ordained, either at their own request, or on request of a church, after proper examination, by a committee appointed for the purpose.

WORK.

The activities of the Life and Advent Union are carried on through the Life and Advent Missionary Society and the Young People's Missionary Society. The sum of $500 is annually expended in aiding weak churches and for similar objects. Four camp meetings are held annually, two in Maine, one in Connecticut, which is the principal one, and one in Virginia. The official publication of the denomination is the Herald of Life, issued weekly at New Haven, Connecticut.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 12 organizations, of which 4 are in Connecticut, 2 each in Maine, New Jersey, and New York, and 1 each in Massachusetts and Virginia.

The total number of communicants is 509; of these, about 45 per cent are males and 55 per cent females. According to the statistics, the denomination has 6 church edifices with a seating capacity of 1,150; church property valued at $29,799, against which there appears an indebtedness of $10,300; and halls, etc., used for worship by 5 organizations. There are 7 Sunday schools reported, with 45 officers and teachers and 259 scholars.

The number of ministers connected with the denomination is 40.

As compared with the report for 1890, these figures show a decrease of 16 organizations and 509 communicants, but an increase in the value of church property of $13,009.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	12	12	509	12	229	280	6	5	6	6	1,150
North Atlantic division	11	11	478	11	217	261	6	4	6	6	1,150
Maine	2	2	22	2	10	12	1	.....	1	1	200
Massachusetts	1	1	46	1	22	24	.....	1	.....	.....	.....
Connecticut	4	4	128	4	66	62	2	2	2	2	200
New York	2	2	200	2	81	119	2	.....	2	2	500
New Jersey	2	2	82	2	38	44	1	1	1	1	250
South Atlantic division	1	1	31	1	12	19	.....	1	.....	.....	.....
Virginia	1	1	31	1	12	19	.....	1	.....	.....	.....

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	12	9	$29,799	4	$10,300	.....	.....	7	7	45	259
North Atlantic division	11	8	29,674	4	10,300	.....	.....	6	6	40	235
Maine	2	1	800	.....	.....	.....	.....	.....	.....	.....	.....
Massachusetts	1	.....	.....	.....	.....	.....	.....	1	1	7	35
Connecticut	4	4	5,874	2	2,600	.....	.....	3	3	16	65
New York	2	2	18,500	1	6,500	.....	.....	1	1	10	100
New Jersey	2	1	4,500	1	1,200	.....	.....	1	1	7	35
South Atlantic division	1	1	125	.....	.....	.....	.....	1	1	5	24
Virginia	1	1	125	.....	.....	.....	.....	1	1	5	24

CHURCHES OF GOD IN CHRIST JESUS.

HISTORY.

With the development of church life independent of denominational organizations, many churches throughout the country were organized under various names, such as Disciples of Christ, Church of the Blessed Hope, Brethren of the Abrahamic Faith, Restitutionists, Restitution Church, Church of God, and Age to Come Adventists. Some of these were loosely affiliated with other organizations, but refused to be identified with them. In November, 1888, representatives from a number of such churches met in Philadelphia and organized the association known as "Churches of God in Christ Jesus," which is in general accord with other Adventist bodies.

DOCTRINE.

The churches belonging to this association have no creed but the Bible. The members, however, believe:

(1) That there is one God, the supreme creator and controller of all things, who is a lovable, loving, and approachable Father, and a rewarder of all who diligently seek Him and keep His commandments.

(2) That the Lord Jesus Christ, the Son of God, came into existence as set forth in the gospels, and gave His life as a sacrificial offering for our sins, that those who believe in Him and obey His teachings may through Him have their sins forgiven; that Christ arose from the dead on the third day and, after meeting with His disciples on several occasions, was taken up into heaven, there to remain with God until certain things foretold by the prophets have been accomplished.

(3) That Christ will come again personally: (*a*) to give immortal life to those who have been faithful, raising the dead and changing the living; (*b*) to punish the wicked, who, in the second death, will be blotted out of existence; (*c*) to establish the kingdom of God on earth, which, with its capital city at Jerusalem, will be gradually extended until all nations and races of mankind are brought under His sovereignty; and to restore to its ancient heritage and God's favor, the

Israelitish nation, which will then be the most favored nation in this kingdom; (*d*) to reward the immortal saints as joint heirs with Christ, according to their works, giving to each a position of honor and trust as joint ruler with Christ in the kingdom of God.

(4) That obedience to the commandments of God is obligatory upon all Christians, the first act necessary being baptism for the remission of sins.

(5) That those who believe the gospel message, repent of their sins, and are baptized, have entered into covenant relationship with God, their part of the covenant being that they will live useful lives of faith and good works, God's part being that if they remain faithful unto the end, He will give them eternal life and positions of honor and trust in His kingdom.

Candidates for admission into the churches are required to confess faith in God and in the promises of the gospel; to accept Jesus Christ as their Lord, Saviour, and King; and to covenant to live Christian lives. On this confession candidates are baptized by immersion.

POLITY.

In polity the churches are congregational. For fellowship and general work they gather in state and district conferences, which, however, exercise no authority over the individual churches, being wholly advisory, educational, and evangelistic in character. Each local church adapts its organization to circumstances. In some cases they have pastors, in others, the services are conducted by elders or presidents. The term "minister," as understood among them, is applied to the person in spiritual charge of the congregation, or who preaches the gospel. There is no formal method of ordination. Ministers are appointed and granted certificates of authorization by the conference board of the state, on request of a church, after examination as to the moral character of the applicant and his other qualifications. The majority of the churches meet regularly on the first day of each week to celebrate the Lord's Supper, but this, while a general custom, is not an obligation. The general attitude toward other denominations is liberal, the invitation to the communion service being extended to all Christians, leaving each individual to be his own judge as to participation.

WORK.

The home mission work of the churches is conducted by a number of evangelists, who are supported by voluntary contributions. As yet no schools or colleges have been established. The educational work of the denomination is conducted through the medium of literature, quarterly and annual gatherings, institutional Bible classes, etc. There is a young people's society, called the Bereans, which has an organization spread over many states. Sunday schools, ladies' aid societies, and similar institutions, educational and charitable, are also conducted as a part of the general work of the churches.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and by conferences in the tables which follow. As shown by these tables, the denomination has 62 organizations, contained in 13 conferences, distributed in 15 states, Indiana leading with 13 organizations, and Illinois and Michigan are next in order.

The total number of communicants is 2,124; of these, as shown by the returns of all but 5 organizations, about 39 per cent are males and 61 per cent females. According to the statistics, the denomination has 37 church edifices; a seating capacity for church edifices of 7,135, as reported by 34 organizations; church property valued at $53,650, against which there appears no indebtedness, while 16 organizations worship in halls, etc. There is 1 parsonage valued at $3,000. The Sunday schools reported number 30, with 193 officers and teachers and 895 scholars.

The number of ministers connected with the denomination is 56 and the number of licentiates is 42.

As compared with the report for 1890, these figures show a decrease of 33 organizations and 748 communicants, but an increase of $7,575 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	62	62	2,124	57	742	1,174	36	16	37	34	7,135
North Atlantic division	2	2	93	2	46	47	1	1	1	1	100
New York	1	1	63	1	28	35	.....	1	.....	.....	.....
New Jersey	1	1	30	1	18	12	1	.....	1	1	100
South Atlantic division	1	1	50	1	20	30	1	.....	1	1	200
Virginia	1	1	50	1	20	30	1	.....	1	1	200
North Central division	52	52	1,830	48	612	1,026	30	13	31	28	6,075
Ohio	4	4	175	4	63	112	3	1	4	3	550
Indiana	13	13	696	10	185	323	10	1	10	8	2,225
Illinois	10	10	274	10	102	172	6	4	6	6	1,175
Michigan	9	9	328	9	124	204	4	3	4	4	900
Wisconsin	1	1	21	1	10	11	.....	.....	.....	.....	.....
Iowa	6	6	145	6	60	85	3	3	3	3	600
Missouri	2	2	47	1	21	22	1	.....	1	1	200
Nebraska	4	4	96	4	27	69	1	1	1	1	100
Kansas	3	3	48	3	20	28	2	.....	2	2	325
South Central division	2	2	33	2	12	21	.....	2	.....	.....	.....
Oklahoma[1]	2	2	33	2	12	21	.....	2	.....	.....	.....
Western division	5	5	118	4	52	50	4	.....	4	4	700
Washington	2	2	56	1	20	20	2	.....	2	2	500
Oregon	3	3	62	3	32	30	2	.....	2	2	260

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	62	36	$53,650	.....	.....	1	$3,000	30	30	193	895
North Atlantic division	2	1	20	.....	.....	.....	.....	1	1	3	21
New York	1	.....	.....	.....	.....	.....	.....	1	1	3	21
New Jersey	1	1	20	.....	.....	.....	.....	.....	.....	.....	.....
South Atlantic division	1	1	500	.....	.....	.....	.....	.....	.....	.....	.....
Virginia	1	1	500	.....	.....	.....	.....	.....	.....	.....	.....
North Central division	52	30	49,830	.....	.....	1	3,000	25	25	157	748
Ohio	4	3	15,500	.....	.....	1	3,000	2	2	19	82
Indiana	13	10	13,880	.....	.....	.....	.....	6	6	49	250
Illinois	10	6	10,150	.....	.....	.....	.....	8	8	41	195
Michigan	9	4	4,700	.....	.....	.....	.....	.....	.....	.....	.....
Wisconsin	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Iowa	6	3	3,000	.....	.....	.....	.....	4	4	26	115
Missouri	2	1	700	.....	.....	.....	.....	1	1	2	25
Nebraska	4	1	400	.....	.....	.....	.....	3	3	14	61
Kansas	3	2	1,500	.....	.....	.....	.....	1	1	6	20
South Central division	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Oklahoma[1]	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Western division	5	4	3,300	.....	.....	.....	.....	4	4	33	126
Washington	2	2	2,000	.....	.....	.....	.....	2	2	17	76
Oregon	3	2	1,300	.....	.....	.....	.....	2	2	16	50

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY CONFERENCES: 1906.

CONFERENCE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	62	62	2,124	57	742	1,174	36	16	37	34	7,135
Central Washington	2	2	56	1	20	20	2	.....	2	2	500
Illinois	10	10	274	10	102	172	6	4	6	6	1,175
Indiana	13	13	696	10	185	323	10	1	10	8	2,225
Iowa	6	6	145	6	60	85	3	3	3	3	600
Kansas-Missouri	3	3	55	2	25	26	1	.....	1	1	200
Michigan	9	9	328	9	124	204	4	3	4	4	900
Nebraska	4	4	96	4	27	69	1	1	1	1	100
New York	2	2	93	2	46	47	1	1	1	1	100
Northwest	3	3	62	3	32	30	2	.....	2	2	260
Ohio	4	4	175	4	63	112	3	1	4	3	550
Southern Kansas and Northern Oklahoma	4	4	73	4	28	45	2	2	2	2	325
Virginia	1	1	50	1	20	30	1	.....	1	1	200
Wisconsin	1	1	21	1	10	11	.....	.....	.....	.....	.....

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY CONFERENCES: 1906.

CONFERENCE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	62	36	$53,650	.....	.....	1	$3,000	30	30	193	895
Central Washington	2	2	2,000	.....	.....	.....	.....	2	2	17	76
Illinois	10	6	10,150	.....	.....	.....	.....	8	8	41	195
Indiana	13	10	13,880	.....	.....	.....	.....	6	6	49	250
Iowa	6	3	3,000	.....	.....	.....	.....	4	4	26	115
Kansas-Missouri	3	1	700	.....	.....	.....	.....	1	1	2	25
Michigan	9	4	4,700	.....	.....	.....	.....	.....	.....	.....	.....
Nebraska	4	1	400	.....	.....	.....	.....	3	3	14	61
New York	2	1	20	.....	.....	.....	.....	1	1	3	21
Northwest	3	2	1,300	.....	.....	.....	.....	2	2	16	50
Ohio	4	3	15,500	.....	.....	1	3,000	2	2	19	82
Southern Kansas and Northern Oklahoma	4	2	1,500	.....	.....	.....	.....	1	1	6	20
Virginia	1	1	500	.....	.....	.....	.....	.....	.....	.....	.....
Wisconsin	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

ARMENIAN CHURCH.

HISTORY.

The Armenians trace the origin of their church to the evangelization of the Apostles Bartholomew and Thaddeus, or Jude, but more particularly to the revival of the Christian faith in Armenia by St. Gregory the Illuminator, about the year 285 A. D. At that time the king and his subjects accepted the Christian religion, and upon this is based the Armenian claim to the honor of being the first Christian nation. St. Gregory became the first bishop of the church which he had organized, and from him a regular succession of patriarchs, who bear the title of "Catholicos," has come down without interruption to the present time. The residence of the catholicos, which is at the same time the headquarters of the Armenian Church, is at Etchmiadzine, a famous monastery at the foot of Mt. Ararat in Transcaucasia, near the cathedral of the "Only Begotten" (Miadzine), which is one of the oldest Christian edifices in the world, and is said to have been built by St. Gregory himself.

Until the time of the fourth General Council, held at Chalcedon, 451 A. D., the Armenian Church was in full communion with all sections of the Church. Owing to a conflict with the Persian king, who was seeking to force Mazdaism upon the people, the Armenian Church was not represented at that council, and did not receive the report of its action for some time. When the report came, there was apparently some misunderstanding as to its meaning, and at a general synod held in 491 A. D., the decrees of the Council of Chalcedon were formally denounced, although the general doctrine of the Armenian Church continued to be in substantial accord with that of the Greek Church. As a result of a bitter controversy with the Greek Church over this matter, in which misrepresentation

and misunderstanding played a large part, the Armenian Church took no part in subsequent general councils, but maintained its independence under its own autocephalous hierarchy.

The establishment of the Ottoman Empire and the adoption by the Turks of the principle of the absolute identity of church and state, so that the ecclesiastics of the different Christian churches became also the civil heads of Christian communities, resulted in emphasizing the separation between the churches and in intensifying national and churchly loyalty. As certain sections of the Ottoman Empire acquired independence, the Armenians developed a desire for similar freedom, and, at the Congress of Berlin, in 1878, presented a plea for Armenian autonomy, emphasizing in it the claim of their national church upon the sympathy of Christendom. This was unsuccessful, nevertheless it aroused the suspicion of the Turkish Government, and after some years of general disturbance, successive outbreaks occurred in the years 1894–96, in which thousands of Armenians lost their lives.

For many years, as a result largely of the influence of schools established by Americans, the attention of the people had been turned to the United States, and a number of young men had come to this country, chiefly for education. With the increase of political disturbances and the disappointment of political hopes, others followed until there were several large communities of Armenians. Some of these had belonged to the Protestant Armenian Church, and, on coming to America, identified themselves with either the Congregational or Presbyterian denomination. The greater number, however, especially as the immigration grew, belonged to the national church, and felt the need of special services.

In 1889 Rev. Hovsep Sarajian, a priest from Constantinople, was sent to minister to a few hundred Armenians, most of them living in the state of Massachusetts, and in 1891 a church was built in Worcester, Mass., which became, and is still, the headquarters of the Armenian Church in the United States. The great increase of Armenian immigrants made it necessary for him to have several assistants, and the still greater influx of Armenians during and after the outbreaks in 1894 and later induced the catholicos to raise the United States to a missionary diocese, Father Sarajian being consecrated as first bishop. Since then the Armenians have increased so rapidly, in both the United States and Canada, that the catholicos found it necessary in 1902 to grant a special constitution, and in 1903 to invest the bishop with archiepiscopal authority. The mission was then reorganized and divided into seven pastorates—the nuclei of future dioceses—over each of which a pastor in priest's orders was appointed. All places outside these pastorates are regarded as mission stations under the direct management of the archbishop, who either visits them or sends missionaries to them from time to time.

The pastorates originally organized were those of Worcester, Mass.; New York, N. Y.; Boston, Mass.; Lawrence, Mass.; Providence, R. I.; Fresno, Cal.; and Chicago, Ill. There was added later the pastorate of West Hoboken, N. J., which was detached from the pastorate of New York, and in which a new church edifice was erected in 1906. A church was also built in Fresno, Cal., in 1900, making three Armenian church edifices in the United States. Plans are already under consideration for building churches in several other places. In the meanwhile, in New York city, Troy, N. Y., and Lawrence, Mass., arrangements have been made with the rectors of Episcopal churches for weekly services, to be conducted by Armenian pastors for their congregations in those places. In Boston and Providence halls have been rented and fitted up as churches, and regular weekly services are conducted in them. Besides these regular weekly services, the pastors have biweekly, monthly, or quarterly services in different places, either in halls rented for each service or in Episcopal churches, while occasional services, such as baptisms, marriages, and other devotional exercises, are frequently conducted in private houses.

DOCTRINE.

The doctrinal system of the Armenian Church is founded on the Nicene Creed without the addition made by the Western Church in regard to the Procession of the Holy Ghost from the Son as well as from the Father. It has also a longer creed peculiar to itself, and accepts the canons of the first three General Councils of the Primitive Church, held at Nicea, Constantinople, and Ephesus, as well as the writings of the recognized fathers of the church of the period of those councils. While it has "not adopted the formulæ of the Council of Chalcedon with respect to the two natures of Christ," it is "explicit in teaching that Christ was perfect God and perfect man." The authorized version of the Scriptures is the translation made early in the fifth century by St. Mesrob and other fathers of the Armenian Church. In both the interpretation of the Bible and ecclesiastical ordinances the tradition of the church is regarded as of paramount importance. Seven sacraments are accepted. Baptism is invariably administered by immersion, generally eight days after birth, and is followed immediately by the sacrament of confirmation, which is administered by anointing with the chrism or sacred oil, and by laying on of the hands of the officiating priest. Holy Communion is administered in both kinds, even to infants, so that practically every baptized Armenian is also a communicant.

Auricular confession is practiced and priestly absolution is given. Every communicant is required to

present himself to the priest, even if he has no specific sins to confess, and to obtain individual absolution, before he can receive the Holy Communion.

Prayers for the dead are offered without any definite teaching as to the intermediate state. The saints and the Blessed Virgin are venerated, but the doctrine of the Immaculate Conception is not taught as a part of the creed.

POLITY.

The government of the Armenian Church is democratic, inasmuch as every officer of the church, from the lowest to the highest, is chosen by the people. It is at the same time strictly hierarchical, inasmuch as every minister has to be ordained by a bishop who can trace his own commission to the Apostles through bishops in apostolic succession. No bishop may ordain a man to the diaconate or priesthood before the members of the church at which he is to officiate have given their consent, and the objection of the humblest member of such a congregation must be taken into consideration. Similarly, a candidate for the episcopate must be duly elected by representatives of the whole diocese, each church or congregation having one or more votes according to the number of parishioners, and he must be furnished with proper credentials from the diocesan synod before he can be consecrated by the catholicos. According to a late ruling of the catholicos, women may vote in certain affairs of the parish churches, though they are not eligible for the higher orders of the church. There are, however, in some places, deaconesses who are equal in rank with deacons, and who, besides devoting themselves to general works of mercy, are allowed to take a limited part in the public services of the church and to assist the priest in performing the liturgy. But this institution has not found general favor with the Armenians, and in all other places where women are engaged in works of mercy, they do not take prominent part in the public services of the church, nor are they invested with any sacerdotal orders.

The catholicos of Etchmiadzine is the supreme head of all the Armenian churches throughout the world. He is elected by both lay and ecclesiastical representatives of all the Armenian dioceses, but is subject to approval by the Czar of Russia. It is his exclusive privilege to consecrate bishops and to bless the chrism, or sacred oil, used for baptism, confirmation, ordination, and other rites.

Next in rank come the patriarchs of Constantinople and Jerusalem, the titular catholicos of Sis, and the titular catholicos of Ahthamar, each with archiepiscopal jurisdiction, archbishops of other provinces, and bishops of dioceses. The patriarchs are elected by their synods and are subject to approval by the Sultan. There are altogether 80 dioceses in Turkey and Transcaucasia and 4 missionary dioceses in Persia, India, Europe, and America. In the year 1906 the entire episcopate of the Armenian Church comprised 53 bishops. Many of the dioceses in Turkey are vacant and are governed by vicars general in priest's orders.

Although the government of the church is under the general supervision of the catholicos, and in certain cases of ecclesiastical ordinances and discipline his decision is indispensable, each province is allowed to have a constitution of its own suited to its special needs, provided that such constitution has been previously ratified by the catholicos. Thus in Russia a code of laws known as the "Palajenia" has been in use since 1836, and in Turkey the constitution of 1860 is in force; while a constitution, drawn up at a general convention of representatives of all the Armenians in the United States, was duly ratified by the catholicos in 1902 for the government of the church in this country.

The Armenian clergy in the United States includes the following grades: Archbishop, resident pastors, missionary priests, and deacons. Missionary priests and deacons hold no fixed appointments, but assist the archbishop generally in supplying, so far as possible, the needs of the numerous mission stations. In each place a committee, or an agent, is appointed who is responsible for bringing to the notice of the church authorities any matter requiring their attention and for raising the funds necessary for carrying on the work of the church. The amount of contributions for church work of this kind, made directly to such committees during 1906, was about $10,000. Such contributions during the previous three or four years amounted to $8,000 or $9,000 a year.

The principal divine service is the Holy Sacrifice, or Mass, which is generally celebrated on Sundays and holy days, and is conducted with as much ritual solemnity as possible. On week days all churches hold public services, including hymns, psalms, and selections of Scripture, both morning and evening, and sometimes at noon and at midnight. In this way practically the whole Bible is read in public at least once a year, while certain portions of it, such as the Gospels and the Psalms, are read more often. The services of the church are held wholly in the classical Armenian language, the grammatical construction of which varies considerably from the modern colloquial dialect. The vocabularies, however, are very similar, so that most educated Armenians can follow the services easily.

The Armenians, like other orientals, use the ancient Julian calendar, which, in the present century, is thirteen days behind the new, or Gregorian, calendar, and in fixing the dates of their movable festivals they follow the Nicene computation, which is different from that of the western churches, so that their church seasons seldom synchronize with those of the West. For instance, they celebrate Christmas on the 6th of January, old style, which is equal to the 19th of Janu-

ary, new style. Their festival of Easter in 1907 fell on the 5th of May, five weeks after the western Easter of that year.

WORK.

Wherever Armenians have church edifices of their own, and in a few other places, efforts are made to teach the children their native tongue, so as to make the services of the church and the teaching in the Sunday schools intelligible to them. Between 300 and 400 children are thus taught in summer schools, night schools, or Saturday schools the language, history, and literature of their race. The schools are held in the same halls or rooms rented for other religious and social work, and the teaching in most cases is either gratuitous or for a nominal salary, so that the annual cost of all the schools amounts to about $1,000. There are also about 21 libraries in different places well supplied with the works of standard Armenian authors and with Armenian newspapers and periodicals, in order to offer the readers an opportunity to study their national literature and history. Frequently, in connection with the libraries, courses of lectures on various educational and scientific subjects are given in the Armenian language. It is estimated that over 2,000 readers use these libraries, a small fee being charged. The current expenses are small, as the books are mostly presents, and are generally kept in the parish hall or in whatever other place is rented for church services.

A number of small societies exist which contribute to the support of Armenian schools in Turkey. The most important of these is the United Educational Society of Harput, which has its headquarters at Boston, with branches in several other cities of the United States. Its object is to promote education in eastern Turkey by supporting the existing Armenian church schools, and to raise an endowment fund for higher education. This endowment fund has reached $5,000, and the society has contributed $500 annually for the maintenance of the schools. In 1906, 1,400 pupils, fully one-half being small children, received training and an elementary education in schools of the society.

There are about 26 similar societies in the United States, and it is estimated that fully 3,000 children are being educated in Armenian schools in Turkey in which their fellow countrymen in the United States are interested, and for the maintenance of which an annual contribution of about $3,500 is made.

Contributions are also sent to various charitable institutions in the East, such as orphanages, hospitals, etc., but no reliable details of these are to be had. By far the greater part of the charity of the Armenians of this country naturally goes to the relief of the destitute in the poverty stricken districts of Turkey. One large Armenian institution may be mentioned—Our Saviour's Hospital and Charity in Constantinople, including a hospital in which in 1906 nearly 2,000 patients were treated, a lunatic asylum with 314 inmates, a home for the aged with 110 inmates, and an orphanage with over 250 children of both sexes. This large organization is kept up by members of the Armenian Church at a cost of about $75,000 a year, and a collection, amounting to about $300 annually, is taken up for it in all Armenian places of worship in the United States.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given in the tables which follow. As shown by these tables, the denomination has 73 organizations, located in 14 states and the District of Columbia. The state having the largest number is Massachusetts with 29, followed by New York with 10.

The total number of communicants reported, including baptized children as well as adults, is 19,889; of these, about 76 per cent are males and 24 per cent females. On account of the comparatively small number and the excess of adult males, no deduction is made for children as in the case of the Roman Catholic Church. According to the statistics, the denomination has 3 church edifices with a seating capacity of 1,300 and a total value of $38,000, the great majority of the congregations worshiping in churches or chapels belonging to other religious bodies. There is 1 parsonage valued at $2,500, and the number of Sunday schools reported is 4, with 9 officers and teachers and 340 scholars.

The number of ministers is given as 12, including 1 archbishop, 7 resident pastors, 3 missionary priests, and 1 deacon.

The report for 1890 showed only 6 organizations with 335 communicants and no church property, so that almost the entire growth of the denomination has taken place since that census.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	73	73	19,889	73	15,037	4,852	3	60	3	3	1,300
North Atlantic division	56	56	15,570	56	11,822	3,748	2	45	2	2	900
Maine	4	4	318	4	249	69	.....	3	.....	.....	.....
New Hampshire	4	4	465	4	386	79	.....	4	.....	.....	.....
Massachusetts	29	29	6,960	29	5,199	1,761	1	21	1	1	500
Rhode Island	4	4	2,103	4	1,726	377	.....	4	.....	.....	.....
Connecticut	3	3	579	3	471	108	.....	3	.....	.....	.....
New York	10	10	3,295	10	2,311	984	.....	9	.....	.....	.....
New Jersey	1	1	550	1	430	120	1	.....	1	1	400
Pennsylvania	1	1	1,300	1	1,050	250	.....	1	.....	.....	.....
South Atlantic division	2	2	187	2	142	45	.....	2	.....	.....	.....
District of Columbia	1	1	75	1	62	13	.....	1	.....	.....	.....
Virginia	1	1	112	1	80	32	.....	1	.....	.....	.....
North Central division	11	11	1,998	11	1,687	311	.....	11	.....	.....	.....
Illinois	5	5	1,446	5	1,211	235	.....	5	.....	.....	.....
Michigan	2	2	168	2	136	32	.....	2	.....	.....	.....
Wisconsin	3	3	154	3	130	24	.....	3	.....	.....	.....
Missouri	1	1	230	1	210	20	.....	1	.....	.....	.....
Western division	4	4	2,134	4	1,386	748	1	2	1	1	400
California	4	4	2,134	4	1,386	748	1	2	1	1	400

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	73	3	$38,000	1	$4,000	1	$2,500	4	4	9	340
North Atlantic division	56	2	29,000	1	4,000	1	2,500	3	3	7	240
Maine	4	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
New Hampshire	4	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Massachusetts	29	1	17,000	.....	.....	1	2,500	2	2	4	190
Rhode Island	4	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Connecticut	3	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
New York	10	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
New Jersey	1	1	12,000	1	4,000	.....	.....	1	1	3	50
Pennsylvania	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
South Atlantic division	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
District of Columbia	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Virginia	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
North Central division	11	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Illinois	5	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Michigan	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Wisconsin	3	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Missouri	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Western division	4	1	9,000	.....	.....	.....	.....	1	1	2	100
California	4	1	9,000	.....	.....	.....	.....	1	1	2	100

BAHAIS.

HISTORY.

Parallel with the prophecies of different religions relating to the establishment of a divine dispensation among men, have been prophecies relative to the coming of a great teacher who would reform the religion, restoring its pristine purity, secure its wider extent, or establish unity among the peoples of different religions. This has been especially characteristic of the different forms of Mohammedanism, and has been illustrated by the Wahabi movement in Arabia, Mahdism in the Sudan, and Babism in Persia.

A young man, Ali Mohammed by name, appeared in Shiraz, Persia, May 23, 1844, and declared himself to be the Bab (Arabic for door or gate), the forerunner of "Him Whom God Would Manifest." He encountered great opposition on the part of the Mussulman priests, and at their instigation was placed under military surveillance. This, however, did not prevent his teaching and his exhortation of the people to holiness and sanctity of living in order that they might be fitted to meet the teacher who, he said, was soon to appear with manifest signs of divine power and strength, and through whose teachings the divine unity of mankind would be established. At the end of the first two years of his ministry he was seized and imprisoned, and for four years continued to teach his followers through letters and epistles. Then came a trial in which he was condemned to death upon the charge of heresy to the principles of Islam, and, with one of his followers, he was executed in the city of Tabriz, Persia, July 9, 1850.

The writings of the Bab were gathered together in what is known as the "Holy Book of Bayan," but the most noteworthy of his institutions was a college consisting of 18 of his first followers, who, together with himself as "The Point," formed what was called "The Nineteen Letters of The Living." To these he intrusted the guidance of the movement, commanding them to be at all times ready for and awaiting the appearance of "Him Whom God Would Manifest." Meanwhile, a large number of disciples had joined the movement, arousing the antagonism of the ecclesiastics, who instituted a series of bitter persecutions. Over 20,000 gave up property, families, and lives rather than deny their faith, and as late as 1901 there were 170 martyrs at one time in the city of Yezd.

Before his death the Bab had designated a successor, who did not succeed in securing a large following, and for a time there was no special leader. A number of young men, however, warmly espoused the cause, and among them was one of noble family, Baha Ullah. He had never met the Bab in person, but now came to the front as a prominent leader. He encountered the same opposition as the Bab, was imprisoned in Teheran, and later was exiled with a number of his followers to Bagdad. During his residence there he continued his teaching, and, as the movement gained strength, and the local Moslem Mollahs began to fear the effect upon their followers, he was ordered to a more distant exile, first in Constantinople, then in Adrianople, and finally in Acre (Akka), a penal colony on the Mediterranean, south of Beirut, and just north of Mt. Carmel. On the eve of his exile, Baha Ullah declared himself to a few chosen ones amongst his followers to be the One whose coming the Bab had foretold,—"Him Whom God Would Manifest." While in this exile, Baha Ullah received a large number of disciples, some of them coming from great distances, while to others he ministered through his writings. These writings are very numerous, and consist chiefly of explanations given to various inquirers regarding his mission and doctrines, together with exhortations to his followers, and certain advice and laws, obedience to which is conducive to the best secular as well as spiritual welfare of mankind. From the time of Baha Ullah's residence in Adrianople, the movement became known as the Bahai movement, and the believers as the Bahais.

In the spring of 1892 Baha Ullah died. While during his ministry his revelation was complete, his cause was not explained nor established in the world in general. To this end, in his testament as well as in various parts of his teachings, he commanded his followers, upon his departure, to turn their faces toward his elder son, Abbas Effendi, who was thenceforward looked upon as the representative of Baha Ullah, "The Center of the Covenant" of God to the people of the world, the expounder of his teachings, who would establish his cause in the world, and upon whose shoulders his mantle would fall. According to his followers, Abbas Effendi makes but one claim for himself as to his spiritual station, that of service in the path of God, signing himself "Abdul-Baha Abbas," which, being translated, is "Abbas, the servant of God." While they consider that there is no personal return of God's prophets or messengers, they hold that the same spirit of divinity which spoke through them in the past has again appeared in this day, as a point of direction for the spiritual union of all people.

DOCTRINE.

This New Dispensation, as set forth by the followers of Baha Ullah, has appeared in the world to infuse a new spirit into the nations of the earth. It teaches love, tolerance, and charity. In the words of Baha Ullah: "That all nations should become one in faith, and all men as brothers; that the bonds of affection and unity between the sons of men should be strength-

ened; that diversity of religion should cease, and differences of race be annulled. Let not a man glory in this, that he loves his country; let him rather glory in this, that he loves his kind."

The mission of Baha Ullah is thus the spiritual unity of mankind. While he came in the East, his mission is to the West as well, and his teachings are suited to all classes and conditions of men. This is shown by the multitude of elements which they have assimilated, and which they are bringing into unity of belief, spirit, and action.

POLITY.

There is no regular organization of Bahais, the propagandism being through the medium of assemblies, in which the believers and inquirers meet at stated intervals for the study of the "Revealed Words." All are welcome to these meetings, at which questions are answered and scriptures expounded by teachers. It is a fundamental law of the Bahais that no one may receive any pay for teaching or lecturing upon these subjects. Spiritual things should not be sold, and "freely ye have received, freely give" is the principle upon which the Bahais abrogate among themselves a paid clergy. The teachers, unless financially independent, are self-supporting in a trade or avocation making this possible.

One may be a Bahai and still retain active membership in another religious body. In fact, such persons can be true followers of Baha Ullah only as they consistently accord to the laws laid down by the founder of the religion they profess; and in "living up to these ideals, setting aside man-made creeds and interpretations, forms, and ceremonies, it is found that as men see God aright, they will see Him alike." Therein lies the unity which, as the Bahais believe, "is to bring the religious world together under one great 'Tent of Peace.'"

The members of a single congregation, calling themselves "Behais," claim that Mohammed Ali, the second son, is the true successor of the leader, whom they call "Beha Ullah."

STATISTICS.

The general statistics at the close of 1906, as derived from reports of the individual organizations, are given in the table which follows. As shown by this table, the denomination has 24 organizations, distributed in 13 states and the District of Columbia.

The total number of members reported is 1,280; of these, about 34 per cent are males and 66 per cent females. According to the statistics, the denomination has no church edifices, but 23 halls, etc., are used for services. There is 1 Sunday school reported, with 7 officers and teachers and 32 scholars.

The membership is on a society basis and as stated above is not exclusive.

There is no regular ministry, the conduct of meetings being open to anyone who is competent to lead.

At the time of the census of 1890 this body had no existence in this country.

PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, PLACES OF WORSHIP, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.				
Total for denomination	24	24	1,280	24	438	842	.....	23	1	1	7	32
North Atlantic division	7	7	203	7	65	138	.....	7	.....	.....	.....	.....
Massachusetts	1	1	70	1	20	50	.....	1	.....	.....	.....	.....
New York	2	2	23	2	5	18	.....	2	.....	.....	.....	.....
New Jersey	2	2	58	2	24	34	.....	2	.....	.....	.....	.....
Pennsylvania	2	2	52	2	16	36	.....	2	.....	.....	.....	.....
South Atlantic division	2	2	102	2	26	76	.....	2	.....	.....	.....	.....
Maryland	1	1	28	1	13	15	.....	1	.....	.....	.....	.....
District of Columbia	1	1	74	1	13	61	.....	1	.....	.....	.....	.....
North Central division	9	9	774	9	279	495	.....	8	1	1	7	32
Ohio	3	3	87	3	27	60	.....	3	.....	.....	.....	.....
Illinois	1	1	492	1	158	334	.....	1	.....	.....	.....	.....
Michigan	2	2	28	2	6	22	.....	1	.....	.....	.....	.....
Wisconsin	3	3	167	3	88	79	.....	3	1	1	7	32
South Central division	1	1	29	1	14	15	.....	1	.....	.....	.....	.....
Alabama	1	1	29	1	14	15	.....	1	.....	.....	.....	.....
Western division	5	5	172	5	54	118	.....	5	.....	.....	.....	.....
Washington	2	2	39	2	12	27	.....	2	.....	.....	.....	.....
Oregon	1	1	23	1	11	12	.....	1	.....	.....	.....	.....
California	2	2	110	2	31	79	.....	2	.....	.....	.....	.....

BAPTIST BODIES.

GENERAL STATEMENT.

The early history of that class of believers who, since the Reformation, have been called Anabaptists or Baptists, is difficult to trace. It is claimed by Baptists that the churches of the apostolic age, in doctrine, ordinances, and polity, were counterparts of the Baptist churches of the present day, and that this state of things continued until changed by centralizing influences eventuating in the papacy. It is also claimed that even after this change Baptist principles were held at different times by various bodies, or sects, including the Paulicians, Donatists, Novatians, Bogomiles, Petrobrusians, Waldenses, and others, who were pronounced heretical by the Church of Rome, and who were frequently subjected to severe persecution. But although some of the principles now maintained by Baptists were found among these bodies, or sects, they were mingled with others which modern Baptists repudiate, and it would probably be impossible to trace a distinct line of regular Baptist churches from the apostolic age to the present time. Nevertheless, it is believed to be true that in every century since the beginning of the Christian era there have been persons or sects holding substantially the same principles as are held by Baptist churches to-day.

As soon as the Reformation gave men opportunity to interpret the teachings of the Scriptures for themselves, and to embody their convictions in speech and act, persons holding Baptist doctrines immediately began to appear. In the first quarter of the sixteenth century, they were found in Germany and Switzerland, and were called Anabaptists (Re-Baptizers), because they insisted that persons baptized in infancy must, upon profession of conversion, and in order to gain admission into church fellowship, be baptized again, although they do not appear to have insisted always on immersion. These early Anabaptists were in the main of high character, though in some instances they held doctrines which led to fanatical outbreaks which aroused no little prejudice against them.

Gradually, in spite of severe persecution, the Anabaptists grew in numbers. Some of them, mostly Mennonites, driven from Germany or the Low Countries, passed over into England, and there formed small congregations or churches, which doubtless played an important part in giving currency to Baptist principles, and to whose influence in all probability the English Baptists owe their origin. The early history of the Baptists in England is obscure, but some glimpses of them appear in the days preceding the Commonwealth, and during the Cromwellian period they became more prominent. In the early part of the seventeenth century, they seem to have had some organization, though the exact date of the establishing of the first Baptist church in England is a matter of uncertainty and controversy. The General (Arminian) Baptists claim that their first church, in Holland, was organized in 1607, and the first church in England in 1611; while the Particular (Calvinistic) Baptists trace their organization to Henry Jacobs at Southwark, England, in 1616.

The first Baptist church in America was probably established by Roger Williams, the "Apostle of Religious Liberty," in Providence, R. I., in 1639, although this honor is disputed by the First Baptist Church of Newport, R. I., organized, it is claimed, with John Clark as its pastor, the same year or shortly after. Roger Williams was a Separatist minister who came to the Massachusetts Colony in 1631, and was banished from that colony because "he broached and divulged new and dangerous opinions against the authority of magistrates." Having established himself at Providence, he adopted essentially Baptist views and soon gathered a number of converts to this faith. As there was no Baptist church in existence in America at that time, he baptized Ezekiel Holliman, who thereupon baptized him. Williams then baptized ten others, and this company of Baptist believers organized themselves into a church. John Clark settled at Newport in 1639, and, apparently without any connection with the work of Williams, established a Baptist church in that town.

These early Baptist churches belonged to the Particular, or Calvinistic, branch, as distinguished from the General, or Arminian, branch; that is, they emphasized the doctrine of election, implying a limited atonement, while the others declared that salvation was for all. Later, Arminian views became widely spread for a time, but ultimately the Calvinistic view of the atonement was generally accepted by the main body of Baptists in the colonies. The divisions which now exist began to make their appearance at a relatively early date. In 1652 the church at Providence divided, one party organizing a church which marked the beginning of the General Six Principle Baptists. The Seventh-day Baptist body organized its first church at Newport in 1671. Arminianism practically disappeared from the Baptist churches of New England about the middle of the eighteenth century, but General Baptists were found in Virginia before 1714, and this branch gained a permanent foothold in the South. As a result of the New Light movement following Whitefield's visit to New England in 1740, the Separate Baptists came into existence and at one time were very numerous. The Free Baptists, in 1779, once more gave a general and widely accepted expression in New England to the Arminian view of the atonement.

Soon after the Revolutionary war, the question of the evangelization of the colored people assumed importance, and a Colored Baptist church was organized

in 1788. With the general revival movement at the close of the eighteenth and the beginning of the nineteenth centuries, to which the Free Baptists owed no small part of their growth, there developed, especially in the mountain sections of the middle West and in the Southern states, a reaction toward a sterner Calvinism, which, combined with the natural Baptist emphasis upon individualism, produced a number of associations strictly, even rigidly, Calvinistic, some of them going to the extent of dualism, as in the doctrine of the two seeds. About the same time, in 1836, the Primitive Baptists likewise arose in opposition to the various organizations for Christian work, by which, as they felt, the church was vacating its own duties and privileges.

The organizations mentioned, however, do not represent all who hold Baptist views, for during the revival period just referred to, the Disciples of Christ arose, who in practice are essentially Baptists, although they differ from the other bodies in some interpretations. With them also may be classed the Adventists, the Brethren (Plymouth and River), Dunkers, Mennonites, and other bodies. The Armenian and Eastern Orthodox churches practice baptism by immersion, but do not limit it to those of mature years.

It thus appears that a survey of Baptist bodies should include not only those which make the term an integral part of their title, but some which are not ordinarily classed with them. It is also evident that among those who accept the name there are many differences, some of great importance. Seventh-day Baptists agree with other Baptist bodies except in regard to the Sabbath, but the distinction between Primitive Baptists and Free Baptists is much more marked than between Baptists and Disciples. Any presentation of the strength of Baptist denominations must take into account these divergencies.

By far the largest body of Baptists, not only in the United States but in the world, is that popularly known as "Baptists," though frequently referred to, and listed in the census of 1890, as "Regular Baptists." Other Baptist bodies prefix some descriptive adjective, such as "Primitive," "United," "General," "Free," etc., but this, which is virtually the parent body, commonly has no such qualification. Its churches, however, are ordinarily spoken of as "Northern," "Southern," and "Colored." This does not imply any divergence in doctrine or ecclesiastical order. All are one in these respects. It is simply a distinction adopted for administrative purposes, and based upon certain local or racial characteristics and conditions, the recognition of which implies no lack of fellowship or of unanimity of purpose. Should these distinctions cease to exist, there is nothing whatever to prevent the same unity in matters of administration which now exists in belief, fellowship, and ecclesiastical practice.

The Baptist bodies are 14 in number, as follows:

Baptists:
- Northern Baptist Convention.
- Southern Baptist Convention.
- National Baptist Convention (Colored).

General Six Principle Baptists.
Seventh-day Baptists.
Free Baptists.
Freewill Baptists.
General Baptists.
Separate Baptists.
United Baptists.
Duck River and Kindred Associations of Baptists (Baptist Church of Christ).
Primitive Baptists.
Colored Primitive Baptists in America.
Two-Seed-in-the-Spirit Predestinarian Baptists.
Freewill Baptists (Bullockites).
United American Freewill Baptists (Colored).

SUMMARY OF STATISTICS.

A summary of the general statistics for these bodies at the close of the year 1906, as derived from the returns of the individual church organizations of each denomination, is presented in the tables which follow. The Baptist bodies, taken together, have 54,880 church organizations. The total number of communicants, as reported by 54,707 organizations, is 5,662,234; of these, as shown by the returns for 50,982 organizations, about 38 per cent are males and 62 per cent females.

According to the statistics, these bodies have 50,092 church edifices; a seating capacity for church edifices of 15,702,712, as reported by 48,042 organizations; church property valued at $139,842,656, against which there appears an indebtedness of $8,323,862; halls, etc., used for worship by 3,250 organizations; and 4,978 parsonages valued at $9,233,631. The number of Sunday schools, as reported by 41,165 organizations, is 43,178, with 323,473 officers and teachers and 2,898,914 scholars.

The total number of ministers connected with the different bodies is 43,790. There are in addition many licentiates, but the actual number is not known.

Of the total number of organizations composing the Baptist bodies, 47,910, or about 87 per cent, belong to the body here designated as the "Baptists," including the Northern Baptist Convention, the Southern Baptist Convention, and the National Baptist Convention (Colored).

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, MINISTERS, AND PLACES OF WORSHIP, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					Total number of ministers.	PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.				Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.		Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Baptist bodies	54,880	54,707	5,662,234	50,982	2,055,558	3,289,327	43,790	49,088	3,250	50,092	48,042	15,702,712
Baptists	47,910	47,814	5,323,183	45,838	1,953,538	3,126,256	37,793	44,098	2,759	45,035	43,353	14,239,735
General Six Principle Baptists	16	16	685	14	251	398	8	13	1	14	13	2,870
Seventh-day Baptists	77	76	8,381	70	3,312	4,708	90	69	7	71	69	19,400
Free Baptists	1,346	1,338	81,359	1,129	26,051	43,774	1,160	1,090	61	1,111	1,072	275,601
Freewill Baptists	608	608	40,280	574	15,702	22,483	600	554	45	556	534	158,540
General Baptists	518	518	30,097	497	11,577	16,573	525	376	119	380	372	117,095
Separate Baptists	76	73	5,180	55	1,918	2,518	100	60	4	60	60	19,070
United Baptists	196	190	13,698	84	2,152	2,875	260	76	22	77	64	16,745
Duck River and Kindred Associations of Baptists (Baptist Church of Christ)	93	92	6,416	85	2,432	3,519	99	86	2	86	85	27,508
Primitive Baptists	2,922	2,878	102,311	2,138	28,581	50,033	1,500	1,974	176	2,003	1,925	679,190
Colored Primitive Baptists in America	797	787	35,076	325	6,341	11,438	1,480	497	44	501	318	94,223
Two-Seed-in-the-Spirit Predestinarian Baptists	55	55	781	24	173	204	35	38	.....	38	32	11,350
Freewill Baptists (Bullockites)	15	15	298	14	92	151	4	8	2	8	8	1,560
United American Freewill Baptists (Colored)	251	247	14,489	135	3,438	4,397	136	149	8	152	137	39,825

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Baptist bodies	54,880	49,339	$139,842,656	6,199	$8,323,862	4,978	$9,233,631	41,165	43,178	323,473	2,898,914
Baptists	47,910	44,357	133,781,179	5,872	8,145,890	4,561	8,645,944	39,195	41,165	308,592	2,790,624
General Six Principle Baptists	16	13	19,450	.....	.....	1	1,500	9	9	94	414
Seventh-day Baptists	77	68	292,250	7	1,942	39	69,440	67	68	843	5,117
Free Baptists	1,346	1,092	2,974,130	122	138,233	318	454,226	1,059	1,089	9,170	65,101
Freewill Baptists	608	554	296,585	37	3,536	8	3,400	263	263	1,440	12,720
General Baptists	518	382	252,019	28	6,999	6	8,900	230	240	1,520	11,658
Separate Baptists	76	59	66,980	4	380	.....	.....	45	45	312	1,962
United Baptists	196	75	36,715	2	115	1	200	21	23	168	1,360
Duck River and Kindred Associations of Baptists (Baptist Church of Christ)	93	87	44,321	3	107	1	156	9	9	37	402
Primitive Baptists	2,922	1,953	1,674,810	68	16,207	16	38,295	.....	.....	.....	.....
Colored Primitive Baptists in America	797	508	296,539	34	6,968	21	10,095	166	166	911	6,224
Two-Seed-in-the-Spirit Predestinarian Baptists	55	32	21,500	.....	.....	.....	.....	.....	.....	.....	.....
Freewill Baptists (Bullockites)	15	8	6,900	.....	.....	.....	.....	1	1	4	25
United American Freewill Baptists (Colored)	251	151	79,278	22	3,485	6	1,475	100	100	382	3,307

BAPTISTS.

HISTORY.

The history of the early Baptist churches in New England is one of constant struggle for existence. The Puritan government of Massachusetts was so bitter in its opposition that nearly a century after Roger Williams there were but 8 Baptist churches in that colony. Conditions elsewhere were similar, although farther south there was less persecution. Down to the middle of the eighteenth century it seemed probable that the General, or Arminian, wing would be dominant in New England at least, although in Philadelphia the controversy had resulted in a victory for the Calvinists. With The Great Awakening in 1740, and the labors of Whitefield, two significant changes appeared in Baptist church life. Calvinistic views began to predominate in the New England churches, and the bitter opposition to the Baptists disappeared. By 1784 the 8 churches in Massachusetts had increased to 73, and extension into the neighboring colonies had begun. With this growth, however, there developed a conflict similar to that found in the history of other denominations. The "New Lights," later known as "Separates," were heart and soul with Whitefield in his demands for a regenerated church membership; the "Old Lights," or

"Regulars," earnestly opposed the introduction of hitherto unrecognized qualifications for the ministry or, indeed, for church membership. From New England the movement spread, becoming for a time especially strong in several Southern states. In the South the two parties eventually united in fellowship, and reorganized as United Baptists. In New England the conflict wore itself out, the Baptist churches being modified by both influences.

With the general emancipation from ecclesiastical rule that followed the Revolutionary war, all disabilities were removed from the Baptists in the different states, and the new Federal Constitution effaced the last vestige of religious inequality. Under the influence of the later preaching of Whitefield, the close of the eighteenth century was marked by a renewal of revival interest, and a new development of the Arminian type of Baptist churches. For some time the Free Baptists, or Freewill Baptists, as they were variously called, drew considerable strength from the regular Baptists, but the latter soon became as strong as ever.

The next significant movement in the Baptist churches was that connected with the development of foreign missions. In 1792 the Baptists of England had organized a missionary society to send William Carey to India, and many of the Baptist churches in the United States had become interested in the movement and contributed toward its support. The first foreign missionary society in America was the American Board, organized in 1810, in which Congregational, Presbyterian, Reformed, and other churches united, and among its first missionaries were Adoniram Judson, his wife, and Luther Rice. Knowing that in India they were to meet Baptists, they made special study of Baptist doctrine, and before landing came to the conclusion that believers' baptism by immersion was the true method. Judson immediately sent word of their change of view, and Rice soon after returned to America to present the cause of Baptist missions, and succeeded in arousing much interest in the churches. To meet the new conditions it became evident that some organization was essential, and in 1814 The General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions was formed.

The missionary work of this organization, however, represented only a part of its scope or achievement. It was, indeed, the first step toward bringing the various local churches together and overcoming the disintegrating tendencies of extreme independency. Heretofore the Baptists alone had had no form of ecclesiastical organization. Now, through the necessities of administration, there was furnished just what was needed to combine the different units into a whole, and arouse what has come to be known as "denominational consciousness." For a time this convention undertook to care also for home missions, which had already been carried on in a somewhat desultory manner through a Domestic Missionary Society in Massachusetts and a similar one in New York. With the increasing migration westward and the rapid development of the states, both North and South, the tax upon the convention, in addition to its foreign missionary interests, became too great, and it was deemed advisable to organize a home missionary society, which was done in 1832. With the development of interest in publication, a tract society had been formed in 1824, which in 1840 was renamed the American Baptist Publication Society.

As the discussion in regard to slavery became acute, there arose the differences which resulted in the present three conventions—Northern, Southern, and National. The northern churches, Baptist as well as others, were strongly antislavery; the southern churches, Baptist as well as others, were, if not always proslavery, certainly not antislavery. A crisis was reached when the question was raised whether the General Missionary Convention (called also the Triennial Convention because it met once in three years) would appoint as a missionary a person who owned slaves. To this a very decided negative was returned, and since that involved a denial of what were considered constitutional rights, the southern churches withdrew in 1845 and formed the Southern Baptist Convention,[1] whose purpose was to do for the southern Baptist churches just what the general convention had hitherto done for the entire Baptist denomination. It was not a new denomination; simply a new organization for the direction of the missionary and general evangelistic work of the churches of the Southern states.

The development of the National Baptist Convention, representing the colored churches, was necessarily slow, and was not complete until many years after the organization of the Southern Baptist Convention.

DOCTRINE.

Baptists agree with other evangelical bodies on many points of doctrine. Their cardinal principle is implicit obedience to the plain teachings of the Word of God. Under this principle, while maintaining with other evangelical bodies the great truths of the Christian religion, they hold: (1) That the churches are independent in their local affairs; (2) that there should be an entire separation of church and state; (3) that religious liberty or freedom in matters of religion is an inherent right of the human soul; (4) that a church is a body of regenerated people who have been baptized on profession of personal faith in Christ, and have associated themselves in the fellowship of the gospel; (5) that infant baptism is not only not taught in the Scriptures, but is fatal to the spirituality of the church;

[1] See Southern Baptist Convention, page 66.

(6) that from the meaning of the word used in the Greek text of the Scripture, the symbolism of the ordinance, and the practice of the early church, immersion in water is the only proper mode of baptism; (7) that the scriptural officers of a church are pastors and deacons; and (8) that the Lord's Supper is an ordinance of the church observed in commemoration of the sufferings and death of Christ.

The beliefs of Baptists have been incorporated in confessions of faith. Of these, the Philadelphia Confession, originally issued by the London Baptist churches in 1689 and adopted with some enlargements by the Philadelphia Association in 1742, and the New Hampshire Confession, adopted by the New Hampshire State Convention in 1832, are recognized as the most important. The Philadelphia Confession is strongly Calvinistic. The New Hampshire Confession modifies some of the statements of the earlier documents, and may be characterized as moderately Calvinistic. But while these confessions are recognized as fair expressions of the faith of Baptists, there is nothing binding in them, and they are not regarded as having any special authority. The final court of appeal for Baptists is the Word of God. Within limits, considerable differences in doctrine are allowed, and thus opportunity is given to modify beliefs as new light may break from or upon the "Word." Among Baptists heresy trials are rare.

POLITY.

Baptist church polity is congregational or independent. Each church is sovereign so far as its own discipline and worship are concerned, calls or dismisses its own pastor, elects its own deacons or other officers, and attends to its own affairs. Admission to church membership is by vote of the church, usually after examination of the candidate by the church committee. There is no specific age limit, although the admission of very young children is discouraged. All members have equal voting rights in church matters, except that in some churches they are restricted to those over a certain age. The officers are the pastor and deacons, who, with such other persons as the church may elect, constitute a church committee, usually called the standing committee, and have general care of the affairs of the church, but no authority, except as it is specifically delegated to them by the church. Church property is held, sometimes by a board of trustees, sometimes by the entire society, and sometimes by a special committee of the church.

For missionary and educational or other purposes, Baptist churches usually group themselves into associations. The oldest is the Philadelphia Association, organized in 1707, which stood alone until 1751, when the Charleston Association was formed in South Carolina. These associations meet annually and are composed of messengers sent by the churches. They elect their own officers, receive reports from the churches, and make recommendations with regard to work or other matters in which the churches are interested. They have, however, no authority to legislate for the churches, and no power to enforce any action they may take. Many of them conduct missionary or educational work in the fields covered by them.

Applicants for the ministry are licensed to preach by the church in which they hold membership. If after a period of service as licentiate, ordination is desired, a council of sister churches is called by the church in which membership is held, and on the recommendation of this council the church arranges for ordination. In both cases the right to license and the right to ordain are held by the individual church. Previous to ordination there is always an examination of the candidate on matters of religious experience, call to the ministry, and views on scriptural doctrine. During his ministry, a pastor is usually a member of the church which he serves, and is amenable to its discipline. When a question of dismissal from the ministry arises, the individual church calls a council of sister churches for the examination of charges, and on the recommendation of this council, the church usually bases its decision.

Besides local associations, Baptists have also organized state conventions or state mission societies, state educational societies, city mission societies, etc. These larger bodies attend to missionary or educational work in the various states or districts, and are supported by the churches. In some states there are two or more of these general bodies. There are also general or national organizations for missionary, publication, or educational purposes. Like the local associations, none of these larger organizations has any authority over the individual churches.

WORK.

The organized activities of the Baptist churches are, for the most part, conducted by societies whose membership includes individuals and delegates from churches or associations, membership in all cases being based on contributions. Until the separation of the northern and southern churches, the home missionary work was carried on chiefly by the American Baptist Publication Society, organized in 1824, and the American Baptist Home Mission Society, organized in 1832; and the foreign missionary work, by the General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions, organized in Philadelphia in 1814. Since the organization of the Southern Baptist Convention, the publication society has continued its work throughout the different states, and has retained its distinctly national character. The American Baptist Home Mission Society, however, subsequently represented the northern churches only, as did also the foreign missionary

society, which changed its name to the American Baptist Missionary Union. The denominational societies are noted in connection with the different conventions.

Educational work among the Baptists in the United States has made great strides in recent years, but the same general independence of ecclesiastical control is manifest in this department as in the government of the local churches. The same is true of the management of Baptist philanthropic institutions. In some cases, however, the membership of the boards is limited to persons connected with Baptist churches.

In addition to the work done by the denominational societies, a large amount of missionary and educational work is carried on by individual churches, which is not included in any denominational statement.

A summary of the combined work of the three conventions for the year 1906 follows:

Home mission department—persons employed, 2,856; churches aided, 5,701; amount contributed, $2,081,411.

Foreign mission department—different countries occupied, 23; stations, 231; missionaries, 789; native helpers, 6,885; churches, 2,631; communicants, 274,122; schools, 2,059; pupils, 62,282; hospitals and dispensaries, 58; patients, 80,750; amount contributed, $1,238,174; value of property, $1,579,650.

Educational department in the United States—colleges, academies, etc., 193; students, 46,734; mission schools, 27; pupils, 4,526; amount contributed, $10,726,997; property, $28,189,460; endowment, $27,312,428. Of the total amount contributed for educational institutions, $255,520 came through denominational societies or boards for the aid of students, the remainder, $10,471,477, being for the increase of property and endowments. The classification of property and endowments used for educational purposes is as follows: Theological seminaries—property, $1,216,456; endowment, $4,300,892. Colleges and universities — property, $22,537,179; endowment, $21,195,285. Academies, etc.—property, $4,435,825; endowment, $1,816,251.

Partial reports of philanthropic work in the United States show: Institutions, 78; inmates, 2,851; amount contributed, $240,955; and property, $3,770,000.

The number of young people's societies reported was 20,845, with 856,950 members.

The total contributions to missionary, educational, and benevolent objects for all the Baptist churches of the three conventions, so far as returned, were $14,287,537.

STATISTICS.

A summary of the general statistics at the close of the year 1906, for the three conventions comprising the one denomination here designated "Baptists," as derived from the returns of the individual church organizations of each convention, is presented in the tables which follow. As shown by these tables, there are 47,910 organizations, located in every state and territory. Of these, 22,666 are in the South Central division and 14,562 in the South Atlantic division. The state having the largest number is Texas with 4,870, followed by Georgia with 4,663, Alabama with 3,884, and Mississippi with 3,586; the number of communicants is 5,323,183; of these, as reported by 45,838 organizations, about 38 per cent are males and 62 per cent females.

According to the statistics, the denomination has 45,035 church edifices; a seating capacity for church edifices of 14,239,735, as reported by 43,353 organizations; church property valued at $133,781,179, against which there appears an indebtedness of $8,145,890; halls, etc., used for worship by 2,759 organizations; and 4,561 parsonages valued at $8,645,944. The Sunday schools, as reported by 39,195 organizations, number 41,165, with 308,592 officers and teachers and 2,790,624 scholars.

The number of ministers connected with this denomination is 37,793. There are in addition many licentiates, but the actual number is not known.

These three conventions constitute by far the largest of the Baptist bodies, and include about 87 per cent of the total number of organizations and about 94 per cent of the total number of communicants.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, MINISTERS, AND PLACES OF WORSHIP, BY DENOMINATIONS: 1906.

DENOMINATION.	COMMUNICANTS OR MEMBERS.						Total number of ministers.	PLACES OF WORSHIP.				
	Total number of organizations.	Number of organizations reporting.	Total number reported.	Sex.				Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.		Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Baptists	47,910	47,814	5,323,183	45,838	1,953,538	3,126,256	37,793	44,098	2,759	45,035	43,353	14,239,735
Northern Baptist Convention	8,272	8,247	1,052,105	7,652	357,749	621,383	7,360	7,729	254	8,244	7,625	2,584,801
Southern Baptist Convention	21,104	21,075	2,009,471	20,152	773,627	1,125,486	13,316	18,537	1,997	18,878	18,412	6,044,633
National Baptist Convention (Colored)	18,534	18,492	2,261,607	18,034	822,162	1,379,387	17,117	17,832	508	17,913	17,316	5,610,301

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Baptists	47,910	44,357	$133,781,179	5,872	$8,145,890	4,561	$8,645,944	39,195	41,165	308,592	2,790,624
Northern Baptist Convention	8,272	7,795	74,620,025	1,557	5,149,678	2,581	5,535,612	7,346	8,220	102,506	851,269
Southern Baptist Convention	21,104	18,672	34,723,882	1,215	1,239,022	1,271	2,493,091	14,371	15,035	106,017	1,014,690
National Baptist Convention (Colored)	18,534	17,890	24,437,272	3,100	1,757,190	709	617,241	17,478	17,910	100,069	924,665

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Continental United States	47,910	47,814	5,323,183	45,838	1,953,538	3,126,256	44,098	2,759	45,035	43,353	14,239,735
North Atlantic division	3,143	3,137	528,610	2,960	175,958	320,735	3,027	76	3,285	3,007	1,152,342
Maine	237	237	20,813	225	6,500	13,124	226	3	255	225	66,531
New Hampshire	87	87	9,741	83	3,112	6,106	85	1	101	84	27,580
Vermont	94	94	8,450	91	3,009	5,267	92	1	97	92	25,710
Massachusetts	358	358	78,165	348	24,206	50,018	345	7	378	343	157,656
Rhode Island	78	78	14,928	75	4,983	9,422	77	1	87	77	32,205
Connecticut	154	153	27,535	153	10,419	17,116	151	3	160	150	52,354
New York	937	934	165,710	874	55,550	101,382	916	14	964	909	339,033
New Jersey	356	355	64,238	338	21,295	39,558	344	8	387	342	145,974
Pennsylvania	842	841	139,030	773	46,884	78,742	791	38	856	785	305,299
South Atlantic division	14,562	14,526	1,877,578	14,006	699,851	1,103,223	13,924	433	14,122	13,681	4,798,906
Delaware	16	16	2,694	14	632	1,331	16	.....	17	15	6,000
Maryland	140	140	29,435	127	8,439	15,687	128	7	133	120	44,110
District of Columbia	80	80	36,980	76	10,164	23,958	61	19	65	60	39,382
Virginia	2,402	2,396	404,268	2,314	156,373	230,860	2,324	43	2,383	2,293	812,021
West Virginia	754	748	60,365	674	22,596	31,885	621	84	640	606	200,412
North Carolina	3,000	2,992	355,987	2,942	139,422	211,586	2,882	79	2,928	2,846	1,041,777
South Carolina	2,296	2,296	338,201	2,194	120,973	201,008	2,253	28	2,271	2,217	831,481
Georgia	4,663	4,652	566,631	4,492	210,175	337,012	4,511	109	4,552	4,435	1,572,413
Florida	1,211	1,206	83,017	1,173	31,077	49,896	1,128	64	1,133	1,089	251,310
North Central division	6,766	6,753	690,904	6,315	243,880	400,236	6,217	325	6,450	6,124	1,894,169
Ohio	637	634	82,035	572	27,155	47,209	606	14	644	594	206,214
Indiana	577	577	73,729	535	27,166	42,888	560	10	576	557	193,041
Illinois	1,103	1,098	134,965	1,009	46,577	76,314	1,054	27	1,090	1,043	350,122
Michigan	434	434	45,120	414	15,074	27,961	416	7	439	404	120,772
Wisconsin	208	208	19,474	203	6,881	12,486	199	4	210	196	52,496
Minnesota	248	248	22,786	232	8,283	13,369	216	11	233	212	57,568
Iowa	423	418	41,745	379	13,960	24,060	396	9	410	385	113,142
Missouri	2,184	2,184	198,459	2,080	72,537	113,666	1,945	178	1,969	1,926	593,936
North Dakota	72	72	4,596	69	1,966	2,526	58	4	79	55	12,937
South Dakota	87	87	6,097	84	2,341	3,681	75	5	92	73	18,522
Nebraska	210	210	16,895	195	6,016	10,057	197	5	203	191	44,715
Kansas	583	583	45,003	543	15,924	26,019	495	51	505	488	130,704
South Central division	22,666	22,626	2,154,780	21,828	809,335	1,260,067	20,278	1,869	20,493	19,898	6,215,258
Kentucky	2,234	2,230	287,791	2,087	109,822	159,304	2,084	113	2,106	2,062	664,483
Tennessee	2,376	2,372	253,141	2,282	95,156	146,861	2,231	115	2,256	2,203	739,397
Alabama	3,884	3,881	422,270	3,775	161,919	247,178	3,756	101	3,802	3,690	1,185,790
Mississippi	3,586	3,578	364,339	3,414	129,124	218,615	3,483	73	3,516	3,409	1,062,116
Louisiana	2,021	2,019	183,130	1,972	65,131	111,552	1,937	58	1,944	1,872	566,750
Arkansas	2,534	2,528	184,995	2,486	73,367	108,546	2,189	280	2,192	2,143	625,231
Oklahoma[1]	1,161	1,159	66,930	1,131	26,139	39,076	735	346	745	721	189,054
Texas	4,870	4,859	392,184	4,681	148,677	228,935	3,863	783	3,932	3,798	1,182,437
Western division	773	772	71,311	729	24,514	41,995	652	56	685	643	179,060
Montana	26	26	2,029	26	663	1,366	20	1	23	19	4,895
Idaho	45	45	2,331	42	781	1,396	36	3	38	34	7,595
Wyoming	19	19	838	18	298	530	16	1	16	16	3,375
Colorado	87	87	12,917	82	4,109	7,713	75	6	78	75	22,755
New Mexico	62	62	2,403	54	802	1,134	28	20	29	27	6,175
Arizona	15	15	1,034	15	366	668	13	.....	13	13	3,169
Utah	10	10	987	10	330	657	8	2	8	8	1,610
Nevada	4	4	316	3	108	189	3	.....	4	3	975
Washington	159	159	12,614	156	4,832	7,467	143	6	154	143	36,456
Oregon	131	130	11,159	122	3,763	6,678	112	6	115	110	31,940
California	215	215	24,683	201	8,462	14,197	198	11	207	195	60,115

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Continental United States	47,910	44,357	$133,781,179	5,872	$8,145,890	4,561	$8,645,944	39,195	41,165	308,592	2,790,624
North Atlantic division	3,143	3,043	49,845,458	887	4,191,295	1,326	3,298,867	2,935	3,225	50,081	426,094
Maine	237	226	1,132,377	23	21,360	104	189,800	209	246	2,468	19,055
New Hampshire	87	85	790,700	11	16,253	61	115,400	83	88	1,096	8,189
Vermont	94	92	649,850	7	13,980	79	148,300	92	101	1,187	8,147
Massachusetts	358	349	8,657,875	115	903,217	143	423,990	349	396	7,850	67,791
Rhode Island	78	76	1,209,096	17	92,940	26	87,700	76	87	1,605	13,461
Connecticut	154	153	2,247,300	41	161,870	82	221,875	145	159	2,318	18,746
New York	937	917	18,729,206	219	1,373,589	484	1,139,800	861	914	14,935	128,425
New Jersey	356	348	5,310,580	171	562,922	136	403,290	345	388	6,366	51,812
Pennsylvania	842	797	11,118,474	283	1,045,164	211	568,712	775	846	12,256	110,468
South Atlantic division	14,562	13,963	25,642,099	1,573	1,300,666	730	1,333,376	12,657	13,267	88,081	861,027
Delaware	16	16	223,300	3	5,650	3	9,500	15	15	358	2,437
Maryland	140	130	1,280,233	51	140,777	21	45,300	127	146	1,657	16,697
District of Columbia	80	61	1,851,400	40	215,986	4	8,800	77	83	1,219	13,913
Virginia	2,402	2,322	5,912,631	337	328,368	220	392,001	2,224	2,410	19,229	174,421
West Virginia	754	626	1,326,293	66	73,582	43	98,900	638	704	5,247	40,093
North Carolina	3,000	2,896	3,917,266	256	158,341	111	208,125	2,670	2,812	19,506	193,278
South Carolina	2,296	2,262	3,264,871	249	102,423	123	208,715	2,120	2,181	14,236	150,088
Georgia	4,663	4,517	6,595,033	460	206,562	126	260,460	3,852	3,961	21,648	225,071
Florida	1,211	1,133	1,271,072	111	68,977	79	101,575	934	955	4,981	45,029
North Central division	6,766	6,273	26,559,192	913	1,329,288	1,209	2,107,194	5,695	6,184	58,958	474,579
Ohio	637	611	4,499,453	100	184,334	118	212,475	575	627	7,414	59,307
Indiana	577	560	2,394,138	86	97,919	67	128,550	517	544	5,527	43,366
Illinois	1,103	1,062	5,378,719	163	440,243	202	420,310	950	1,031	10,819	92,901
Michigan	434	422	2,497,420	84	109,436	181	261,700	394	437	5,204	41,112
Wisconsin	208	201	1,141,143	39	60,780	80	180,150	180	216	2,111	17,017
Minnesota	248	217	1,413,158	46	47,643	65	102,850	210	263	2,482	19,862
Iowa	423	393	1,866,170	81	111,571	150	251,160	379	410	4,281	30,841
Missouri	2,184	1,964	4,830,347	165	194,881	95	177,525	1,673	1,730	13,224	111,900
North Dakota	72	59	190,475	18	12,904	28	44,550	56	93	504	4,487
South Dakota	87	75	260,722	13	8,100	33	55,650	74	98	712	5,908
Nebraska	210	197	680,760	30	11,174	75	111,040	190	206	1,915	14,534
Kansas	583	512	1,406,687	88	50,303	115	161,234	497	529	4,765	33,344
South Central division	22,666	20,402	27,387,458	2,285	1,016,491	1,086	1,553,247	17,226	17,710	103,973	963,260
Kentucky	2,234	2,089	4,271,239	166	113,580	106	207,950	1,585	1,653	11,295	104,491
Tennessee	2,376	2,241	3,737,934	179	138,011	98	193,800	1,822	1,869	11,799	106,849
Alabama	3,884	3,762	4,260,263	436	151,019	141	247,705	3,131	3,219	18,181	174,236
Mississippi	3,586	3,484	3,678,140	360	120,843	147	228,005	2,903	2,972	15,425	152,025
Louisiana	2,021	1,951	2,340,332	304	91,749	126	119,852	1,716	1,774	8,985	83,992
Arkansas	2,534	2,199	2,062,379	239	107,967	98	96,185	1,797	1,831	10,723	92,013
Oklahoma[1]	1,161	771	1,061,556	143	70,153	67	75,275	795	811	5,051	43,415
Texas	4,870	3,905	5,975,615	458	223,169	303	384,475	3,477	3,581	22,514	206,239
Western division	773	676	4,346,972	214	308,150	210	353,260	682	779	7,499	65,664
Montana	26	20	141,574	9	18,100	10	23,950	22	26	231	2,309
Idaho	45	39	107,225	13	6,128	13	11,325	39	41	357	2,765
Wyoming	19	16	66,600	3	865	3	7,600	18	23	138	1,172
Colorado	87	81	624,825	32	52,736	31	64,900	82	99	1,159	10,138
New Mexico	62	31	67,350	13	6,939	9	9,350	37	40	248	2,145
Arizona	15	14	65,800	6	6,015	4	6,150	15	15	127	1,038
Utah	10	9	65,650	4	1,500	1	3,000	10	15	103	1,005
Nevada	4	4	25,350	2	1,000	1	1,000	4	5	39	400
Washington	159	145	809,322	55	49,959	39	57,100	146	166	1,597	13,919
Oregon	131	114	522,150	29	25,738	35	59,335	99	105	1,053	8,762
California	215	203	1,851,126	48	139,170	64	109,550	210	244	2,447	22,011

[1] Oklahoma and Indian Territory combined.

NORTHERN BAPTIST CONVENTION.

HISTORY.

After the withdrawal of the southern churches, the Baptist churches of the North continued to grow. The intense controversies of the eighteenth century and the early part of the nineteenth century were no longer manifest. Educational institutions developed and there came to be a general unity of purpose and of life. The individualism which distinguished earlier times gradually gave place to a closer associationalism. Various organizations which had already proved their value elsewhere were adopted into the denominational life, all tending toward mutual church action. The Young People's Union rallied the forces of the young people, both for church life and general denominational activity. The Baptist Congress was formed for the consideration of matters affecting the general welfare of the churches. The American Baptist Missionary Union, which had fallen heir to the foreign work of the general convention, the American Baptist Home Mission Society, the American Baptist Publication Society, and other organizations, were carried on with energy.

In common with other denominations, the Baptist churches have felt the influence of the trend toward denominational union and fellowship. Questions have arisen in regard to a closer affiliation with the Disciples and with the Free Baptists. As yet the former movement has not developed, but arrangements have been recently perfected with the Free Baptists for securing harmony, if not unity, of administration along certain lines of missionary work.

The latest movement, manifest throughout the country, in church life as well as in business and public matters, is that for centralization of administration, in the interest of both economy and efficiency. The Baptist churches felt this, as did every other denomination, and began to consider whether their benevolent societies, hitherto in some respects distinct from each other, might not be brought into some form of general organization which, by removing possibilities of friction and securing cooperation, would make for greater efficiency. After considerable discussion a move in this direction was made in 1907, which, it is hoped, will work great good to both the activities of the churches and their general denominational life.

DOCTRINE AND POLITY.

The doctrine and polity of the Northern Baptist churches have been set forth in the statement on Baptists.[1] In general, the northern churches are held to be less rigidly Calvinistic in their doctrine than the southern churches. They, however, interchange membership and ministry on terms of perfect equality. In the Northern Convention, the dividing line between the white and colored churches is not as sharply drawn as in the Southern. There are colored members of white churches, and colored churches in white associations, while white and colored associations mingle more freely.

WORK.

The home missionary work of the Northern Baptist churches is carried on through various organizations. First in order of establishment is the American Baptist Publication Society, which, although not confined in its operations to the northern churches, is classed with the Northern Convention, as its headquarters are in the North. This society has three departments—publishing, missionary, and Bible. The missionary department employs Sunday school and chapel car missionaries and colporters, and distributes Bibles and other literature. The American Baptist Home Mission Society, organized in 1832, employs general missionaries and pastors among people both of English and foreign tongues in the United States, Mexico, Porto Rico, and Cuba, aids city missions, builds meetinghouses, maintains schools for negroes and Indians, and promotes general evangelism. Third in order is the Women's Baptist Home Mission Society, organized in 1877, with headquarters in Chicago, whose object is primarily the employment of women missionaries mainly among foreigners, negroes, and Indians, and the maintenance of training schools for workers. The Women's American Baptist Home Mission Society, organized in the same year, with headquarters in Boston, cooperates with the American Baptist Home Mission Society, and has no distinct corps of missionaries.

Figures for these different organizations for the year 1906 follow: American Baptist Publication Society—agents, 166; Sunday schools organized, 246; churches established, 48; receipts, $159,433. American Baptist Home Mission Society—agents, 1,552; churches aided, 2,487; receipts, $805,403. Church edifice department—churches aided, 42; receipts, $41,148. Women's Baptist Home Mission Society—agents, 207; churches aided, 44; receipts, $93,230. Women's American Baptist Home Mission Society—receipts, $40,175. Total for the national societies—agents, 1,925; churches aided, 2,573; receipts, $1,139,389. To the last total should be added $672,410 reported for state mission work, making a grand total of $1,811,799.

The foreign missionary work is carried on by the American Baptist Missionary Union, organized in Philadelphia in 1814, as The General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions. Two women's societies, The Woman's Baptist Foreign Missionary Society, and the Woman's Baptist Foreign Missionary Society of the West, both organized in 1871, work in connection with the American Baptist Missionary Union, and the statistics include the three societies. The fields occupied are India (including Burma and Assam), Siam, China, Japan, Africa, and the Philippine Islands. In Europe work is carried on in Sweden, Germany, France, Belgium, Spain, Finland, Denmark, Russia, and Norway, but is confined almost entirely to assistance in the training of ministers and in the current expenses of local churches. American missionaries are not sent out, and the whole work is on a different basis from that in Asia and Africa. The statistics for the Asiatic and African work for the year 1906 show 8 countries occupied; 113 stations where there are resident missionaries; 578 American missionaries; 4,551 native helpers; 1,294 churches with 137,438 members; 1,917 schools with 53,850 scholars; 50 hospitals and dispensaries, treating 62,750 patients; and property having an estimated value of $1,250,000. The total income was $815,636, derived as follows: General donations in the United States, $443,510; on property account, $104,275; other items,

[1] See Baptists, page 46.

$1,447; from the women's societies, $178,875; and legacies, $87,529. In addition to this total, there were received from donations in the field, $32,701, and from various trusts and funds, $79,816, so that the grand total available for the work of the society was $928,153. The European work was carried on by 1,905 agents; and the reports show 1,071 churches with 115,173 members, 659 Sunday schools with a membership of 96,819, and 2 theological schools with 42 students. The total amount contributed by these European missions for self-support was $482,803, and for benevolences, $24,709.

The educational work under the care of Baptists affiliated with the Northern Convention includes 65 colleges, academies, etc., with 19,983 pupils; their property is valued at $20,995,075; they have endowments amounting to $24,198,724, and during 1906 received contributions amounting to $9,921,097. Included in this number are 8 theological seminaries, reporting 90 teachers, 818 students, and property valued at $881,456, and endowments of $3,700,892. The remaining 57 schools are, for the most part, colleges or academies, although a certain number of elementary schools are conducted in the Southern states for the colored people.

The philanthropic institutions either controlled by or identified with the Northern Baptist churches are 41 in number, including 7 hospitals, 19 orphanages, and 15 homes for the aged. No estimate is available as to the number of inmates. The value of the property owned by these institutions is estimated at $2,487,000. There are also a large number of churches which engage in institutional or general work; thus a single church in Philadelphia includes among its activities a college, a theological and training school, and a hospital.

The Baptist Young People's Union of America corresponds to the Christian Endeavor Society, and reports 6,801 societies with 272,040 members. There are, in addition, 3,457 Endeavor societies with 172,850 members, making a total of 10,258 societies and 444,890 members. A large number of other organizations exists, including mission bands, Brotherhoods of Andrew and Philip, classes of various kinds, and unions, for which accurate statistics are not available.

The publishing interests of the Northern Baptist churches are extensive. First in the list comes the American Baptist Publication Society, which, in addition to general publications, issues 25 Sunday school papers and periodicals, with an annual circulation of 50,000,000 copies, and maintains branches and agencies in the large cities of this country as well as in Europe. Since 1883 it has been the recognized Bible society of the denomination. The receipts of the publishing or business department for 1906 are reported as $768,686, an increase of about $130,000 over those for 1900. In addition, the German Baptist Publication Society, with headquarters at Cleveland, publishes 6 papers and periodicals, and reports for the year receipts of $43,629. The Baptist Young People's Union publishes monthly magazines and textbooks for use in the associations, in the conduct of Bible classes, etc., and reports receipts of $38,366. Recently, however, the publishing work of this organization was transferred by purchase to the American Baptist Publication Society.

Other organizations identified with the churches are the American Baptist Historical Society, organized in 1853, with headquarters at Philadelphia; the Backus Historical Society, organized in the same year, with headquarters at Newton Center, Mass.; the Baptist Congress, organized in 1882, with headquarters at New York, meeting annually for the discussion of themes bearing upon denominational or general Christian life and work; and the American Baptist Education Society, organized in 1888, having for its object the assistance of Baptist educational institutions. There is also the General Committee on Christian Stewardship, organized in 1902 for the purpose of emphasizing regular and systematic giving among Baptists. The receipts of this committee for the year 1906 were $5,411. The latest organization is the General Baptist Convention, organized in 1905, which meets every three years for the discussion of general denominational, moral, and religious questions.

STATISTICS.

The general statistics of the Northern Baptist Convention at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and ecclesiastical divisions in the tables which follow. As shown by these tables, the convention has 8,272 organizations, forming, with the exception of 47 unassociated, 424 associations (grouped under convention headings), located in 35 states and territories and the District of Columbia. Of these, 3,988 are in the North Central division and 2,913 in the North Atlantic division. The state having the largest number is Illinois with 945; next in order are New York, 924; Pennsylvania, 739; Indiana, 489; Ohio, 474; Kansas, 445.

The total number of communicants reported is 1,052,105; of these, as shown by the returns for 7,652 organizations, about 37 per cent are males and 63 per cent females. According to the statistics, the denomination has 8,244 church edifices; a seating capacity for church edifices of 2,584,801, as reported by 7,625 organizations; church property valued at $74,620,025, against which there appears an indebtedness of $5,149,678; halls, etc., used for worship by 254 organizations; and 2,581 parsonages valued at $5,535,612. The Sunday schools, as reported by 7,346 organiza-

tions, number 8,220, with 102,506 officers and teachers and 851,269 scholars.

The number of ministers connected with the convention is 7,360. There are in addition many licentiates, but the actual number is not known.

As compared with the report for 1890, these figures show an increase of 370 organizations, 252,080 communicants, and $25,095,521 in the value of church property.

It should be noted that the figures here given do not include the churches belonging to the colored associations. It was the judgment of the Bureau of the Census, and it was concurred in by representatives of the Northern and the National Baptist conventions, that Baptist associations composed exclusively of colored organizations, in whatever part of the country, should properly be included in the National Baptist Convention, since they appear to be claimed by that convention, and particularly in view of the fact also that such inclusion would not affect the totals for the Baptist denomination as a whole, including the three conventions. For this reason the figures are not entirely comparable with those for 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	8,272	8,247	1,052,105	7,652	357,749	621,383	7,729	254	8,244	7,625	2,584,801
North Atlantic division	2,913	2,908	488,458	2,735	162,290	295,691	2,833	46	3,088	2,816	1,081,593
Maine	237	237	20,813	225	6,500	13,124	226	3	255	225	66,531
New Hampshire	86	86	9,721	82	3,104	6,094	85	1	101	84	27,580
Vermont	94	94	8,450	91	3,009	5,267	92	1	97	92	25,710
Massachusetts	332	332	72,891	322	22,352	46,598	324	5	357	322	148,081
Rhode Island	74	74	14,304	71	4,771	9,010	73	1	83	73	30,105
Connecticut	141	140	25,317	140	9,651	15,666	138	3	147	137	48,233
New York	924	921	163,947	862	54,935	100,268	905	12	953	900	335,423
New Jersey	286	286	54,354	269	18,396	32,573	281	3	324	279	125,559
Pennsylvania	739	738	118,661	673	39,572	67,091	709	17	771	704	274,371
South Atlantic division	635	629	62,359	556	21,652	34,121	545	47	566	531	183,907
Delaware	16	16	2,694	14	632	1,331	16	.....	17	15	6,000
Maryland	4	4	252	4	119	133	3	.....	3	3	810
District of Columbia	20	20	10,777	18	3,635	7,009	18	2	21	17	12,045
West Virginia	595	589	48,636	520	17,266	25,648	508	45	525	496	165,052
North Central division	3,988	3,975	432,366	3,663	149,752	250,344	3,727	113	3,933	3,663	1,147,586
Ohio	474	471	64,635	426	21,139	37,432	461	6	497	453	162,898
Indiana	489	489	60,203	448	22,259	34,569	477	5	492	475	166,516
Illinois	945	940	118,884	854	40,729	66,156	909	17	945	900	309,767
Michigan	420	420	44,373	400	14,781	27,507	403	7	426	391	117,312
Wisconsin	206	206	19,414	201	6,863	12,444	198	3	209	195	52,396
Minnesota	248	248	22,786	232	8,283	13,369	216	11	233	212	57,568
Iowa	390	385	39,393	346	13,081	22,587	369	3	383	359	107,172
Missouri	2	2	115	2	40	75	2	.....	2	2	600
North Dakota	72	72	4,596	69	1,966	2,526	58	4	79	55	12,937
South Dakota	87	87	6,097	84	2,341	3,681	75	5	92	73	18,522
Nebraska	210	210	16,895	195	6,016	10,057	197	5	203	191	44,715
Kansas	445	445	34,975	406	12,254	19,941	362	47	372	357	97,183
Western division	736	735	68,922	698	24,055	41,227	624	48	657	615	171,715
Montana	26	26	2,029	26	663	1,366	20	1	23	19	4,895
Idaho	45	45	2,331	42	781	1,396	36	3	38	34	7,595
Wyoming	19	19	838	18	298	530	16	1	16	16	3,375
Colorado	87	87	12,917	82	4,109	7,713	75	6	78	75	22,755
New Mexico	57	57	2,331	49	776	1,088	27	16	28	26	6,075
Arizona	15	15	1,034	15	366	668	13	.....	13	13	3,169
Utah	10	10	987	10	330	657	8	2	8	8	1,610
Nevada	4	4	316	3	108	189	3	.....	4	3	975
Washington	154	154	12,440	151	4,754	7,371	138	6	149	138	35,156
Oregon	129	128	11,099	120	3,743	6,638	111	5	114	109	31,440
California	190	190	22,600	182	8,127	13,611	177	8	186	174	54,670

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	8,272	7,795	$74,620,025	1,557	$5,149,678	2,581	$5,535,612	7,346	8,220	102,506	851,269
North Atlantic division	2,913	2,843	48,156,852	757	3,802,125	1,307	3,249,967	2,711	3,001	48,149	408,605
Maine	237	226	1,132,377	23	21,360	104	189,800	209	246	2,468	19,055
New Hampshire	86	85	790,700	11	16,253	61	115,400	82	87	1,093	8,165
Vermont	94	92	649,850	7	13,980	79	148,300	92	101	1,187	8,147
Massachusetts	332	326	8,373,825	96	808,723	142	420,990	323	370	7,567	65,271
Rhode Island	74	72	1,167,950	14	79,440	25	82,700	72	83	1,559	13,089
Connecticut	141	140	2,140,800	34	147,220	80	220,575	132	146	2,191	17,584
New York	924	907	18,649,331	215	1,347,601	484	1,139,800	850	903	14,845	127,806
New Jersey	286	281	4,984,745	122	493,397	129	392,390	277	320	5,855	47,631
Pennsylvania	739	714	10,267,274	235	874,151	203	540,012	674	745	11,384	101,857
South Atlantic division	635	546	2,200,967	46	101,207	37	89,700	526	592	5,370	42,950
Delaware	16	16	223,300	3	5,650	3	9,500	15	15	358	2,437
Maryland	4	4	12,800	1	150	1	1,800	4	4	43	271
District of Columbia	20	18	888,500	7	35,600	2	7,500	20	25	737	8,314
West Virginia	595	508	1,076,367	35	59,807	31	70,900	487	548	4,232	31,928
North Central division	3,988	3,759	20,111,984	552	963,794	1,034	1,849,685	3,457	3,879	41,669	335,393
Ohio	474	464	3,904,082	56	125,170	99	192,375	422	471	6,220	50,929
Indiana	489	479	2,147,363	48	61,416	56	110,950	431	455	4,869	38,564
Illinois	945	914	4,956,921	114	386,029	183	401,860	798	875	9,764	85,607
Michigan	420	408	2,465,470	79	107,811	177	258,000	381	424	5,105	40,614
Wisconsin	206	199	1,140,193	37	60,634	80	180,150	178	214	2,103	16,972
Minnesota	248	217	1,413,158	46	47,643	65	102,850	210	263	2,482	19,862
Iowa	390	366	1,812,195	71	105,540	144	247,260	350	381	4,104	29,608
Missouri	2	2	1,800					2	2	13	75
North Dakota	72	59	190,475	18	12,904	28	44,550	56	93	504	4,487
South Dakota	87	75	260,722	13	8,100	33	55,650	74	98	712	5,908
Nebraska	210	197	680,760	30	11,174	75	111,040	190	206	1,915	14,534
Kansas	445	379	1,138,845	40	37,373	94	145,000	365	397	3,878	28,233
Western division	736	647	4,150,222	202	282,552	203	346,260	652	748	7,318	64,321
Montana	26	20	141,574	9	18,100	10	23,950	22	26	231	2,309
Idaho	45	39	107,225	13	6,128	13	11,325	39	41	357	2,765
Wyoming	19	16	66,600	3	865	3	7,600	18	23	138	1,172
Colorado	87	81	624,825	32	52,736	31	64,900	82	99	1,159	10,138
New Mexico	57	30	66,550	13	6,939	9	9,350	36	39	246	2,136
Arizona	15	14	65,800	6	6,015	4	6,150	15	15	127	1,038
Utah	10	9	65,650	4	1,500	1	3,000	10	15	103	1,005
Nevada	4	4	25,350	2	1,000	1	1,000	4	5	39	400
Washington	154	140	789,722	52	48,484	39	57,100	141	161	1,572	13,794
Oregon	129	113	507,150	28	24,538	35	59,335	98	104	1,049	8,732
California	190	181	1,689,776	40	116,247	57	102,550	187	220	2,297	20,832

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY CONVENTIONS AND ASSOCIATIONS: 1906.

CONVENTION AND ASSOCIATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	8,272	8,247	1,052,105	7,652	357,749	621,383	7,729	254	8,244	7,625	2,584,801
Arizona:											
Arizona	15	15	1,034	15	366	668	13	.....	13	13	3,169
Colorado:											
Gunnison Valley	13	13	1,001	13	358	643	11	1	11	11	2,105
Midland	11	11	1,903	10	365	791	11	.....	11	11	3,250
Rocky Mountain	30	30	6,248	28	2,125	3,938	25	3	28	25	10,065
San Luis Valley	8	8	291	8	114	177	6	1	6	6	1,530
Southern	21	21	3,234	19	1,074	1,997	18	1	18	18	4,730
Southwestern	4	4	240	4	73	167	4	.....	4	4	1,075
Connecticut:											
Ashford	16	16	1,888	16	647	1,241	16	.....	17	16	4,775
Fairfield	24	24	3,690	24	1,347	2,343	22	2	25	21	7,470
Hartford	28	28	5,027	28	1,914	3,113	28	.....	29	28	9,870
New Haven	32	32	7,619	32	3,054	4,565	31	1	33	31	12,710
New London	22	22	3,957	22	1,467	2,490	22	.....	22	22	7,408
Stonington Union	19	18	3,136	18	1,222	1,914	19	.....	21	19	6,000
District of Columbia:											
Columbia	20	20	6,699	18	2,187	4,379	17	2	20	16	9,205
East Washington and North Idaho:											
Big Bend	10	10	418	10	166	252	7	1	7	7	1,825
Camas Prairie	9	9	354	9	115	239	6	1	6	6	1,620
Columbia	7	7	586	7	246	340	6	1	6	6	1,260
Mount Pleasant	6	6	595	6	192	403	5	1	5	5	1,215
Palouse	12	12	1,054	11	390	604	10	1	12	10	2,845
Spokane	22	22	1,693	22	626	1,067	20	1	20	20	5,105
Unassociated	3	3	223	3	77	146	2	.....	2	2	240
Idaho:											
East	13	13	409	11	95	184	11	.....	11	9	1,190
First	17	17	1,152	16	415	713	15	.....	16	15	3,705
Illinois:											
Alton	31	31	4,035	27	1,207	2,214	30	1	33	30	9,515
Apple Creek	16	16	1,569	14	618	856	16	.....	16	16	3,950
Aurora	26	26	3,974	23	1,264	2,237	26	.....	26	25	8,440
Bay Creek	7	7	652	7	239	413	7	.....	7	7	1,900
Big Saline	27	27	1,623	27	626	997	25	1	25	25	9,015
Bloomfield	27	27	3,712	27	1,380	2,332	27	.....	29	26	9,900
Bloomington	32	32	4,236	32	1,225	2,229	32	.....	37	32	10,280
Central	17	17	1,360	17	518	842	17	.....	17	17	4,305
Centralia	22	22	1,694	22	699	995	21	1	21	21	6,575
Chicago	75	75	23,394	73	8,046	13,080	74	1	84	74	40,491
Clear Creek	43	43	4,784	36	1,726	2,393	42	1	42	42	15,050
Dixon	11	11	1,668	10	506	885	11	.....	11	11	3,725
Fairfield	42	42	4,276	35	1,633	2,181	38	.....	38	38	13,950
Franklin	29	29	4,284	9	803	1,178	29	.....	29	29	11,300
Gilman	11	11	1,428	11	511	917	11	.....	13	11	3,450
Greene-Jersey County	28	28	3,779	23	1,293	2,116	23	5	24	23	6,265
Louisville	18	18	1,217	18	421	796	18	.....	18	18	5,550
Macoupin County	22	22	2,277	22	920	1,357	21	.....	21	20	5,380
Mattoon	12	12	811	11	336	450	11	1	11	11	3,200
Morgan-Scott	15	15	2,094	15	802	1,292	15	.....	15	15	5,050
Mount Erie	25	25	1,621	25	689	932	23	1	23	23	6,150
Nine Mile	34	33	4,007	33	1,545	2,462	31	1	31	31	9,150
Olney	15	15	1,067	14	383	611	15	.....	15	15	4,725
Ottawa	24	24	2,885	24	994	1,891	23	1	25	23	6,995
Palestine	21	21	1,640	20	592	979	20	1	20	20	6,090
Peoria	29	29	4,883	28	1,707	2,946	29	.....	32	29	10,790
Quincy	19	19	2,897	17	1,083	1,707	19	.....	19	18	5,665
Rehoboth	26	26	2,032	24	731	1,126	24	.....	24	24	7,110
Rock Island	20	20	2,086	18	695	1,315	19	.....	22	19	6,090
Rock River	15	15	2,816	14	983	1,757	14	1	14	14	5,290
Salem	27	27	2,374	21	611	1,075	25	.....	25	24	6,975
Salem, South	26	26	2,254	22	738	1,113	26	.....	26	26	8,975
Saline	22	22	2,190	17	667	1,071	22	.....	22	22	7,750
Sandy Creek	23	22	2,248	18	764	1,159	20	.....	20	17	4,101
Shelby	8	8	558	6	154	228	8	.....	8	8	1,835
Springfield	23	23	4,767	23	1,760	3,007	23	.....	27	23	9,175
Union	34	34	1,830	33	617	1,159	31	1	31	31	10,900
Westfield	13	13	1,146	12	418	644	13	.....	13	13	4,260
Williamson	30	27	2,716	26	825	1,214	30	.....	31	29	10,450
Indiana:											
Bedford	17	17	1,600	16	672	895	17	.....	17	17	4,650
Bethel	11	11	1,064	10	396	663	11	.....	11	11	4,700
Brownstown	14	14	1,614	14	624	990	14	.....	14	14	5,300
Central	23	23	5,440	22	2,189	3,211	23	.....	24	23	9,365
Coffee Creek	20	20	2,044	19	853	1,112	20	.....	20	20	6,225
Currys Prairie	22	22	2,815	21	992	1,743	19	1	23	19	8,175
Evansville	16	16	1,527	12	394	779	16	.....	16	16	5,100
Flat Rock	21	21	3,473	20	1,308	1,995	21	.....	21	21	8,090
Fort Wayne	11	11	1,884	8	593	1,081	11	.....	12	11	4,400
Freedom	17	17	1,441	13	465	655	17	.....	17	17	4,250

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY CONVENTIONS AND ASSOCIATIONS: 1906—Continued.

CONVENTION AND ASSOCIATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Indiana—Continued.											
Friendship	28	28	2,979	24	1,135	1,669	28	.....	28	28	8,651
Harmony	19	19	2,153	17	760	1,238	19	.....	19	19	5,540
Indianapolis	9	9	865	6	220	344	9	.....	9	9	2,550
Johnson County	5	5	621	3	139	199	5	.....	5	4	1,470
Judson	26	26	3,010	25	1,182	1,758	26	.....	27	26	9,150
Laughery	15	15	1,793	15	695	1,098	15	.....	15	15	4,725
Logansport	25	25	3,230	23	1,232	1,873	23	1	24	22	8,175
Long Run	16	16	1,765	15	701	1,000	16	.....	16	16	4,900
Madison	15	15	1,746	15	655	1,091	15	.....	15	15	5,400
Monticello	16	16	1,311	12	374	493	14	1	14	14	3,700
Mount Zion	13	13	972	12	420	527	13	.....	13	13	3,750
Northeastern	7	7	808	5	240	448	7	.....	7	7	2,150
Northern	11	11	2,466	11	879	1,587	10	1	12	10	4,500
Orleans	12	12	1,720	12	680	1,040	12	.....	12	12	4,675
Perry County	9	9	383	9	144	239	7	1	7	7	2,150
Salamonie	11	11	1,866	10	698	1,085	11	.....	12	11	5,475
Sand Creek	18	18	2,244	18	908	1,336	18	.....	18	18	6,350
Tippecanoe	10	10	2,078	9	715	1,125	10	.....	13	10	4,650
Union	22	22	2,570	22	967	1,603	20	.....	21	20	8,500
White Lick	22	22	2,023	22	781	1,242	22	.....	22	22	7,550
Whitewater Valley	7	7	658	7	233	425	7	.....	7	7	2,050
Iowa:											
Atlantic	11	11	803	10	310	434	11	.....	11	11	2,875
Burlington	12	12	1,065	12	380	685	12	.....	12	12	3,100
Cedar Valley	34	34	3,875	33	1,385	2,412	34	.....	34	34	11,055
Centerville	13	13	1,625	9	554	851	12	.....	12	10	3,445
Central	16	16	2,740	12	896	1,634	16	.....	17	16	5,475
Danish-Norwegian	13	13	1,013	13	437	576	11	.....	11	11	2,485
Davenport	10	10	2,009	10	617	1,392	10	.....	14	10	4,830
Dubuque	16	16	1,666	13	504	858	16	.....	17	16	4,650
East Grand River	10	10	562	9	196	255	9	.....	9	9	2,750
East Nodaway	16	15	1,658	13	423	653	15	.....	17	15	4,365
Eden	19	17	1,640	16	619	973	16	.....	16	15	4,225
English River	12	11	809	11	275	534	10	.....	10	10	2,960
Fox River	13	13	800	8	173	351	12	.....	12	12	2,900
German	14	14	1,579	11	601	691	14	.....	15	13	3,650
Iowa Valley	10	10	1,635	7	428	746	8	2	8	8	3,190
Keokuk	12	12	1,350	12	488	862	11	.....	12	11	4,000
Linn	9	9	1,272	9	460	812	9	.....	10	9	3,515
Murray	12	12	917	12	226	529	12	.....	12	10	2,410
Northern	24	24	1,532	18	440	801	18	1	19	17	4,450
Oskaloosa	15	15	1,474	14	519	905	15	.....	16	13	4,681
Sioux Valley	24	24	1,803	23	699	1,043	24	.....	24	24	5,120
Southwestern	17	17	2,598	16	718	1,400	17	.....	18	17	6,135
Swedish	15	14	963	14	337	626	14	.....	14	14	3,400
Upper Des Moines	25	25	2,425	24	879	1,531	25	.....	25	24	6,245
Washington	11	11	778	10	246	502	11	.....	11	11	2,916
Western	8	8	787	8	261	526	8	.....	8	8	2,645
Unassociated	1	1	130	1	50	80	1	.....	1	1	300
Kansas:											
Arkansas Valley	21	21	1,488	19	573	810	16	3	16	15	3,790
Blue Valley	14	14	796	11	303	401	12	1	12	12	2,500
Central	17	17	1,380	13	310	602	16	1	17	16	5,150
Chicaskia	23	23	1,350	19	391	667	18	3	18	18	4,725
Fall River	19	19	765	18	268	457	14	4	15	14	3,385
Fort Scott	14	14	1,674	14	606	1,068	12	1	12	12	3,600
German	17	17	1,330	17	588	742	16	1	16	16	3,900
Jewell	10	10	570	10	257	313	9	1	9	9	2,250
Kansas River	14	14	2,754	14	954	1,800	13	1	13	13	5,800
Miami	29	29	2,860	27	1,099	1,668	26	2	26	25	7,400
Missouri River	22	22	3,352	21	1,122	2,172	21	1	26	21	7,200
Mound City	12	12	970	9	287	459	11	1	11	9	2,525
Neosho Valley	9	9	954	9	312	642	9	.....	9	9	2,225
Ninnescah	10	10	527	10	212	315	10	.....	10	10	2,320
Northeast	24	24	1,753	24	706	1,047	24	.....	24	24	5,478
Oberlin	19	19	1,097	19	455	642	10	4	10	10	2,320
Republican Valley	14	14	1,077	13	394	656	12	1	12	12	3,050
Solomon Valley	13	13	813	12	284	470	12	1	12	12	3,675
South Central	14	14	599	14	269	330	7	4	7	7	1,935
South Concord	11	11	632	11	240	392	8	1	8	8	1,850
Southeast	27	27	2,496	25	760	1,432	25	1	26	24	7,250
Southwest	25	25	807	16	240	344	12	4	12	12	2,525
Swedish	14	14	827	14	356	471	12	1	13	12	2,765
Upper Solomon Valley	16	16	497	16	200	297	11	1	11	11	2,250
Wakeeney	8	8	276	7	92	117	4	4	4	4	650
Walnut Valley	26	26	3,274	21	953	1,593	21	3	22	21	6,365
Unassociated	3	3	57	3	23	34	1	2	1	1	300

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY CONVENTIONS AND ASSOCIATIONS: 1906—Continued.

CONVENTION AND ASSOCIATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Maine:											
Aroostook	20	20	1,716	18	614	1,004	17	1	18	17	4,325
Bowdoinham	26	26	2,096	26	713	1,383	26	.....	27	26	7,862
Cumberland	20	20	2,489	20	804	1,685	19	.....	20	19	6,370
Damariscotta	13	13	1,173	13	414	759	13	.....	15	13	3,225
Hancock	25	25	1,553	25	494	1,059	20	1	26	20	6,255
Kennebec	21	21	2,363	21	859	1,504	21	.....	27	21	7,725
Lincoln	23	23	2,700	21	771	1,500	23	.....	26	23	7,064
Oxford	20	20	1,121	17	353	615	20	.....	20	19	5,006
Penobscot	25	25	1,951	24	558	1,181	24	1	26	24	6,080
Piscataquis	11	11	766	9	195	476	11	.....	13	11	2,914
Washington	23	23	1,590	23	385	1,205	22	.....	25	22	6,025
York	10	10	977	8	189	586	10	.....	12	10	3,180
Unassociated	1	1	325	1	155	170	1	.....	1	1	750
Massachusetts:											
Barnstable	15	15	773	15	208	565	15	.....	19	15	4,620
Berkshire	17	17	3,704	17	1,286	2,418	17	.....	18	17	6,450
Boston, East	29	29	9,058	29	2,962	6,096	28	1	28	28	16,080
Boston, North	24	24	10,076	22	2,489	5,370	23	1	24	22	17,004
Boston, South	22	22	5,369	22	1,680	3,689	22	.....	22	22	10,752
Boston, West	24	24	8,280	22	2,747	5,264	23	.....	26	23	10,600
Framingham	15	15	2,158	14	650	1,465	14	1	15	14	5,210
Franklin	11	11	829	11	287	542	11	.....	11	10	2,225
Merrimac River	21	21	5,643	18	1,619	3,462	21	.....	25	21	10,428
Millers River	10	10	867	10	330	537	9	.....	9	9	2,750
Old Colony	18	18	2,559	18	791	1,768	18	.....	20	18	6,791
Salem	22	22	5,901	22	1,678	4,223	22	.....	24	22	12,770
Taunton	22	22	4,348	22	1,305	3,043	21	1	27	21	11,155
Wachusett	23	23	3,240	23	1,046	2,194	23	.....	24	23	7,715
Westfield	28	28	5,149	26	1,516	2,783	27	.....	30	27	10,946
Worcester	26	26	4,772	26	1,694	3,078	25	1	29	25	11,295
Unassociated	4	4	129	4	58	71	4	.....	4	4	1,065
Michigan:											
Alpena	25	25	1,292	25	463	829	21	.....	21	21	4,357
Detroit	49	49	7,872	48	2,741	5,111	48	.....	56	47	17,810
Flint River	17	17	2,385	17	818	1,567	16	1	16	16	4,725
Grand Rapids	25	25	3,394	25	1,213	2,181	24	.....	26	23	7,950
Grand River	16	16	1,737	16	598	1,139	16	.....	17	15	5,000
Grand Traverse	12	12	1,096	12	439	657	11	.....	11	11	2,530
Hillsdale	14	14	1,298	12	376	782	14	.....	14	14	4,445
Huron	23	23	1,139	21	342	678	22	.....	22	21	3,945
Jackson	26	26	3,454	26	1,129	2,325	25	1	26	25	7,655
Kalamazoo River	23	23	3,501	22	1,145	2,144	23	.....	25	23	7,750
Lenawee	13	13	1,744	12	357	707	13	.....	14	13	5,025
Marquette	11	11	1,067	11	417	650	9	.....	10	9	3,650
Muskegon	15	15	761	15	315	446	15	.....	15	15	3,200
Osceola	15	15	952	15	327	625	15	.....	16	15	3,350
Saginaw Valley	30	30	3,773	23	1,002	2,083	30	.....	32	24	8,100
St. Joseph River	15	15	1,267	13	386	849	15	.....	16	15	3,825
St. Joseph Valley	12	12	745	11	278	452	12	.....	12	12	2,825
Shiawassee	21	21	2,216	21	808	1,408	20	1	21	19	7,225
Swedish, Northern	15	15	696	14	273	404	12	3	12	12	3,100
Swedish, Southern	11	11	787	11	339	448	11	.....	12	11	2,250
Washtenaw	11	11	1,613	10	426	1,087	11	.....	12	11	3,560
Wayne	19	19	1,506	18	549	897	19	.....	19	18	4,760
Unassociated	4	4	132	4	60	72	3	1	3	3	625
Minnesota:											
Central	15	15	1,867	14	673	1,151	13	.....	15	13	4,237
Dane-Norwegian	21	21	1,374	19	464	726	16	3	17	15	3,720
German	14	14	907	14	403	504	14	.....	16	14	3,185
Lake Superior	5	5	753	4	159	313	5	.....	5	4	965
Minnesota Valley	23	23	1,533	19	520	888	18	.....	21	18	3,535
Northwestern	25	25	1,479	25	497	982	22	1	24	21	4,567
Southeastern	16	16	1,360	16	516	844	14	.....	14	14	3,640
Swedish	79	79	6,077	75	2,415	3,241	74	4	78	73	18,387
Twin City	28	28	6,949	28	2,475	4,474	28	.....	32	28	13,662
Western	12	12	534	12	180	354	11	.....	11	11	1,920
Unassociated	14	14	310	10	95	135	5	3	5	5	800
Montana:											
Montana	26	26	2,029	26	663	1,366	20	1	23	19	4,895
Nebraska:											
Blue River	14	14	1,333	14	502	831	13	1	13	13	3,025
Custer	11	11	685	11	284	401	10	.....	10	10	1,715
Danish	4	4	170	4	69	101	4	.....	4	4	530
First Nebraska	16	16	1,847	16	684	1,163	14	1	14	14	4,225
German	7	7	448	6	185	218	7	.....	7	7	1,780
Grand Island	19	19	1,431	17	490	774	17	2	17	17	4,170
Loup and Elkhorn	9	9	728	9	305	423	8	.....	9	8	1,810
Nemaha	18	18	1,438	15	440	827	18	.....	18	17	4,050
North Central	9	9	227	9	102	125	9	.....	9	8	1,055

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY CONVENTIONS AND ASSOCIATIONS: 1906—Continued.

CONVENTION AND ASSOCIATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Nebraska—Continued.											
North Platte	8	8	204	8	77	127	4	1	4	4	550
Northeastern	13	13	834	11	285	481	12	.....	12	12	2,505
Northwestern	8	8	468	8	185	283	7	.....	7	7	1,375
Omaha	20	20	3,133	17	1,039	1,950	20	.....	23	17	5,490
Republican Valley	10	10	675	9	208	392	10	.....	10	9	1,865
South Central	12	12	1,108	12	433	675	12	.....	13	12	3,175
Swedish	19	19	1,219	16	415	652	19	.....	20	19	4,170
York	12	12	918	12	302	616	12	.....	12	12	3,125
New Hampshire:											
Dublin	10	10	977	9	305	613	10	.....	10	10	3,225
Meredith	11	11	692	10	238	405	11	.....	15	11	2,530
Milford	18	18	3,396	18	1,124	2,272	18	.....	22	18	7,445
Newport	13	13	1,343	11	338	590	13	.....	14	12	3,600
Portsmouth	16	16	1,516	16	492	1,024	16	.....	20	16	4,900
Salisbury	17	17	1,790	17	603	1,187	16	1	19	16	5,630
New Jersey:											
Camden	59	59	10,804	55	3,630	6,381	59	.....	70	58	23,405
Central	24	24	4,239	20	1,084	1,703	24	.....	24	24	10,105
East	32	32	10,076	28	3,542	5,904	30	1	35	30	21,785
Monmouth	23	23	3,821	23	1,322	2,499	23	.....	28	23	9,540
Morris and Essex	24	24	5,192	21	1,817	3,216	24	.....	31	23	10,505
North	52	52	8,258	51	2,712	5,446	52	.....	54	52	19,594
Trenton	24	24	5,102	24	1,706	3,295	23	1	31	23	12,300
West	43	43	6,687	42	2,522	4,015	42	1	47	42	17,250
Unassociated	5	5	175	5	61	114	4	.....	4	4	1,075
New Mexico:											
Lincoln	25	25	976	21	254	343	12	6	13	12	2,260
Portales	20	20	774	17	301	405	7	10	7	7	2,065
Santa Fe	12	12	581	11	221	340	8	.....	8	7	1,750
New York:											
Allegany	15	15	2,111	14	655	1,176	15	.....	16	15	4,800
Black River	26	26	2,677	26	950	1,707	26	.....	28	26	8,600
Broome and Tioga	32	32	4,891	32	1,693	3,198	32	.....	32	32	9,385
Buffalo	42	42	7,488	40	2,576	4,508	42	.....	45	42	18,335
Canisteo River	6	6	442	6	190	252	6	.....	6	6	1,750
Cattaraugus	15	15	1,636	15	596	1,040	15	.....	15	15	4,250
Cayuga	20	20	2,838	19	755	1,404	20	.....	20	20	5,948
Chautauqua	29	29	3,405	27	1,093	2,199	29	.....	30	29	9,145
Chemung River	31	31	5,978	30	2,081	3,850	30	.....	30	28	8,945
Chenango	21	21	3,148	18	1,126	1,816	21	.....	22	21	6,330
Cortland	19	19	2,323	19	819	1,504	19	.....	19	19	6,560
Deposit	15	15	1,017	13	354	620	13	1	13	13	2,839
Dutchess	11	11	1,237	9	424	659	11	.....	11	11	3,150
Essex and Champlain	13	13	1,104	12	339	717	13	.....	13	13	3,525
Franklin	17	17	2,245	17	845	1,400	17	.....	17	17	5,470
Genesee	22	22	3,423	20	1,090	1,844	20	.....	21	20	6,025
Hudson River, Central	39	38	5,938	34	1,760	3,601	38	1	39	37	14,650
Hudson River, North	38	38	9,172	36	2,920	5,668	37	1	44	37	18,009
Lake George	11	11	627	11	189	438	11	.....	11	10	1,650
Livingston	12	12	1,008	11	271	623	12	.....	12	12	3,400
Long Island	71	71	22,053	69	7,247	13,995	71	.....	79	71	38,310
Madison	18	18	2,155	16	739	1,284	18	.....	19	18	5,440
Mohawk River	12	12	1,816	12	593	1,223	12	.....	12	12	4,300
Monroe	37	35	8,920	35	3,222	5,698	35	1	39	35	14,955
Niagara	11	11	1,809	10	694	1,019	11	.....	12	11	3,510
Oneida	28	28	4,319	26	1,347	2,808	28	.....	30	28	10,190
Onondaga	22	22	4,839	22	1,591	3,248	22	.....	22	22	8,900
Ontario	14	14	1,935	14	712	1,223	14	.....	14	14	4,150
Orleans	10	10	1,758	9	537	780	10	.....	10	10	3,000
Oswego	14	14	2,000	14	692	1,308	14	.....	15	14	4,122
Otsego	16	16	1,791	14	633	1,023	16	.....	16	16	4,250
Rensselaerville	13	13	863	12	294	499	13	.....	13	13	3,200
St. Lawrence	18	18	1,881	18	678	1,203	18	.....	18	18	5,415
Saratoga	24	24	5,435	22	1,800	3,396	24	.....	24	24	9,825
Seneca	15	15	2,455	14	766	1,551	15	.....	16	15	4,546
Southern	71	71	26,034	60	9,039	15,371	63	8	70	63	41,899
Stephentown	7	7	624	7	213	411	7	.....	8	7	2,050
Steuben	16	16	1,304	16	467	837	16	.....	17	16	4,725
Union	13	13	1,506	8	377	650	12	.....	12	11	2,750
Washington Union	25	25	3,681	23	1,147	2,154	24	.....	28	24	7,360
Wayne	14	14	1,693	14	516	1,177	14	.....	14	14	4,230
Worcester	16	16	1,379	13	390	712	16	.....	16	16	4,100
Yates	10	10	1,721	10	771	950	10	.....	10	10	2,855
Unassociated	2	2	66	2	23	43	2	.....	2	2	250
North Dakota:											
German	15	15	2,213	15	1,009	1,204	14	1	41	13	5,850
North Dakota	13	13	826	13	340	486	12	1	12	12	3,025
Northwestern	10	10	378	8	123	167	6	.....	6	6	850
Norwegian	14	14	537	13	244	277	9	2	9	8	1,335
Red River Valley	13	13	696	13	258	438	12	.....	12	11	2,295
Swedish	8	8	228	8	104	124	7	.....	7	7	982
Unassociated	1	1	14	1	6	8	.....	.....	.....	.....	.....

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY CONVENTIONS AND ASSOCIATIONS: 1906—Continued.

CONVENTION AND ASSOCIATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Northern and Central California and Nevada:											
Clear Lake	9	9	625	9	169	456	8	1	9	7	1,520
Eastern Sierra	7	7	430	6	144	267	6	.....	7	6	1,775
Pacific	8	8	829	7	274	505	7	.....	8	7	2,050
Sacramento	12	12	1,269	11	429	809	12	.....	13	12	3,350
Sacramento River	19	19	1,253	18	422	694	18	.....	19	18	4,830
San Francisco	24	24	3,649	24	1,368	2,281	20	2	20	19	6,850
San Joaquin	23	23	2,018	20	658	1,173	22	1	23	22	6,615
San Jose	17	17	1,719	17	648	1,071	16	1	17	16	3,915
Unassociated	1	1	112	1	38	74	1	.....	1	1	250
Northwest Washington:											
Bellingham Bay	11	11	792	11	302	490	10	.....	11	10	3,026
Cowlitz	15	15	718	14	205	353	12	1	12	12	2,600
German Pacific	19	19	1,414	18	556	748	17	1	18	17	4,600
Northwestern	32	32	3,083	31	1,159	1,829	30	2	37	30	7,910
Norwegian-Danish	5	5	257	5	114	143	4	.....	4	4	1,000
Puget Sound	16	16	1,905	16	722	1,183	16	.....	16	16	4,185
Swedish	13	13	1,176	13	552	624	13	.....	15	13	3,625
Ohio:											
Adams	11	11	805	11	324	481	11	.....	11	11	3,350
Ashtabula	12	12	1,574	11	496	1,024	12	.....	13	12	3,694
Auglaize	25	25	2,343	24	879	1,367	24	.....	24	24	7,925
Cambridge	15	15	1,849	14	736	967	15	.....	16	15	5,310
Central	14	14	726	12	190	336	12	2	12	12	2,950
Clermont	11	11	778	10	258	430	11	.....	11	11	3,450
Cleveland	35	35	7,685	33	2,684	4,632	35	.....	40	34	17,695
Clinton	18	18	2,034	17	701	1,321	17	.....	18	17	5,950
Columbus	16	16	2,770	14	775	1,380	16	.....	17	16	5,250
Coshocton	14	14	1,168	7	204	435	12	.....	12	12	3,350
Dayton	31	30	6,232	28	1,981	3,814	31	.....	37	31	13,076
Gallia	11	11	1,083	10	384	547	11	.....	11	11	3,500
Huron	14	14	1,420	14	511	909	14	.....	14	14	4,120
Jackson	9	9	808	7	209	501	9	.....	9	9	2,225
Lorain	12	12	1,288	12	452	836	11	.....	15	11	3,700
Mad River	20	20	2,479	20	1,017	1,462	20	.....	20	20	6,650
Mansfield	11	11	1,450	10	357	678	11	.....	11	11	3,850
Marietta	25	25	2,208	21	448	909	25	.....	26	25	7,310
Miami	23	23	6,994	23	2,498	4,496	23	.....	30	23	13,290
Mount Vernon	24	24	2,497	21	902	1,482	24	.....	24	24	6,818
Ohio	23	23	3,188	14	811	1,225	23	.....	24	16	5,105
Pomeroy	5	5	552	4	109	245	5	.....	5	5	1,550
Scioto	12	12	1,431	12	481	950	12	.....	15	12	4,700
Toledo	26	26	3,702	26	1,248	2,454	26	.....	30	26	8,525
Trumbull	10	10	1,865	8	627	1,057	8	2	8	8	3,300
Wooster	12	12	1,713	11	557	1,141	12	.....	12	12	4,030
Zanesville	17	17	2,409	17	850	1,559	17	.....	17	17	7,800
Zoar	11	11	1,115	11	414	701	10	1	11	10	2,775
Oregon:											
Central	12	12	1,186	11	300	538	11	.....	11	11	3,150
Grande Ronde	15	15	1,012	14	325	619	11	3	11	11	3,100
Middle	18	18	803	18	284	519	16	.....	17	16	3,300
Rogue River	10	10	789	10	314	475	9	.....	9	9	3,105
Umatilla	8	8	451	8	146	305	7	1	7	7	1,785
Umpqua	19	18	1,287	16	404	831	14	1	14	14	3,900
West Willamette	13	13	1,218	12	437	725	10	.....	10	10	2,350
Western	6	6	290	4	83	123	6	.....	6	4	1,000
Willamette	22	22	3,430	22	1,236	2,194	21	.....	22	21	8,000
Pennsylvania:											
Abington	33	32	5,868	31	1,907	3,063	33	.....	33	33	12,800
Allegheny River	12	12	805	11	214	458	11	1	11	11	3,135
Beaver	17	17	3,026	15	870	1,601	17	.....	18	17	7,252
Bradford	20	20	1,456	19	572	854	18	.....	18	18	4,818
Bridgewater	16	16	1,182	12	321	501	16	.....	16	16	3,820
Center	28	28	2,778	27	782	1,421	27	1	30	27	8,495
Central Union	32	32	5,859	28	1,897	3,306	32	.....	37	32	11,595
Clarion	21	21	1,877	19	577	1,023	21	.....	21	21	5,575
Clearfield	25	25	2,439	23	788	1,239	24	.....	28	24	9,050
Delaware Union	30	30	4,664	28	1,478	2,992	30	.....	33	28	12,294
French Creek	20	20	2,759	19	974	1,773	20	.....	20	20	8,450
Harrisburg	8	8	1,021	8	324	697	8	.....	8	8	2,950
Indiana	21	21	1,420	18	472	753	21	.....	21	21	6,825
Monongahela	27	27	3,200	20	978	1,645	27	.....	29	27	9,475
North Philadelphia	47	47	10,156	43	3,603	6,166	45	.....	53	45	21,410
Northumberland	49	49	6,326	49	2,383	3,943	48	.....	51	48	17,430
Oil Creek	26	26	3,146	22	997	1,827	25	1	25	24	7,680
Philadelphia	88	88	37,837	74	12,032	20,126	83	4	101	81	57,352
Pittsburg	74	74	12,497	72	4,429	7,593	68	3	77	68	28,265
Reading	26	26	3,053	24	977	1,826	24	1	27	24	8,225
Ten Mile	20	20	2,745	19	1,168	1,502	20	.....	20	20	6,100
Tioga	30	30	2,731	30	1,030	1,701	28	1	28	28	6,500
Wayne	18	18	1,000	17	319	581	17	1	17	17	3,350

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY CONVENTIONS AND ASSOCIATIONS: 1906—Continued.

CONVENTION AND ASSOCIATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Pennsylvania—Continued.											
Welsh	22	22	3,105	22	1,154	1,951	22	.....	24	22	8,150
Welsh Baptist	12	10	1,229	8	329	517	8	1	8	8	3,750
Wyoming	31	31	2,641	24	731	1,386	28	2	30	27	7,965
Unassociated	6	6	417	6	176	241	4	2	4	4	935
Rhode Island:											
Narragansett	26	26	3,636	24	1,306	2,131	26	.....	29	26	7,150
Providence	24	24	4,943	23	1,621	2,998	24	.....	28	24	10,880
Warren	26	26	5,876	26	1,903	3,973	25	1	29	25	12,600
South Dakota:											
Black Hills	9	9	537	9	174	363	8	.....	8	8	1,675
Central	6	6	438	5	131	281	6	.....	6	6	1,200
German	12	12	1,106	12	526	580	11	1	19	11	3,755
Northeastern	9	9	558	9	193	365	9	.....	9	8	1,732
Northwestern	6	6	299	6	106	193	6	.....	6	6	960
Scandinavian	21	21	1,169	20	497	631	13	3	16	12	3,350
Sioux Falls	9	9	815	9	287	528	9	.....	9	9	2,000
Southern	12	12	880	11	309	563	11	1	11	11	2,300
Unassociated	1	1	12	1	4	8	.....	.....	.....	.....	.....
Southern California:											
Los Angeles	36	36	6,702	36	2,600	4,102	33	2	34	33	13,470
Santa Ana Valley and San Diego	22	22	3,292	20	1,083	1,752	22	.....	24	21	7,335
Santa Barbara	11	11	593	11	219	374	11	.....	11	11	2,235
Utah:											
Utah	10	10	987	10	330	657	8	2	8	8	1,610
Vermont:											
Addison County	9	9	529	9	182	347	8	1	8	8	1,965
Danville	8	8	512	8	194	318	8	.....	8	8	1,950
Lamoille	17	17	1,445	17	530	915	17	.....	17	17	5,005
Shaftsbury	19	19	2,337	19	785	1,552	19	.....	19	19	5,070
Vermont Central	8	8	752	7	293	357	8	.....	9	8	2,500
Windham County	16	16	1,400	14	475	853	16	.....	19	16	4,170
Woodstock	15	15	1,354	15	497	857	15	.....	16	15	4,750
West Virginia:											
Broad Run	35	35	2,768	26	786	1,202	34	.....	35	34	11,250
Coal River	18	18	1,577	18	634	943	14	2	14	14	4,110
Eastern	11	11	381	10	133	178	9	2	10	9	2,925
Elk Valley	31	30	1,346	30	639	707	24	4	24	24	7,175
Goshen	16	16	1,865	15	713	1,102	16	.....	17	16	5,850
Greenbrier	35	34	3,430	26	1,169	1,667	34	1	34	33	11,592
Guyandotte	33	33	3,354	33	1,303	2,051	33	.....	35	33	11,010
Harmony	39	39	2,576	30	841	1,020	34	2	34	34	10,500
Harrisville	28	28	1,697	26	659	957	26	1	26	26	9,125
Hopewell	37	37	2,974	35	1,173	1,631	35	.....	35	35	11,410
Judson	39	39	3,483	37	1,276	1,872	38	1	38	38	12,714
Kanawha Valley	53	53	3,129	50	1,163	1,883	30	20	30	30	7,930
Mount Pisgah	31	31	2,279	30	901	1,212	22	5	22	22	7,350
Pan Handle	12	12	1,342	12	475	867	12	.....	16	12	4,412
Parkersburg	32	31	3,232	30	1,112	2,097	31	.....	34	31	10,275
Raleigh	33	32	2,671	27	927	1,399	23	5	23	23	8,400
Rockcastle	27	27	1,932	22	589	861	16	1	16	16	5,850
Teays Valley	28	27	2,285	23	787	1,197	26	.....	26	25	7,474
Twelve Pole	24	23	2,362	11	515	659	21	.....	21	11	3,600
Union	33	33	4,053	29	1,507	2,207	31	1	36	31	12,450
Unassociated	1	1	25	1	10	15	.....	.....	.....	.....	.....
Wisconsin:											
Central	22	22	1,397	22	475	922	22	.....	22	22	4,936
Dane-Norwegian	15	15	811	15	290	521	14	1	14	14	2,850
Dodge	10	10	763	10	228	535	10	.....	10	10	2,810
Eau Claire	22	22	1,496	22	480	1,016	22	.....	22	21	4,590
German	19	19	1,966	19	797	1,169	19	.....	20	19	4,555
Janesville	12	12	1,970	12	689	1,281	11	1	11	11	4,435
La Crosse Valley	11	11	1,025	10	334	681	11	.....	12	11	2,610
Lafayette	7	7	328	7	118	210	7	.....	7	7	1,550
Madison	12	12	1,166	12	389	777	11	.....	13	11	3,370
Milwaukee	19	19	3,553	19	1,217	2,336	18	1	20	17	7,270
Richland	1	1	33	1	15	18	1	.....	1	1	250
Swedish	25	25	1,359	22	535	755	22	.....	23	21	3,870
Walworth	11	11	1,223	11	448	775	11	.....	11	11	2,800
Winnebago	16	16	1,969	15	736	1,205	15	.....	18	15	5,550
Wyoming:											
Big Horn	10	10	173	9	56	107	8	.....	8	8	1,525
Wyoming	9	9	665	9	242	423	8	1	8	8	1,850

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY CONVENTIONS AND ASSOCIATIONS: 1906.

CONVENTION AND ASSOCIATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	8,272	7,795	$74,620,025	1,557	$5,149,678	2,581	$5,535,612	7,346	8,220	102,506	851,269
Arizona:											
Arizona	15	14	65,800	6	6,015	4	6,150	15	15	127	1,038
Colorado:											
Gunnison Valley	13	13	31,700	4	1,830	4	7,500	11	12	119	1,011
Midland	11	11	109,300	4	3,700	5	10,500	11	12	144	1,354
Rocky Mountain	30	26	335,475	13	33,950	10	25,900	29	40	531	4,821
San Luis Valley	8	8	13,950	1	200	4	4,100	8	10	66	445
Southern	21	19	115,150	7	10,706	7	16,200	20	22	270	2,286
Southwestern	4	4	19,250	3	2,350	1	700	3	3	29	221
Connecticut:											
Ashford	16	16	146,300	1	15,000	11	20,400	16	18	189	1,496
Fairfield	24	24	422,750	10	18,250	12	33,500	23	27	326	2,611
Hartford	28	28	557,900	11	59,670	13	51,100	27	29	477	3,368
New Haven	32	31	654,100	6	18,000	19	69,450	31	35	650	5,758
New London	22	22	224,750	5	35,300	12	22,075	17	19	298	2,488
Stonington Union	19	19	135,000	1	1,000	13	24,050	18	18	251	1,863
District of Columbia:											
Columbia	20	18	759,300	7	35,600	2	7,500	20	24	673	7,015
East Washington and North Idaho:											
Big Bend	10	7	17,500	4	2,160	.....	.....	7	7	55	395
Camas Prairie	9	6	8,225	3	540	.....	.....	7	7	63	340
Columbia	7	6	23,200	3	1,223	1	1,200	7	7	67	437
Mount Pleasant	6	5	33,000	2	750	3	6,000	6	7	77	759
Palouse	12	11	36,300	2	2,400	4	6,500	10	11	94	733
Spokane	22	21	136,372	12	22,375	4	4,900	19	20	212	1,679
Unassociated	3	2	2,200	.....	.....	.....	.....	2	2	21	203
Idaho:											
East	13	12	23,900	.....	.....	4	2,175	10	10	81	751
First	17	15	48,600	6	2,263	6	6,750	16	17	158	1,267
Illinois:											
Alton	31	31	144,920	3	4,600	6	12,750	30	36	402	3,624
Apple Creek	16	16	25,900	.....	.....	.....	.....	13	13	98	680
Aurora	26	26	250,200	3	8,935	14	26,900	24	28	387	3,224
Bay Creek	7	7	7,750	2	1,250	.....	.....	6	6	43	295
Big Saline	27	25	30,550	2	155	.....	.....	10	10	58	425
Bloomfield	27	27	214,800	6	15,300	11	30,250	25	25	314	2,790
Bloomington	32	31	191,700	3	2,800	21	40,100	31	36	418	3,432
Central	17	17	33,200	2	568	.....	.....	15	15	131	945
Centralia	22	21	59,600	1	600	2	3,950	21	21	182	1,469
Chicago	75	74	1,896,387	45	302,170	14	41,200	75	104	2,068	21,905
Clear Creek	43	42	80,000	5	2,030	3	3,800	41	41	297	2,624
Dixon	11	11	100,250	1	3,000	6	17,000	10	10	153	1,509
Fairfield	42	39	39,845	1	94	2	2,750	29	29	222	2,151
Franklin	29	29	47,775	2	3,500	1	2,000	24	24	207	2,023
Gilman	11	11	95,250	3	8,800	7	22,800	10	14	184	1,691
Greene-Jersey County	28	24	73,145	2	1,015	4	12,000	25	25	245	2,290
Louisville	18	18	24,000	.....	.....	2	3,000	16	16	133	898
Macoupin County	22	21	42,450	2	1,590	2	4,250	19	19	179	1,065
Mattoon	12	11	19,500	3	850	1	700	7	7	73	515
Morgan-Scott	15	15	82,400	.....	.....	4	8,300	13	13	162	1,255
Mount Erie	25	24	16,200	.....	.....	.....	.....	21	21	175	1,207
Nine Mile	34	31	74,840	4	7,314	7	14,500	25	29	240	2,561
Olney	15	15	27,300	.....	.....	3	4,650	14	14	115	721
Ottawa	24	23	168,200	2	2,900	15	24,600	23	26	323	2,721
Palestine	21	21	25,150	.....	.....	.....	.....	20	21	182	1,030
Peoria	29	29	296,330	1	1,500	14	24,060	24	28	377	3,683
Quincy	19	19	110,200	.....	.....	7	18,400	16	20	242	1,984
Rehoboth	26	24	20,150	.....	.....	.....	.....	19	19	163	989
Rock Island	20	19	107,600	2	2,600	11	23,650	20	22	256	1,844
Rock River	15	14	153,930	1	3,300	8	20,850	15	15	242	1,989
Salem	27	25	86,829	2	900	9	18,900	20	21	235	1,615
Salem, South	26	26	35,200	2	140	.....	.....	18	19	159	1,187
Saline	22	22	43,275	2	300	1	5,000	18	18	152	1,351
Sandy Creek	23	20	24,600	3	1,085	.....	.....	18	18	140	906
Shelby	8	8	11,200	.....	.....	.....	.....	8	8	84	382
Springfield	23	23	214,695	2	6,700	5	9,300	22	26	301	3,267
Union	34	32	23,000	3	408	.....	.....	24	24	155	1,163
Westfield	13	13	23,250	.....	.....	.....	.....	13	13	126	820
Williamson	30	30	33,350	4	1,625	3	6,200	16	21	141	1,377
Indiana:											
Bedford	17	17	26,800	1	3,500	1	2,000	13	13	115	896
Bethel	11	11	54,800	.....	.....	.....	.....	8	9	85	846
Brownstown	14	14	31,700	.....	.....	2	1,400	14	16	137	943
Central	23	23	453,500	11	17,633	5	12,300	23	26	395	4,483
Coffee Creek	20	20	26,400	1	100	.....	.....	19	20	171	1,084
Currys Prairie	22	20	84,900	1	650	.....	.....	20	23	202	1,649
Evansville	16	16	44,450	4	535	2	1,250	14	14	138	1,010
Flat Rock	21	21	111,900	3	4,834	1	1,200	20	20	211	2,042
Fort Wayne	11	11	87,750	.....	.....	1	2,000	9	10	148	1,343
Freedom	17	17	34,700	.....	.....	1	1,000	16	16	135	709
Friendship	28	28	56,300	3	4,109	2	2,500	23	23	216	1,690
Harmony	19	19	47,838	2	1,600	1	2,000	19	22	217	1,485
Indianapolis	9	9	20,000	.....	.....	.....	.....	7	7	70	433
Johnson County	5	5	10,800	.....	.....	.....	.....	5	5	57	276
Judson	26	26	83,150	3	10,400	4	5,600	24	25	296	1,895

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY CONVENTIONS AND ASSOCIATIONS: 1906—Continued.

CONVENTION AND ASSOCIATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Indiana—Continued.											
Laughery	15	15	$54,500	3	$890	2	$3,900	14	14	147	976
Logansport	25	22	148,800	1	200	5	13,800	24	25	321	2,485
Long Run	16	16	43,600	.....	.....	1	5,000	15	15	131	920
Madison	15	15	37,700	.....	.....	.....	.....	14	15	130	1,015
Monticello	16	15	45,550	1	250	2	2,400	13	13	124	961
Mount Zion	13	13	11,000	.....	.....	.....	.....	9	9	69	438
Northeastern	7	7	36,000	1	500	4	4,500	6	7	88	663
Northern	11	10	147,000	4	2,250	6	19,000	11	12	234	2,038
Orleans	12	12	28,250	.....	.....	2	3,200	12	12	102	826
Perry County	9	7	5,700	.....	.....	.....	.....	5	5	30	179
Salamonie	11	11	120,800	1	3,000	5	12,400	10	12	194	1,927
Sand Creek	18	18	38,100	2	5,130	.....	.....	16	16	161	1,068
Tippecanoe	10	10	136,100	2	5,000	3	4,800	10	12	150	1,242
Union	22	21	57,175	1	400	5	8,200	16	17	183	1,773
White Lick	22	22	32,300	3	435	.....	.....	16	16	146	789
Whitewater Valley	7	7	28,800	.....	.....	1	2,500	5	5	58	430
Iowa:											
Atlantic	11	11	30,200	2	1,025	5	4,950	10	10	101	644
Burlington	12	12	64,000	4	5,425	4	8,600	12	12	127	804
Cedar Valley	34	34	194,350	8	9,550	16	30,550	28	28	360	2,977
Centerville	13	12	44,450	4	9,710	3	4,800	12	15	154	902
Central	16	16	178,100	5	17,280	3	6,200	15	17	210	1,836
Danish-Norwegian	13	11	26,200	.....	.....	5	6,100	12	12	109	828
Davenport	16	10	120,700	.....	.....	6	15,900	10	13	187	1,646
Dubuque	16	16	89,500	5	11,575	10	14,100	14	15	160	1,093
East Grand River	10	9	9,190	.....	.....	.....	.....	8	8	51	305
East Nodaway	16	15	60,800	1	5,000	1	1,200	14	16	147	1,062
Eden	19	16	50,500	1	170	3	5,100	16	16	161	1,040
English River	12	9	25,900	1	590	3	3,260	11	11	113	541
Fox River	13	12	12,750	2	440	.....	.....	9	9	77	397
German	14	14	53,600	4	2,100	10	15,650	13	21	187	1,468
Iowa Valley	10	8	99,000	4	3,250	6	12,700	10	13	152	1,338
Keokuk	12	11	53,800	2	2,910	4	6,100	11	12	138	1,116
Linn	9	9	87,670	2	800	6	14,170	8	10	128	1,026
Murray	12	12	23,950	2	175	2	2,600	12	14	137	985
Northern	24	18	62,310	4	2,600	7	6,900	21	21	198	1,353
Oskaloosa	15	14	74,325	4	3,460	4	8,000	14	15	168	1,156
Sioux Valley	24	24	96,800	6	14,490	11	25,200	20	21	225	1,524
Southwestern	17	17	129,100	.....	.....	6	10,300	16	17	241	1,885
Swedish	15	14	52,200	4	5,640	10	12,330	14	14	122	631
Upper Des Moines	25	25	108,100	4	7,650	9	17,350	24	25	252	1,620
Washington	11	11	34,300	1	700	3	4,300	10	10	110	795
Western	8	7	29,700	1	1,000	6	8,400	7	7	84	621
Unassociated	1	1	2,500	.....	.....	1	2,500	1	1	18	90
Kansas:											
Arkansas Valley	21	16	53,800	2	275	7	6,250	18	18	159	1,077
Blue Valley	14	12	25,920	.....	.....	5	5,600	13	14	99	668
Central	17	16	57,800	1	750	3	5,000	13	13	140	1,030
Chicaskia	23	19	43,650	1	155	8	8,000	20	20	198	1,107
Fall River	19	16	25,520	2	450	2	3,700	15	15	123	733
Fort Scott	14	13	33,950	3	2,300	2	3,900	12	17	162	1,573
German	17	16	35,750	3	850	9	11,100	17	17	154	1,224
Jewell	10	9	23,150	1	3,000	2	2,100	10	16	88	564
Kansas River	14	13	130,050	3	18,000	9	15,900	13	15	208	1,979
Miami	29	28	103,990	3	1,570	4	8,500	26	27	317	2,128
Missouri River	22	21	100,465	5	3,742	2	7,000	22	27	301	2,260
Mound City	12	11	25,600	1	140	2	3,500	11	11	110	782
Neosho Valley	9	8	23,150	2	450	1	1,500	8	10	98	707
Ninnescah	10	10	11,500	.....	.....	1	500	8	8	64	411
Northeast	24	24	75,175	.....	.....	5	9,000	19	19	175	1,154
Oberlin	19	11	20,655	.....	.....	1	1,500	16	18	142	1,158
Republican Valley	14	12	34,800	1	400	7	10,900	12	12	122	876
Solomon Valley	13	13	33,625	.....	.....	5	6,400	9	9	93	610
South Central	14	10	15,550	1	150	2	1,400	6	8	66	470
South Concord	11	10	16,000	1	300	1	1,500	8	8	83	665
Southeast	27	26	92,450	4	3,646	4	7,250	23	26	285	2,117
Southwest	25	12	21,995	1	200	2	1,800	16	16	130	675
Swedish	14	12	38,500	1	100	5	9,600	13	13	110	849
Upper Solomon Valley	16	11	18,050	1	250	.....	.....	6	6	40	264
Wakeeney	8	5	6,450	.....	.....	.....	.....	6	6	53	386
Walnut Valley	26	23	68,250	2	395	5	13,100	24	27	286	2,681
Unassociated	3	2	3,050	1	250	.....	.....	1	1	12	85
Maine:											
Aroostook	20	17	67,500	3	1,900	8	14,000	17	29	189	1,497
Bowdoinham	26	26	188,600	1	50	11	17,800	23	24	252	1,648
Cumberland	20	19	177,300	3	5,175	11	17,500	16	19	273	2,507
Damariscotta	13	13	43,250	.....	.....	6	7,600	11	12	93	601
Hancock	25	20	75,152	1	2,000	15	23,600	21	26	227	1,480
Kennebec	21	21	143,275	1	800	12	34,200	20	22	236	2,155
Lincoln	23	23	93,900	2	1,450	9	20,500	20	27	265	2,018
Oxford	20	19	66,850	3	4,200	8	16,600	18	19	151	1,130
Penobscot	25	25	94,050	5	1,985	4	5,500	22	25	267	2,326

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY CONVENTIONS AND ASSOCIATIONS: 1906—Continued.

CONVENTION AND ASSOCIATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Maine—Continued.											
Piscataquis	11	11	$32,500			5	$7,950	9	10	101	885
Washington	23	22	79,500	3	$3,400	6	7,250	21	22	238	1,536
York	10	10	55,500	1	400	9	17,300	10	10	149	1,012
Unassociated	1	1	17,000					1	1	27	260
Massachusetts:											
Barnstable	15	15	85,450			8	9,950	15	15	143	727
Berkshire	17	17	243,500	2	11,850	10	14,750	16	21	283	2,417
Boston, East	29	28	1,155,250	12	98,800	3	14,715	28	29	933	9,317
Boston, North	24	23	2,252,000	13	421,000	3	13,000	24	30	830	8,075
Boston, South	22	22	424,600	8	33,100	7	25,000	22	22	569	4,966
Boston, West	24	24	772,200	5	35,000	10	45,300	24	26	653	6,662
Framingham	15	15	197,975	4	8,150	9	23,975	14	16	237	1,941
Franklin	11	11	41,800	3	4,500	8	13,350	9	10	105	648
Merrimac River	21	21	439,700	6	23,900	9	29,400	20	24	471	4,536
Millers River	10	9	46,150	1	300	3	4,100	9	10	108	611
Old Colony	18	18	213,900	5	11,373	9	24,100	18	21	381	2,523
Salem	22	22	604,500	11	49,050	13	54,800	22	23	761	6,212
Taunton	22	21	373,150	7	21,750	9	24,500	20	26	585	4,879
Wachusett	23	23	359,750	3	12,900	17	50,500	23	26	405	3,076
Westfield	28	26	549,100	6	34,550	15	49,800	28	32	529	4,444
Worcester	26	26	598,600	9	42,000	7	20,250	26	34	530	4,054
Unassociated	4	4	13,000	1	500	1	1,500	4	4	30	155
Michigan:											
Alpena	25	21	66,950	5	1,990	3	6,700	22	22	183	1,298
Detroit	49	48	629,400	16	41,260	14	26,400	44	54	848	8,231
Flint River	17	16	117,800	1	500	11	14,900	15	17	229	1,962
Grand Rapids	25	24	199,675	3	2,820	9	12,850	25	28	393	3,084
Grand River	16	16	65,850			7	10,800	16	17	176	1,149
Grand Traverse	12	12	33,475	4	2,850	3	3,400	11	14	139	1,056
Hillsdale	14	14	68,600	1	225	7	11,100	14	16	168	1,049
Huron	23	23	48,050	6	2,550	11	13,900	20	23	189	1,271
Jackson	26	25	128,100	5	6,156	8	10,900	25	26	391	2,892
Kalamazoo River	23	23	134,650	3	990	12	18,500	22	26	400	3,314
Lenawee	13	13	104,325			11	14,400	10	11	167	1,620
Marquette	11	10	90,450	2	4,200	2	4,500	10	11	126	1,046
Muskegon	15	15	42,950	2	250	5	5,200	13	13	105	685
Osceola	15	15	36,500	4	2,325	6	5,500	14	15	134	886
Saginaw Valley	30	30	213,700	6	5,200	11	14,800	27	29	368	3,273
St. Joseph River	15	15	47,900	3	2,170	7	11,350	12	13	155	1,220
St. Joseph Valley	12	12	44,100	2	1,400	5	5,800	9	10	108	591
Shiawassee	21	20	163,500	3	19,565	15	23,700	18	21	260	2,163
Swedish, Northern	15	13	39,353	3	3,300	6	7,475	15	16	113	783
Swedish, Southern	11	11	25,420	4	1,325	6	7,525	11	13	100	642
Washtenaw	11	11	92,900	1	550	6	11,700	10	11	125	1,006
Wayne	19	19	61,500	2	1,610	12	16,600	17	17	221	1,373
Unassociated	4	4	12,425	3	6,575			3	3	20	145
Minnesota:											
Central	15	13	88,600	1	450	4	6,800	11	13	152	1,258
Dane-Norwegian	21	17	36,975			2	1,900	17	19	168	1,109
German	14	14	46,600	5	4,175	7	15,000	14	16	130	961
Lake Superior	5	5	33,000	3	2,250	1	2,500	4	4	73	587
Minnesota Valley	23	18	61,300	3	4,800	8	14,950	16	23	200	1,354
Northwestern	25	20	85,053	4	3,800	6	9,675	21	30	224	1,765
Southeastern	16	14	51,630			2	3,800	11	13	146	1,165
Swedish	79	75	242,300	22	25,182	26	32,825	72	93	627	5,099
Twin City	28	28	752,900	5	6,086	8	17,700	28	36	664	5,984
Western	12	11	26,600	3	1,100	2	3,700	10	11	99	635
Unassociated	14	6	6,200	2	550			9	9	38	250
Montana:											
Montana	26	20	141,574	9	18,100	10	23,950	22	26	231	2,309
Nebraska:											
Blue River	14	13	36,700	2	522	2	4,000	12	12	117	1,012
Custer	11	10	12,740			3	3,250	10	10	84	638
Danish	4	4	4,100	2	900	3	2,500	4	4	28	205
First Nebraska	16	14	105,100	2	700	5	9,940	15	17	151	1,390
German	7	7	13,600			2	3,000	7	8	38	367
Grand Island	19	17	65,850	2	775	7	13,300	18	19	192	1,360
Loup and Elkhorn	9	8	20,200			5	5,900	8	10	84	567
Nemaha	18	18	49,040	1	300	6	9,400	16	16	164	1,045
North Central	9	8	8,450	3	900	2	1,300	7	7	44	272
North Platte	8	4	9,500	2	847	1	4,000	6	7	55	319
Northeastern	13	12	26,090	2	970	6	11,400	13	15	120	950
Northwestern	8	8	14,440	6	2,115	2	1,200	8	10	66	498
Omaha	20	20	166,500	2	1,420	9	13,950	19	24	304	2,717
Republican Valley	10	10	20,100	2	750	4	4,300	9	9	87	520
South Central	12	12	45,200	1	300	3	3,000	8	9	100	900
Swedish	19	19	49,750	3	675	8	11,800	17	16	154	984
York	12	12	32,600			7	8,800	12	12	123	740
New Hampshire:											
Dublin	10	10	100,300	1	725	9	13,700	9	9	129	818
Meredith	11	11	42,300	2	1,160	7	11,900	10	12	105	730
Milford	18	18	258,800	3	11,235	13	24,200	18	19	325	2,868
Newport	13	13	82,300	1	600	8	16,550	13	13	162	1,144
Portsmouth	16	16	151,500	3	1,933	15	32,500	16	16	185	1,330
Salisbury	17	16	153,500	1	600	9	16,550	16	18	187	1,275

RELIGIOUS BODIES.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY CONVENTIONS AND ASSOCIATIONS: 1906—Continued.

CONVENTION AND ASSOCIATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
New Jersey:											
Camden	59	58	$776,400	27	$93,789	21	$59,400	58	76	1,309	11,379
Central	24	24	284,000	6	6,000	17	35,150	21	23	416	2,591
East	32	31	1,518,400	13	122,760	10	47,900	32	36	899	7,936
Monmouth	23	23	326,100	7	35,975	15	65,200	23	26	385	2,575
Morris and Essex	24	24	528,060	9	42,560	7	27,740	24	26	482	4,243
North	52	52	772,560	30	110,570	20	68,000	51	56	1,196	9,308
Trenton	24	23	382,900	11	35,980	13	29,800	24	31	472	4,540
West	43	42	371,825	19	45,763	26	59,200	43	45	678	4,893
Unassociated	5	4	24,500					1	1	18	166
New Mexico:											
Lincoln	25	13	19,850	6	1,860	5	3,450	17	18	98	855
Portales	20	9	18,500	4	1,529	2	2,200	11	12	86	669
Santa Fe	12	8	28,200	3	3,550	2	3,700	8	9	62	612
New York:											
Allegany	15	15	116,300	2	850	11	22,700	13	13	194	1,545
Black River	26	26	226,000	4	24,150	16	27,200	19	22	319	2,205
Broome and Tioga	32	32	308,100	8	22,602	13	30,400	29	31	440	3,484
Buffalo	42	42	772,800	17	173,100	16	48,700	41	47	807	7,077
Canisteo River	6	6	17,050			4	2,700	4	6	50	270
Cattaraugus	15	15	102,220	1	13,000	7	11,000	13	13	160	1,223
Cayuga	20	20	206,400	1	900	10	17,800	17	17	281	2,002
Chautauqua	29	29	224,950	8	13,360	22	43,650	26	28	359	2,812
Chemung River	31	30	335,200	10	10,518	18	30,100	28	29	447	3,939
Chenango	21	21	133,400	3	3,667	10	16,900	19	19	284	2,435
Cortland	19	19	142,000	2	1,400	15	18,350	18	18	281	1,999
Deposit	15	13	44,300	1	200	6	9,000	9	9	109	620
Dutchess	11	11	57,300	1	525	8	17,200	11	11	93	510
Essex and Champlain	13	13	83,000	2	1,760	10	21,400	11	11	120	741
Franklin	17	17	115,900	2	8,500	14	26,800	16	16	202	1,642
Genesee	22	21	209,050	6	9,400	19	36,000	20	20	310	2,807
Hudson River, Central	39	38	723,625	16	37,030	19	79,600	34	37	572	3,844
Hudson River, North	38	38	1,028,000	6	29,741	20	58,300	38	41	747	6,608
Lake George	11	11	26,500			6	4,550	8	8	63	363
Livingston	12	12	76,100	3	1,145	8	14,500	11	11	139	800
Long Island	71	70	2,708,610	37	262,200	8	41,200	70	77	2,077	23,644
Madison	18	18	137,900	2	950	10	13,600	18	18	248	1,697
Mohawk River	12	12	129,800	3	20,700	7	11,400	11	11	170	1,558
Monroe	37	35	748,126	15	33,725	15	30,500	37	39	821	8,525
Niagara	11	11	94,850	4	14,325	8	15,000	11	13	171	1,648
Oneida	28	28	367,400	5	37,900	10	17,450	26	27	489	3,354
Onondaga	22	22	353,600	6	41,000	12	28,600	21	21	479	4,547
Ontario	14	14	126,700	1	6,000	10	19,300	14	14	210	1,669
Orleans	10	10	131,300			9	27,600	10	10	172	1,564
Oswego	14	14	135,600	2	1,700	9	15,300	14	15	208	1,867
Otsego	16	16	72,300	3	1,065	11	19,800	15	16	194	1,286
Rensselaerville	13	13	39,800			4	3,800	8	8	65	569
St. Lawrence	18	18	148,600	4	11,800	10	23,800	15	16	179	1,597
Saratoga	24	24	367,800	3	3,900	14	43,750	24	25	475	4,426
Seneca	15	15	113,850			13	17,700	14	15	220	1,738
Southern	71	63	7,365,350	33	556,000	16	139,000	69	79	1,509	13,726
Stephentown	7	7	29,500			4	3,500	7	9	100	544
Steuben	16	16	50,200	1	150	10	11,000	14	15	148	993
Union	13	13	105,500			10	32,700	12	12	111	644
Washington Union	25	24	288,200	1	500	16	41,700	22	23	340	2,550
Wayne	14	14	100,400	3	4,450	11	21,800	14	15	280	1,548
Worcester	16	16	63,700	2	1,000	11	17,950	15	15	151	829
Yates	10	10	45,400	1	800	7	13,100	9	9	122	1,040
Unassociated	2	2	3,500			1	700	1	1	5	30
North Dakota:											
German	15	14	49,000	5	1,660	11	12,750	15	47	162	1,940
North Dakota	13	12	68,925	5	9,200	6	11,700	12	12	115	940
Northwestern	10	7	8,950	1	100	4	6,300	6	8	50	342
Norwegian	14	9	18,400			1	1,000	10	15	65	467
Red River Valley	13	12	40,450	4	1,587	5	11,300	10	10	97	880
Swedish	8	7	10,150	4	457	3	3,500	5	6	31	143
Unassociated	1										
Northern and Central California and Nevada:											
Clear Lake	9	7	15,500			5	5,000	9	12	94	761
Eastern Sierra	8	7	32,000	3	1,018	1	1,000	7	8	62	517
Pacific	12	7	33,500			4	9,600	8	8	71	699
Sacramento	19	12	90,200	3	3,079	3	6,000	12	15	138	1,053
Sacramento River	24	18	53,550	1	400	8	10,900	17	18	139	1,187
San Francisco	23	21	502,950	9	48,550	4	6,200	23	29	367	3,121
San Joaquin	17	22	80,050	5	6,025	9	11,750	23	28	266	2,652
San Jose	1	16	94,300	2	1,875	4	8,000	17	22	192	1,502
Unassociated		1	2,000					1	1	11	90
Northwest Washington:											
Bellingham Bay	11	10	38,050	4	1,305	6	7,700	9	11	123	1,079
Cowlitz	15	14	19,325	4	1,937	6	5,300	14	14	128	993
German Pacific	19	17	84,100	4	3,050	9	14,100	19	22	171	1,134
Northwestern	32	30	254,300	8	3,526	5	5,700	31	38	390	4,167
Norwegian-Danish	5	4	28,300	1	500			5	5	36	235
Puget Sound	16	16	107,050	7	2,150	6	11,800	16	20	223	2,183
Swedish	13	13	90,525	7	12,633	3	4,000	13	17	149	974

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY CONVENTIONS AND ASSOCIATIONS: 1906—Continued.

CONVENTION AND ASSOCIATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Ohio:											
Adams	11	11	$23,000	1	$50	1	$500	9	9	77	537
Ashtabula	12	12	86,700			7	13,400	12	12	165	1,345
Auglaize	25	25	98,300	3	2,450	5	8,100	23	23	293	1,950
Cambridge	15	15	35,300					14	15	137	1,075
Central	14	13	7,650	1	600			12	12	74	450
Clermont	11	11	23,200	1	130	1	1,400	9	9	91	481
Cleveland	35	35	1,025,470	14	26,550	12	32,500	33	41	795	7,162
Clinton	18	17	100,750	1	1,200	4	9,300	18	19	211	1,511
Columbus	16	16	184,100	1	2,000	2	2,200	13	14	212	1,775
Coshocton	14	12	33,100					11	11	123	622
Dayton	31	31	366,925	6	13,050	12	25,775	29	36	651	5,626
Gallia	11	11	6,400					9	9	58	382
Huron	14	14	88,200	2	2,925	6	8,200	13	13	159	1,119
Jackson	9	9	25,350			1	3,000	8	8	77	639
Lorain	12	11	72,900	1	150	8	14,000	10	13	150	1,304
Mad River	20	20	53,475			4	6,500	19	19	217	1,270
Mansfield	11	11	70,050			3	5,250	9	9	135	917
Marietta	25	25	102,082	2	10,100			24	29	242	1,587
Miami	23	23	615,500	5	36,600	3	8,200	23	34	616	6,680
Mount Vernon	24	24	92,250			8	11,800	21	21	229	1,585
Ohio	23	23	56,897	3	3,450	2	5,100	15	17	152	1,798
Pomeroy	5	5	16,300	1	300			5	5	54	457
Scioto	12	12	61,400	2	1,000	2	1,500	10	14	149	1,133
Toledo	26	25	235,500	6	5,700	6	10,000	25	31	495	3,948
Trumbull	10	9	138,650	2	3,275	4	7,700	10	10	168	1,338
Wooster	12	12	113,550	1	1,700	2	6,700	10	10	160	1,552
Zanesville	17	17	111,500	2	6,040	3	3,400	16	16	216	1,793
Zoar	11	10	37,050	1	7,900	2	7,000	9	9	85	677
Oregon:											
Central	12	12	34,000	1	1,500	4	3,400	8	8	94	800
Grande Ronde	15	12	41,450	4	2,380	3	2,800	12	13	101	849
Middle	18	16	26,050	5	1,768	5	3,700	12	12	102	775
Rogue River	10	9	27,100	3	1,700	2	1,300	9	9	96	660
Umatilla	8	7	18,000			3	4,035	7	7	74	445
Umpqua	19	14	35,100	6	2,540	5	5,200	11	12	99	900
West Willamette	13	10	26,650			4	5,200	10	10	110	958
Western	6	6	5,000					4	4	33	150
Willamette	22	21	268,800	8	14,450	4	26,000	19	21	266	2,721
Pennsylvania:											
Abington	33	33	347,600	15	45,250	13	27,500	30	32	563	5,386
Allegheny River	12	11	62,350	4	7,065	6	10,762	11	11	128	898
Beaver	17	17	204,050	5	29,200	9	16,850	17	18	250	2,283
Bradford	20	18	54,900	3	1,400	5	6,200	16	17	164	1,020
Bridgewater	16	16	53,600	3	1,650	5	10,100	13	13	155	881
Center	28	27	211,855	5	13,575	8	25,300	26	30	327	2,708
Central Union	32	31	301,000	12	21,800	17	55,100	32	37	624	5,375
Clarion	21	21	78,900	2	2,514	6	11,900	19	20	180	1,175
Clearfield	25	25	162,990	8	15,760	8	12,800	22	25	262	2,220
Delaware Union	30	30	439,430	5	8,650	9	29,000	28	30	600	4,412
French Creek	20	20	232,400	6	28,486	10	24,300	18	18	254	3,085
Harrisburg	8	8	126,000	6	6,475	2	17,500	8	8	129	1,166
Indiana	21	21	59,850			6	4,350	18	18	182	1,344
Monongahela	27	27	259,075	3	10,643	4	16,000	23	27	292	2,528
North Philadelphia	47	45	824,650	31	124,598	13	48,200	45	49	980	10,313
Northumberland	49	47	408,000	9	26,220	12	30,700	45	47	712	5,213
Oil Creek	26	25	217,400	4	13,690	6	15,100	24	27	384	3,251
Philadelphia	88	83	3,633,200	43	348,530	14	72,650	84	98	2,645	27,794
Pittsburg	74	71	1,941,840	32	102,340	12	39,450	72	86	1,179	10,199
Reading	26	25	286,680	13	39,669	10	28,300	26	28	401	3,551
Ten Mile	20	20	82,300					19	19	196	1,303
Tioga	30	30	81,000	6	6,225	8	8,200	29	32	320	2,187
Wayne	18	17	35,967	2	2,100	4	5,700	13	14	98	701
Welsh	22	22	188,700	9	10,475	4	7,800	20	23	355	3,106
Welsh Baptist	12	9	140,333	3	6,800			5	5	71	671
Wyoming	31	28	166,587	5	4,281	10	14,900	20	22	265	2,158
Unassociated	6	4	20,600	1	143	3	6,200	6	6	70	474
Rhode Island:											
Narragansett	26	26	176,100	2	5,900	10	26,800	25	27	289	1,978
Providence	24	24	434,500	6	12,340	5	13,500	23	27	608	5,110
Warren	26	24	567,850	6	61,200	12	45,900	26	31	687	6,111
South Dakota:											
Black Hills	9	8	27,500	1	800	2	3,000	6	8	66	515
Central	6	6	17,800	2	1,500	2	3,000	5	7	60	532
German	12	11	36,650	1	500	10	15,100	12	21	110	1,335
Northeastern	9	9	34,700	1	250	3	8,000	6	6	69	547
Northwestern	6	6	16,362			1	2,500	6	7	57	374
Scandinavian	21	13	37,760	2	1,900	5	7,450	19	24	141	955
Sioux Falls	9	9	35,550	1	100	3	6,300	8	8	97	799
Southern	12	11	47,800	3	2,700	5	8,300	10	12	96	651
Unassociated	1										
Southern California:											
Los Angeles	36	36	543,176	12	43,550	8	16,000	36	43	575	5,824
Santa Ana Valley and San Diego	22	22	197,750	4	9,700	8	22,300	22	25	290	2,893
Santa Barbara	11	11	41,150	2	1,050	4	6,800	11	11	86	637

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY CONVENTIONS AND ASSOCIATIONS: 1906—Continued.

CONVENTION AND ASSOCIATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Utah:											
Utah	10	9	$65,650	4	$1,500	1	$3,000	10	15	103	1,005
Vermont:											
Addison County	9	8	81,300	1	80	7	14,700	9	11	95	467
Danville	8	8	24,750	2	2,300	6	13,200	8	8	99	606
Lamoille	17	17	108,600	1	4,000	14	25,600	16	16	237	1,318
Shaftsbury	19	19	185,100	2	6,900	19	43,600	19	21	260	2,071
Vermont Central	8	8	60,700			4	7,200	8	10	97	785
Windham County	16	16	106,000	1	700	15	18,900	16	17	194	1,484
Woodstock	15	15	76,100			13	23,600	15	17	194	1,334
West Virginia:											
Broad Run	35	34	57,200	1	200	2	4,500	31	32	244	1,878
Coal River	18	14	11,850	1	100			11	14	91	692
Eastern	11	9	7,100			1	200	10	12	75	460
Elk Valley	31	24	31,575	2	470	1	1,000	24	32	169	1,419
Goshen	16	16	61,600			1	1,000	14	17	137	941
Greenbrier	35	33	45,500	3	376	4	6,800	27	29	244	1,822
Guyandotte	33	33	67,000	6	714	3	7,800	31	34	448	2,606
Harmony	39	34	31,800	1	40			31	31	237	1,556
Harrisville	28	26	31,700			1	1,000	26	28	223	1,409
Hopewell	37	35	38,900	3	834	1	500	34	35	248	1,704
Judson	39	39	72,000			1	600	35	36	255	1,808
Kanawha Valley	53	29	90,950	2	8,896	2	5,500	36	40	297	2,496
Mount Pisgah	31	22	38,700			1	2,000	27	29	223	1,561
Pan Handle	12	12	67,400	4	7,382	1	2,000	10	14	170	1,527
Parkersburg	32	31	123,750	2	18,000	2	9,000	29	33	275	2,269
Raleigh	33	23	29,950	1	400	1	1,500	20	23	132	1,225
Rockcastle	27	16	39,700	1	150			19	22	128	1,252
Teays Valley	28	27	48,350	3	7,135	2	1,100	23	26	204	1,587
Twelve Pole	24	21	23,975			1	2,100	22	27	171	1,571
Union	33	31	164,367	5	15,110	6	24,300	28	35	277	2,200
Unassociated	1										
Wisconsin:											
Central	22	22	61,350	6	7,949	3	3,650	19	25	193	1,494
Dane-Norwegian	15	14	14,000	3	4,400	6	4,300	11	11	74	508
Dodge	10	10	46,300	1	200	6	16,300	8	8	77	545
Eau Claire	22	22	68,900	5	960	7	16,600	19	22	185	1,335
German	19	19	93,376	3	5,750	12	22,600	19	23	217	1,889
Janesville	12	12	93,100	2	4,900	6	15,200	10	10	155	1,298
La Crosse Valley	11	11	59,700	2	300	3	9,500	10	12	104	707
Lafayette	7	7	35,700	1	2,000	3	7,000	7	8	56	393
Madison	12	11	82,500	1	8,000	3	7,000	9	9	130	1,087
Milwaukee	19	18	296,157	1	4,000	10	41,500	19	23	393	3,334
Richland	1	1	1,200					1	1	6	43
Swedish	25	22	40,307	4	1,675	6	6,800	21	33	176	1,428
Walworth	11	11	62,200			7	12,200	8	8	91	790
Winnebago	16	15	168,300	7	20,000	7	11,500	14	17	206	1,766
Wyoming:											
Big Horn	10	8	11,400	2	700			9	14	59	439
Wyoming	9	8	55,200	1	165	3	7,600	9	9	79	733

SOUTHERN BAPTIST CONVENTION.

HISTORY.

At the time of the formation of the Triennial Convention in 1814,[1] the Baptist population was chiefly in New England and the Middle and Southern Seaboard states, and the center of executive administration was located first at Philadelphia and subsequently at Boston. With the growth of immigration to the South and Southwest, the number of churches in those sections of the country greatly increased, and it became difficult to associate in a single advisory council more than a small percentage of the Baptist churches in the United States, especially as means of transportation were deficient and expensive. At the same time the question of slavery occasioned much discussion between the two sections, which was brought to a focus by the impression in the Southern states that the foreign mission society of the denomination, which had its headquarters in Boston, was so thoroughly antislavery that it would not accept a slaveholder as a missionary. A letter addressed direct to that organization by the Alabama State Convention, asking for information, brought a courteous reply to the effect that while the board refused to recognize the claim of anyone, slaveholder or nonslaveholder, to appointment, "one thing was certain, they could never be a party to any arrangement which would imply approbation of slavery."

This decision led to formal withdrawal of the various Southern state conventions and auxiliary foreign mission societies, and the organization at Augusta, Ga., in May, 1845, of the Southern Baptist Convention. About 300 churches were represented by

[1] See Baptists, page 46.

delegates from Maryland, Virginia, North Carolina, South Carolina, Georgia, Alabama, Louisiana, and Kentucky, the largest number of Baptist churches in the South at that period being in Virginia. In all the discussions and in the final act of organization, there was very little bitterness, the prevalent conviction being that those of kindred thought would work more effectively together, and that, in view of the sharp differences between the two sections, it was wiser that separate organizations should exist. The specific purpose of the convention, as plainly set forth, was to carry out the benevolent purposes of the churches composing it; to elicit, combine, and direct their energies for the propagation of the gospel, and to cooperate for the promotion of foreign and domestic missions and other important objects, while respecting the independence and equal rights of the churches themselves.

Previous to the civil war the convention met biennially; since that time it has met annually. Two boards were organized, both of which were appointed by and reported to the convention—a foreign mission board, located at Richmond, Va., and a domestic or home mission board, located first at Marion, Ala., afterwards at Atlanta, Ga. Subsequently boards were added to administer funds contributed for Bible distribution and to carry on Sunday school work. The Bible Board was afterwards consolidated with the Home Mission Board. The Sunday School Board failed through financial difficulties, but in 1891 a new board of the same nature was established at Nashville, Tenn., which has been highly successful.

Up to 1860 the missionary work of the convention was carried forward with marked enthusiasm and success. Every department of denominational life was quickened by the increased sense of responsibility and the increased confidence that sprang from direct control. Parallel with this was the growth in numbers and liberality of the denomination, which was strengthened by the standing conflict with the antimissionary spirit rife throughout the South, and manifest more particularly among the Primitive, United, and Two-Seed-in-the-Spirit Predestinarian Baptists. The denomination suffered severely during the civil war, but since that time has shown great prosperity.

As was inevitable, emancipation brought about great changes in racial conditions, and, whereas before the war the colored Baptists were, for the most part, identified with the white churches, after the war they formed their own state conventions and, later, a National Convention.[1] The first colored association to be formed under the new régime was that in Louisiana in 1865, and it was soon followed by others in North Carolina, Alabama, Virginia, Arkansas, and Kentucky. An indication of the development of the Southern Convention is found in the fact that, whereas at the time of its formation the estimated membership of the churches identified with it was 450,000, of whom 250,000 were white and 200,000 colored, the report for 1890 showed a membership of 1,280,066, consisting of whites alone.

[1] See National Baptist Convention, page 91.

DOCTRINE AND POLITY.

In doctrine the Southern Baptist churches are in harmony with those of the North,[2] although in general they are more strictly Calvinistic, and the Philadelphia Confession of Faith is more firmly held than in the northern churches. In polity, likewise, there is no essential difference. The northern and southern churches interchange membership and ministry on terms of perfect equality, and their separation is purely administrative in character, not doctrinal or ecclesiastical.

WORK.

The work of the Southern Baptist churches is carried on through three denominational boards, having charge, respectively, of home missions, foreign missions, and Sunday school work. During the war the Home Mission Board directed its attention chiefly to the armies. After the war the result of the general disorganization was apparent, and little was done until 1882, when the board was transferred from Marion, Ala., to Atlanta, Ga. Its work now covers the entire territory of the South, Cuba, the Isle of Pines, and the Panama Canal Zone. Attention is given to cooperative work with colored churches through their separate conventions in the several states; to the more recently settled portions of the West and the remnants of the Indian tribes; to those portions of the older states where Baptists are weak and numerically few; to the rapidly increasing large cities, with especial reference to the foreign element of their population; and to missions and schools in the mountain sections of Tennessee, Kentucky, and Virginia, where intercourse is difficult and where the antimissionary element is strong. A Department of Evangelism has a staff of trained evangelists who are sent wherever needed, and conducts a special mission for deaf-mutes. There are also funds for the aid of churches in building houses of worship. In 1906 the total number of persons employed in the work, including general missionary pastors and negro missionaries sustained in connection with the National Baptist Convention, was 865; the number of churches aided or served by them, 3,128; and the receipts, $251,984. Of this amount, $150,140 was expended for missionaries and evangelists, and $57,297 for the purchase of grounds or buildings for local churches. The board holds as

[2] See Baptists, page 46.

assets properties and invested gifts amounting to $207,623, some of which is in the shape of real estate for future utilization.

In close sympathy with the home mission work is that of the Sunday School Board, which is both missionary and educational in character. Pecuniary assistance is given to state mission boards for the employment of Sunday school missionaries and instructors, the expense being met from the proceeds of the business done in the publishing department at Nashville, Tenn. A corps of trained specialists is maintained who traverse the territory of the convention, holding normal institutes for training Sunday school teachers and instructing in efficient methods. Lectureships on Sunday school methods are sustained in the Louisville Theological Seminary, and the first chair of Sunday school pedagogy was established by this board in that institution. Bible distribution is also carried on, the funds for which are derived partly from the profits on sales and partly from contributions by the churches, this being the only one of the board's activities for which money is solicited.

The foreign missionary work of the Southern Baptist churches, which was the immediate occasion of the organization of their convention, has always held a prominent place in their church life. The Foreign Mission Board occupies 46 stations and nearly 600 outstations, in China, Japan, Africa, Italy, Mexico, Brazil, and Argentina. In 1906 the total number of churches in foreign lands was 233, with a native membership of 13,437. The American missionaries numbered 203; the native ordained ministers, 88; and other helpers, 209; making a total force of 500 workers. The educational work of the board was represented by 108 schools with 2,609 pupils. Of these schools, 6 were theological institutions and 5 were training schools. Medical work, with appliances for surgery, was carried on in China and Mexico in 8 hospitals, which treated about 18,000 patients. Including the hospitals, schools, and 134 buildings owned by the board for purposes of worship, the total value of the property owned is estimated at about $300,000, while the receipts of the board for the year were $403,811, the largest sum ever contributed in one year for this purpose by the Southern Baptist churches. There are publishing plants at Leon, Mexico; Rio de Janeiro, Brazil; and Canton, China; but tracts and journals are published on a small scale at many other stations. The result of the work is apparent in the fact that, during the year, 2,239 natives were received into the churches on profession of faith.

The only educational institution in the United States with which the convention has organic relations is the Southern Baptist Theological Seminary at Louisville, Ky., which in 1906 reported 10 professors, 253 students, an endowment of $600,000, and buildings valued at $335,000. There are, however, under the general supervision of state conventions, 18 universities and colleges of high grade, 22 similar institutions for women only, and 61 academies—a total of 101 institutions. In 1906 these employed 1,237 instructors, and were attended by 21,298 students, of whom 1,090 had the ministry in view. In addition, there were 27 mission schools with 4,526 students. The total value of the lands and buildings owned by these institutions is estimated at $6,594,385, and endowments exist to the amount of $3,113,704. The amount contributed for the cause of education during the year was $725,900.

The denomination maintains 3 homes for the aged, 2 hospitals, 16 orphanages, and 2 sanatoriums. Partial reports for 1906 show 1,851 inmates, and $240,955 contributed for support, while an estimate gives $1,183,000 as the value of the property.

The number of young people's societies is reported as 1,893 with 70,010 members.

The publishing interests of the Southern Baptist churches are represented by 25 weekly, 7 monthly, and 5 quarterly publications.

In the Southern states, as elsewhere, there are a number of special organizations among the Baptist churches, the principal one being the Woman's Missionary Union, which is auxiliary to the convention and passes over its funds to the treasuries of the different boards. Thus in 1906 it contributed $74,728 for foreign missions and $47,025 for home missions. This organization performs valuable work in preparing and distributing missionary literature and maintains a home where the children of missionaries can pursue their education. A missionary training school, for the fitting of women for work abroad, has also been established in connection with the seminary at Louisville, Ky. The different missionary movements of the day for young people, students, and laymen, have found a cordial reception in Southern Baptist churches.

STATISTICS.

The general statistics of the Southern Baptist Convention at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and ecclesiastical divisions in the tables which follow. As shown by these tables, the convention has 21,104 organizations, forming, with the exception of 66 unassociated, 803 associations (grouped under convention headings), located in 17 states and the territory of New Mexico. Of these, more than one-half of the organizations are in the South Central division; the state having the largest number is Texas with 3,107; the states next in order are Georgia with 2,159; Alabama, 1,907; Missouri, 1,894; North Carolina, 1,837; and Kentucky, 1,703.

The total number of communicants reported is 2,009,471; of these, as shown by the returns for 20,152 organizations, about 41 per cent are males and 59 per cent females. According to the statistics, the convention has 18,878 church edifices; a seating capacity for church edifices of 6,044,633, as reported by 18,412

organizations; church property valued at $34,723,882, against which there appears an indebtedness of $1,239,022; halls, etc., used for worship by 1,997 organizations; and 1,271 parsonages valued at $2,493,091. The Sunday schools, as reported by 14,371 organizations, number 15,035, with 106,017 officers and teachers and 1,014,690 scholars.

The number of ministers connected with the convention is 13,316. The number of licentiates is not known.

As compared with the report for 1890, these figures show an increase of 4,866 organizations, 729,405 communicants, and $16,527,245 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	COMMUNICANTS OR MEMBERS.						PLACES OF WORSHIP.				
	Total number of organizations.	Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	21,104	21,075	2,009,471	20,152	773,627	1,125,486	18,537	1,997	18,878	18,412	6,044,633
South Atlantic division	6,636	6,631	737,458	6,348	284,196	416,129	6,328	212	6,464	6,291	2,175,239
Maryland	71	71	11,232	70	3,840	7,172	67	3	72	67	24,565
Virginia	1,028	1,028	136,062	1,002	53,981	77,401	981	22	1,016	975	337,663
West Virginia	11	11	1,672	11	627	1,045	10	1	12	10	4,150
North Carolina	1,837	1,837	202,798	1,802	80,264	119,961	1,752	62	1,797	1,744	631,331
South Carolina	979	979	118,360	898	44,902	62,306	949	20	961	945	344,465
Georgia	2,159	2,157	232,688	2,045	87,574	129,188	2,083	53	2,116	2,071	711,965
Florida	551	548	34,646	520	13,008	19,956	486	51	490	479	120,800
North Central division	1,895	1,895	176,225	1,801	65,409	100,367	1,682	160	1,704	1,667	523,305
Missouri	1,894	1,894	176,208	1,800	65,403	100,356	1,681	160	1,703	1,666	523,155
Kansas	1	1	17	1	6	11	1	.....	1	1	150
South Central division	12,569	12,545	1,095,727	11,999	424,000	608,951	10,527	1,621	10,710	10,454	3,346,089
Kentucky	1,703	1,701	211,552	1,581	80,026	114,623	1,579	95	1,600	1,563	516,442
Tennessee	1,617	1,615	159,838	1,542	62,822	87,203	1,502	94	1,527	1,496	511,174
Alabama	1,907	1,907	162,445	1,840	63,659	90,876	1,832	62	1,862	1,827	545,075
Mississippi	1,350	1,346	123,357	1,259	47,833	65,580	1,295	36	1,325	1,285	435,682
Louisiana	610	609	49,620	587	19,310	27,803	562	33	563	559	164,789
Arkansas	1,419	1,415	91,631	1,387	36,078	53,387	1,103	264	1,105	1,094	321,660
Oklahoma[1]	856	854	49,978	833	19,370	29,314	455	329	465	450	126,154
Texas	3,107	3,098	247,306	2,970	94,902	140,165	2,199	708	2,263	2,180	725,113
Western division	4	4	61	4	22	39	.....	4	.....	.....	.....
New Mexico	4	4	61	4	22	39	.....	4	.....	.....	.....

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	21,104	18,672	$34,723,882	1,215	$1,239,022	1,271	$2,493,091	14,371	15,035	106,017	1,014,690
South Atlantic division	6,636	6,350	13,494,591	414	529,499	502	1,069,366	5,213	5,539	41,562	407,163
Maryland	71	68	953,450	20	93,985	14	35,100	64	80	1,064	10,219
Virginia	1,028	981	3,271,541	83	123,709	180	347,691	916	1,008	9,857	87,735
West Virginia	11	10	50,050	.....	.....	5	15,500	9	11	139	1,355
North Carolina	1,837	1,760	2,701,104	110	119,815	89	186,250	1,569	1,667	12,037	125,795
South Carolina	979	953	1,860,223	47	56,607	94	188,700	834	866	5,994	60,828
Georgia	2,159	2,086	3,979,289	126	110,911	92	228,625	1,501	1,573	10,590	103,109
Florida	551	492	678,934	28	24,472	28	67,500	320	334	1,881	18,122
North Central division	1,895	1,700	4,116,397	92	99,347	74	146,675	1,402	1,459	11,619	102,116
Missouri	1,894	1,699	4,116,097	92	99,347	74	146,675	1,402	1,459	11,619	102,116
Kansas	1	1	300	.....	.....	.....	.....	.....	.....	.....	.....
South Central division	12,569	10,622	17,112,894	709	610,176	695	1,277,050	7,756	8,037	52,836	505,411
Kentucky	1,703	1,579	3,310,037	74	71,926	77	185,400	1,090	1,155	8,060	79,276
Tennessee	1,617	1,505	2,529,324	88	84,372	68	162,700	1,090	1,129	7,882	75,021
Alabama	1,907	1,839	2,370,615	112	83,650	88	202,350	1,249	1,281	8,125	74,460
Mississippi	1,350	1,298	1,707,903	62	61,741	92	186,675	803	830	4,626	47,200
Louisiana	610	566	688,725	37	10,688	32	62,300	396	421	2,179	21,164
Arkansas	1,419	1,109	1,224,715	72	78,811	46	64,450	748	765	4,860	44,797
Oklahoma[1]	856	490	881,890	91	61,393	64	72,775	511	522	3,545	32,779
Texas	3,107	2,236	4,399,685	173	157,595	228	340,400	1,869	1,934	13,559	130,714
Western division	4	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
New Mexico	4	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY CONVENTIONS AND ASSOCIATIONS: 1906.

CONVENTION AND ASSOCIATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	21,104	21,075	2,009,471	20,152	773,627	1,125,486	18,537	1,997	18,878	18,412	6,044,633
Alabama:											
Alabama	11	11	865	11	346	519	11	.....	11	11	4,175
Antioch	22	22	1,484	19	554	780	22	.....	22	22	5,500
Arbacoochee	8	8	587	7	182	308	8	.....	8	8	2,500
Bethel	23	23	1,987	20	764	1,008	22	.....	22	22	6,410
Bethlehem	21	21	1,558	17	545	676	21	.....	21	21	6,000
Bibb County	28	28	2,690	28	1,153	1,537	27	1	27	27	8,050
Big Bear Creek	31	31	2,015	30	770	1,151	29	2	29	29	6,225
Bigbee	22	22	1,228	21	464	687	22	.....	22	22	5,700
Birmingham	53	53	8,064	53	3,429	4,635	53	.....	54	53	20,650
Blount County	29	29	1,960	28	776	1,109	28	1	28	28	6,500
Blue Creek	13	13	846	13	358	488	13	.....	13	13	2,550
Butler County	23	23	2,324	23	950	1,374	23	.....	24	23	7,450
Cahaba	32	32	2,533	29	908	1,074	32	.....	32	31	10,425
Calhoun County	46	46	5,026	45	2,005	2,881	45	1	46	45	14,775
Carey	35	35	3,063	31	1,093	1,600	34	1	34	34	11,825
Cedar Bluff	16	16	945	15	374	501	16	.....	18	16	6,275
Centennial	13	13	902	13	352	550	13	.....	13	13	4,250
Central	43	43	4,058	43	1,711	2,347	43	.....	43	42	12,450
Cherokee County	26	26	1,624	26	680	944	26	.....	26	26	9,200
Chilton County	20	20	2,163	20	924	1,239	20	.....	20	20	6,375
Clarke County	51	51	4,755	48	1,874	2,385	51	.....	51	51	14,425
Clay County	16	16	1,449	15	521	723	16	.....	17	16	6,100
Clear Creek	33	33	1,782	32	755	1,000	31	2	31	31	8,350
Cleburne	23	23	1,703	23	681	1,022	22	1	22	22	7,875
Coffee County, No. 1	13	13	1,801	13	779	1,022	13	.....	15	13	3,850
Coffee County, No. 2	20	20	1,783	20	696	1,087	19	1	19	19	5,650
Colbert	21	21	1,606	21	602	1,004	14	7	14	14	4,550
Columbia	36	36	3,919	35	1,501	2,316	36	.....	36	36	10,425
Conecuh County	23	23	1,991	22	842	1,081	23	.....	23	23	6,600
Coosa River	41	41	4,279	39	1,741	2,334	40	1	41	40	12,150
Crenshaw County	18	18	1,383	17	517	725	18	.....	18	18	6,225
Cullman	41	41	2,849	39	1,080	1,640	40	1	40	40	10,145
Dekalb County	43	43	3,214	40	1,132	1,790	40	1	43	40	11,185
Elim	17	17	1,006	17	384	622	16	.....	16	15	4,075
Escambia County	15	15	1,421	14	599	744	14	.....	14	14	4,000
Etowah	29	29	3,071	29	1,265	1,806	29	.....	29	29	9,050
Eufaula	19	19	1,892	18	798	1,008	19	.....	19	19	6,290
Geneva	25	25	2,219	25	882	1,337	25	.....	25	25	7,375
Gilliam Springs	19	19	1,552	19	640	912	17	2	17	17	5,850
Harmony Grove	18	18	996	17	374	584	15	3	15	15	4,100
Harris	15	15	1,427	14	459	734	15	.....	15	15	4,150
Judson	26	26	2,642	26	1,093	1,549	26	.....	26	26	6,820
Lauderdale County	14	14	839	13	290	485	13	1	14	13	3,900
Liberty, Central	8	8	540	8	250	290	8	.....	8	8	2,250
Liberty, East	37	37	4,009	35	1,487	2,253	36	.....	38	35	11,600
Liberty, North	24	24	2,361	23	856	1,371	24	.....	26	24	7,625
Macedonia	11	11	540	11	226	314	10	1	11	10	2,350
Marshall	29	29	2,917	28	1,171	1,640	25	3	25	25	8,325
Mineral Springs	15	15	776	15	293	483	12	2	12	12	3,075
Mobile	27	27	2,933	27	1,088	1,845	25	1	26	25	7,370
Montgomery	24	24	4,020	21	1,061	1,874	23	1	26	23	8,400
Mount Carmel	14	14	692	13	213	355	13	1	14	13	3,650
Mud Creek	18	18	1,305	18	510	795	17	1	17	17	3,660
Muscle Shoals	41	41	3,285	40	1,329	1,925	39	1	39	39	12,250
New River	17	17	1,283	17	498	785	16	1	16	16	3,820
Newton	23	23	2,637	22	1,061	1,491	23	.....	23	23	7,800
North River	33	33	2,459	32	948	1,411	31	2	31	31	10,300
Pine Barren	21	21	1,549	21	650	899	21	.....	21	21	6,300
Randolph County	28	28	2,410	27	940	1,402	28	.....	29	28	9,275
St. Clair County	38	38	3,098	38	1,319	1,779	35	3	35	34	10,875
Salem-Troy	30	30	2,739	30	1,123	1,616	30	.....	30	30	9,000
Sardis	11	11	540	10	167	288	10	1	10	10	1,975
Selma	18	18	1,188	17	297	491	18	.....	18	18	5,525
Shady Grove	23	23	1,055	23	467	588	21	2	21	21	4,875
Shelby County	24	24	1,617	24	665	952	22	2	22	22	6,300
Sipsey	22	22	1,487	17	487	704	22	.....	24	22	6,475
Southeastern	8	8	328	8	135	193	8	.....	8	8	1,500
Sulphur Springs	22	22	1,663	22	660	1,003	19	2	19	19	4,475
Tennessee River	34	34	2,207	32	873	1,294	30	4	30	30	6,775
Tuscaloosa	31	31	3,359	31	1,489	1,870	30	1	31	30	8,350
Tuskegee	28	28	2,221	27	833	1,058	27	.....	27	27	9,150
Union	39	39	2,733	38	1,120	1,548	39	.....	39	39	10,300
Unity	35	35	2,923	35	1,255	1,668	34	1	34	33	10,700

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY CONVENTIONS AND ASSOCIATIONS: 1906—Continued.

CONVENTION AND ASSOCIATION.	COMMUNICANTS OR MEMBERS.						PLACES OF WORSHIP.				
	Total number of organizations.	Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Alabama—Continued.											
Weogufka	18	18	1,158	18	432	726	18	.....	18	18	3,775
Yellow Creek	29	29	1,666	29	696	970	28	1	29	28	6,125
Zion	33	33	2,867	31	1,005	1,432	30	2	30	30	10,100
Unassociated	5	5	425	5	177	248	4	1	4	4	1,050
Arkansas:											
Bartholomew	49	49	3,784	49	1,517	2,267	44	3	45	44	12,700
Benton County, No. 1	29	29	1,820	29	721	1,099	22	7	22	22	5,500
Benton County, No. 2	11	11	1,140	11	473	667	8	3	8	8	2,750
Big Creek	17	17	795	17	328	467	13	3	13	13	2,500
Blue Mountain	12	12	796	9	268	400	10	2	10	10	2,275
Buckner	42	41	2,909	41	1,154	1,755	34	7	34	34	9,720
Buckville	27	27	1,143	26	471	630	18	7	18	18	4,975
Caddo River	22	22	1,023	21	394	615	20	1	20	19	4,200
Caroline	57	57	5,676	56	2,201	3,360	46	11	47	46	15,775
Carroll County	19	19	1,289	19	489	800	12	5	12	11	3,300
Clear Creek	39	39	2,213	39	877	1,336	29	7	29	28	10,050
Columbia	39	39	3,002	39	1,189	1,813	36	2	36	36	11,100
Concord	39	39	2,860	39	1,143	1,717	25	12	25	24	8,500
Crooked Creek	28	28	1,281	28	509	772	15	12	15	15	4,550
Current River	17	17	975	17	362	613	12	1	12	12	3,530
Dardanelle	48	48	2,719	47	1,054	1,625	40	7	40	39	11,335
Fayetteville	34	34	1,982	34	780	1,202	22	11	22	22	5,945
Fourche Valley	21	21	973	21	422	551	11	9	11	11	3,125
Friendship	34	34	2,628	34	1,125	1,503	31	3	31	30	8,625
Gainesville	33	33	2,426	33	1,044	1,382	30	3	30	30	11,700
Grand Prairie	33	33	1,652	33	668	984	12	20	12	12	3,075
Greenbrier	32	32	2,157	31	844	1,255	30	2	30	30	10,775
Howard County	32	32	2,237	28	864	1,065	29	3	29	29	7,965
Independence	24	24	1,503	21	520	766	19	4	19	19	5,975
Jonesboro	16	16	1,200	16	538	662	12	4	12	12	5,025
Judson	40	40	2,524	38	1,003	1,446	37	2	37	37	10,025
Liberty	36	36	2,865	36	1,186	1,679	32	4	32	32	9,300
Little Red River	22	22	1,466	22	595	871	20	1	20	19	5,300
Madison County	24	24	723	24	281	442	4	18	4	4	750
Miller County	7	7	302	7	120	182	5	2	5	5	1,400
Mount Vernon	28	28	1,778	28	728	1,050	25	1	25	25	6,375
Mount Zion	46	46	3,747	46	1,563	2,184	42	4	42	42	11,800
Ouachita	25	25	1,023	25	386	637	18	6	20	18	3,800
Pee Dee	12	12	555	12	198	357	11	.....	11	11	3,225
Pine Bluff	45	45	3,189	45	1,232	1,957	39	5	39	39	11,750
Red River	38	38	3,015	38	1,226	1,789	34	3	34	34	10,900
Rocky Bayou	28	28	1,483	27	581	884	20	7	20	20	4,075
Russellville	22	22	1,257	22	480	777	20	2	20	20	4,745
Saline	51	51	4,084	49	1,428	2,114	43	4	43	42	13,525
Southwestern	42	42	2,233	42	891	1,342	26	16	26	26	8,225
Spring River	33	33	2,042	32	715	1,188	28	5	28	28	7,725
State Line	9	9	502	7	133	176	7	.....	7	7	2,050
Stevens Creek	16	15	695	15	300	395	10	5	10	10	2,500
Trace Ridge	23	23	872	23	339	533	8	13	8	8	1,950
Union, No. 1	41	39	2,899	39	1,191	1,708	38	1	38	38	10,000
Union, No. 2	16	16	697	14	207	370	6	8	6	6	1,300
United	27	27	1,349	27	556	793	24	2	24	23	5,100
White River	21	21	1,160	18	428	575	16	4	16	16	5,850
White River Valley	16	16	713	16	275	438	9	5	9	9	2,375
Unassociated	2	2	224	2	75	149	1	.....	1	1	1,250
Florida:											
Alachua	18	18	979	17	398	563	16	2	16	16	4,420
Bethel	17	17	882	17	335	547	12	4	12	12	3,350
Beulah	17	17	1,344	15	511	688	16	1	16	16	4,925
Central	6	6	335	6	142	193	6	.....	6	5	1,200
Florida	29	29	2,369	29	1,000	1,369	27	.....	27	27	8,475
Graves	20	20	1,134	20	431	703	15	5	16	15	4,275
Harmony	18	17	887	16	351	491	17	1	17	17	4,550
Indian River	16	16	702	16	258	444	12	4	13	12	2,620
Jacksonville	21	21	1,677	19	576	1,012	17	3	17	17	5,000
Lafayette	14	12	645	10	218	325	11	3	11	11	1,900
Marion	34	34	2,018	33	710	1,248	29	5	29	29	5,925
Middle	27	27	1,484	20	423	643	25	.....	25	25	6,525
New River	15	15	854	15	325	529	14	1	14	14	2,800
Pasco	20	20	699	20	303	396	19	1	19	19	3,250
Peace River	32	32	2,252	30	826	1,249	29	3	29	28	6,125
Pensacola Bay	24	24	1,465	24	539	926	22	.....	22	22	5,600
Rocky Creek	15	15	769	15	291	478	13	2	13	13	4,650
St. Johns River	28	28	1,434	28	600	834	24	4	24	24	4,735
Santa Fe River	15	15	1,077	15	421	656	14	1	14	14	3,675
South	51	51	4,388	49	1,671	2,540	46	5	47	45	11,550

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY CONVENTIONS AND ASSOCIATIONS: 1906—Continued.

CONVENTION AND ASSOCIATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Florida—Continued.											
Suwanee	29	29	1,986	25	719	1,053	28	1	28	25	6,300
Wekiva	26	26	1,982	24	715	1,123	23	1	23	23	5,325
West	42	42	2,326	41	909	1,402	35	5	36	35	9,675
Unassociated	3	3	115	3	49	66	3	.....	3	3	400
Georgia:											
Appalachee	28	28	3,561	28	1,498	2,063	26	2	26	26	10,700
Ball Ground	4	4	462	4	175	287	3	.....	3	3	1,050
Baptist Union	11	11	947	11	384	563	10	1	10	10	2,870
Bethel	45	45	4,087	41	1,580	2,092	44	1	44	44	16,200
Bethlehem	14	14	1,006	14	384	622	14	.....	14	14	3,245
Bowen	36	36	2,424	36	980	1,444	33	1	33	33	10,650
Bulloch County	15	15	1,289	14	484	665	14	.....	14	14	5,600
Carrollton	28	28	2,820	25	1,025	1,453	27	1	27	26	11,050
Centennial	24	24	2,046	24	887	1,159	23	.....	23	23	7,400
Central	32	32	2,436	32	1,036	1,400	32	.....	32	32	9,300
Central Western	11	11	955	11	421	534	11	.....	11	11	2,150
Chattahoochee	40	40	6,540	36	2,286	3,479	39	1	39	39	11,225
Chattooga	20	20	2,587	17	735	843	20	.....	20	20	9,700
Clarkesville	18	18	1,694	17	662	905	17	.....	17	17	6,910
Columbus	26	26	3,350	26	1,239	2,111	25	1	25	25	8,550
Concord	23	23	2,316	22	867	1,389	22	1	22	22	8,100
Consolation	17	17	1,048	17	443	605	14	3	14	14	4,000
Coosa	36	36	3,173	35	1,169	1,894	34	2	34	34	11,710
Coosawattee	8	8	380	8	153	227	8	.....	8	8	1,425
Daniell	32	32	2,584	32	1,115	1,469	32	.....	34	32	10,500
Ebenezer	42	42	3,820	40	1,513	2,182	41	1	42	40	14,075
Ellijay	24	24	1,795	24	786	1,009	24	.....	24	24	3,081
Enon	13	13	1,337	13	576	761	12	.....	12	12	3,450
Fairburn	24	24	2,682	21	968	1,376	24	.....	24	24	7,145
Flint River	41	41	4,865	39	1,796	2,758	40	1	40	40	12,875
Floyd County	33	33	4,211	32	1,643	2,442	33	.....	33	33	11,545
Friendship	47	47	3,964	47	1,527	2,437	45	2	45	45	14,542
Georgia	62	62	6,795	62	2,816	3,979	59	.....	61	59	23,360
Good Samaritan	10	10	761	10	278	483	9	1	9	9	3,300
Gordon County	24	24	2,654	21	999	1,341	24	.....	24	24	7,400
Harmony	11	11	920	10	282	488	11	.....	11	11	3,500
Hebron	41	41	5,443	40	2,213	3,134	41	.....	41	41	17,400
Hephzibah	58	58	7,382	53	2,699	3,851	58	.....	58	58	18,445
Hiawassee	15	15	1,358	11	388	578	13	2	13	13	3,250
Hightower	47	47	7,540	47	2,905	4,635	45	2	45	45	13,575
Houston	32	32	3,044	32	1,216	1,828	32	.....	32	32	11,050
Jasper	33	33	3,581	33	1,348	2,233	31	2	31	31	11,000
Kimball	16	16	1,645	13	434	594	16	.....	17	16	6,350
Lawrenceville	33	33	3,036	33	1,148	1,888	33	.....	33	33	12,900
Liberty	24	24	2,293	20	857	1,120	24	.....	24	24	7,750
Little River	44	44	3,826	38	1,359	2,040	43	.....	47	42	14,750
Lookout Valley	8	8	218	7	88	109	6	2	9	6	1,900
Lumpkin County	8	8	480	8	192	288	8	.....	8	8	2,025
Mallary	26	26	2,044	24	663	976	24	1	24	23	7,300
Mell	33	33	2,262	30	719	1,090	32	1	38	32	10,415
Mercer	50	50	4,835	49	1,860	2,675	48	1	49	46	16,450
Middle	32	32	3,660	25	1,240	1,598	32	.....	33	31	11,025
Middle Cherokee	26	26	3,080	26	1,334	1,746	25	1	26	25	10,275
Miller	14	14	1,010	14	421	589	13	1	13	13	4,725
Morganton	15	15	1,148	15	469	679	15	.....	15	15	3,977
Mount Vernon	29	29	3,348	27	1,372	1,753	29	.....	29	29	10,125
Mountain	32	32	2,454	31	924	1,454	31	1	32	31	5,945
Mountaintown	14	14	1,000	13	363	573	14	.....	14	14	4,700
Mulberry	21	21	3,488	20	1,444	1,929	21	.....	21	21	7,075
New Ebenezer	32	32	3,178	31	1,244	1,874	32	.....	32	30	9,805
New Hope	22	22	1,603	22	630	973	21	1	21	21	7,600
New Sunbury	19	19	3,009	17	507	770	19	.....	20	19	7,350
Noonday	26	26	3,655	22	1,324	1,755	25	.....	26	25	8,120
North	34	34	3,585	32	1,366	2,003	33	.....	33	33	10,550
Notla River	21	21	1,581	20	581	855	18	2	19	18	4,700
Piedmont	36	35	3,015	32	1,179	1,671	31	4	31	31	8,400
Pine Mountain	25	25	2,218	14	481	718	25	.....	25	25	9,950
Pleasant Valley	13	13	1,236	13	514	722	13	.....	13	13	2,300
Polk County	22	22	2,029	21	807	1,197	22	.....	22	22	7,100
Pulaski	15	14	1,493	14	540	953	14	.....	14	14	4,725
Rehoboth	35	35	5,506	35	2,140	3,366	35	.....	37	35	15,425
Roswell	15	15	1,021	14	376	571	14	.....	14	14	4,125
Salem	14	14	976	14	395	581	13	1	13	13	2,400
Sarepta	50	50	6,788	50	2,657	4,131	47	3	47	47	18,445
Smyrna	29	29	1,910	29	794	1,116	26	2	27	26	8,875

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY CONVENTIONS AND ASSOCIATIONS: 1906—Continued.

CONVENTION AND ASSOCIATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Georgia—Continued.											
South River	24	24	2,299	23	888	1,333	23	1	23	23	8,600
Southwestern	13	13	742	13	294	448	10	1	10	10	3,225
Stone Mountain	44	44	13,583	41	4,562	7,987	44	.....	50	44	23,550
Summerhill	16	16	1,165	13	396	551	15	1	15	15	5,600
Tallapoosa	17	17	2,016	17	880	1,136	17	.....	17	17	7,575
Tattnall	12	12	841	12	363	478	9	1	9	9	2,955
Telfair	25	25	1,812	25	725	1,087	25	.....	25	25	5,800
Tucker	30	30	2,896	25	738	1,250	30	.....	30	30	10,925
Tugalo	34	34	5,181	34	2,163	3,018	33	1	33	33	12,625
Valdosta	30	30	2,658	30	1,044	1,614	29	1	29	29	8,675
Washington	31	31	4,254	31	1,711	2,543	31	.....	31	31	11,725
Western	46	46	5,878	44	2,345	3,358	45	1	46	43	16,300
Unassociated	3	3	128	3	50	78	2	.....	2	1	600
Kentucky:											
Baptist	15	15	2,157	14	868	1,096	15	.....	15	15	4,100
Barren River	45	45	4,842	45	1,944	2,898	42	3	42	42	9,600
Bays Fork	21	21	2,255	20	997	1,197	20	.....	20	20	6,600
Bethel	41	41	5,350	38	1,799	2,601	40	1	40	40	12,950
Blackford	28	28	2,711	25	961	1,370	26	2	26	26	8,500
Blood River	35	35	4,053	29	1,362	1,925	35	.....	35	35	13,325
Boones Creek	18	17	2,113	17	894	1,219	15	2	15	15	6,200
Booneville	22	22	1,842	22	735	1,107	15	6	15	15	3,385
Bracken	25	25	2,987	23	1,124	1,672	25	.....	25	25	9,245
Breckinridge	15	15	1,893	11	603	928	15	.....	15	15	4,400
Campbell County	15	15	2,559	15	946	1,613	15	.....	15	15	5,175
Central	10	10	1,705	10	720	985	10	.....	10	10	3,625
Clover Bottom	4	4	296	4	119	177	4	.....	4	4	925
Concord	26	26	4,074	24	1,721	2,148	26	.....	26	26	9,200
Crittenden	17	17	2,267	16	903	2,107	17	.....	17	17	5,150
Cumberland River	5	5	576	5	221	355	5	.....	5	5	1,000
Daviess County	40	40	7,627	34	3,141	4,060	40	.....	42	39	17,300
East Concord	16	16	1,319	14	443	711	12	4	12	11	2,375
East Lynn	11	11	1,825	9	649	894	11	.....	11	11	3,800
East Union	18	18	2,442	16	747	1,225	16	2	16	16	3,550
Edmonson	13	13	1,007	13	370	637	11	2	11	11	3,350
Elkhorn	29	29	6,543	28	2,776	3,567	29	.....	30	29	12,390
Enterprise	18	18	837	17	329	497	9	6	9	9	3,150
Franklin	16	16	3,402	16	1,407	1,995	16	.....	17	16	5,850
Freedom	14	14	714	14	283	431	12	2	12	12	4,250
Gasper River	20	20	2,138	19	895	1,108	19	1	19	19	7,900
Goose Creek	11	11	785	11	295	490	10	1	10	10	3,150
Goshen	17	17	1,469	17	600	869	16	1	16	16	4,300
Graves County	31	31	3,987	26	1,222	2,060	31	.....	31	30	11,375
Green River	11	11	994	10	369	545	9	2	9	9	2,250
Greenup	29	29	2,618	19	700	1,158	25	2	25	24	6,875
Greenville	14	14	629	12	200	344	9	2	9	8	1,750
Irvine	19	19	1,351	17	453	770	15	3	15	15	3,125
Landmark	16	16	1,586	12	472	790	13	3	13	13	3,520
Laurel River	35	35	3,433	35	1,359	2,074	34	1	39	33	9,600
Liberty	43	43	4,331	42	1,702	2,232	40	2	42	40	12,500
Little Bethel	39	39	3,694	39	1,459	2,235	37	1	37	36	12,150
Little River	43	43	4,581	43	1,856	2,725	42	.....	42	41	12,650
Logan County	19	19	1,845	19	791	1,054	18	1	18	18	5,925
Long Run	40	40	12,788	37	3,718	6,020	38	1	43	38	19,150
Lynn	29	29	3,913	28	1,538	2,139	27	2	27	27	8,050
Lynn Camp	12	12	1,005	12	442	563	8	1	8	8	2,750
Mount Zion	28	28	2,775	27	1,053	1,561	21	5	21	21	4,875
Muhlenberg	25	25	2,752	22	912	1,320	25	.....	25	25	9,250
Nelson	21	21	3,441	21	1,485	1,956	20	1	20	20	6,575
North Bend	21	21	3,876	19	1,557	2,015	21	.....	23	21	7,295
North Concord, No. 1	23	23	2,068	22	835	1,202	13	9	13	13	4,250
North Concord, No. 2	16	16	1,313	13	327	481	13	3	13	13	3,500
Ohio County	36	36	4,861	36	2,199	2,662	35	.....	35	35	13,650
Ohio River	36	36	3,707	34	1,298	2,238	36	.....	37	36	14,300
Ohio Valley	39	39	5,270	33	1,916	2,739	38	1	38	38	14,150
Owen	10	10	1,754	6	418	438	9	1	9	9	3,400
Pulaski County	30	29	3,566	29	1,336	2,230	30	.....	31	29	7,175
Rockcastle	23	23	2,136	21	867	1,174	23	.....	23	23	4,860
Russells Creek	41	41	4,077	40	1,528	2,297	40	1	41	40	13,360
Salem	26	26	2,924	22	1,051	1,355	25	.....	25	25	8,550
Severns Valley	23	23	3,217	21	1,258	1,668	22	.....	22	21	7,125
Shelby County	23	23	4,165	20	1,722	2,133	23	.....	23	23	8,600
Simpson	14	14	2,133	14	970	1,163	14	.....	14	14	4,600
South Concord	11	11	1,450	11	633	817	11	.....	11	11	3,850

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY CONVENTIONS AND ASSOCIATIONS: 1906—Continued.

CONVENTION AND ASSOCIATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Kentucky—Continued.											
South Cumberland River	14	14	802	14	328	474	11	3	11	11	2,450
South District	27	27	4,596	25	1,819	2,427	26	1	26	26	8,950
South Kentucky	15	15	1,714	12	567	820	15	.....	15	15	4,225
South Union	23	23	2,186	21	798	1,183	18	5	18	18	5,000
Sulphur Fork	23	23	3,044	23	1,301	1,743	23	.....	23	22	8,750
Tates Creek	24	24	3,485	23	1,400	1,964	23	1	23	23	7,300
Ten Mile	15	15	2,360	15	1,075	1,285	15	.....	15	15	4,975
Three Forks	14	14	776	14	333	443	10	3	10	8	2,200
Union	20	20	2,118	20	826	1,292	20	.....	20	20	5,325
Upper Cumberland	14	14	772	14	316	456	4	9	4	4	850
Warren	27	27	3,752	23	1,291	1,902	26	1	26	25	8,732
Wayne County	16	16	1,866	16	783	1,083	15	1	15	14	5,790
West Kentucky	32	32	3,623	27	1,102	1,738	31	.....	31	30	9,340
West Union	27	27	3,823	26	1,565	2,158	27	.....	27	27	8,325
White Run	14	14	2,180	11	712	990	14	.....	14	14	4,900
Unassociated	3	3	263	3	105	158	1	1	1	1	500
Louisiana:											
Bayou Macon	30	30	2,328	30	970	1,358	26	2	26	26	6,490
Bethlehem	35	35	2,984	35	1,154	1,830	32	2	32	32	9,325
Big Creek	31	31	2,556	30	1,062	1,432	25	5	25	25	6,500
Caddo	11	11	638	11	256	382	10	1	10	10	2,550
Calcasieu	22	22	1,609	18	503	721	17	2	17	17	5,000
Carey	20	20	1,299	20	496	803	15	.....	15	14	4,050
Central	28	28	2,298	27	873	1,243	25	3	25	25	7,225
Concord	29	29	2,873	29	1,223	1,650	27	1	27	27	8,350
Eastern	21	21	2,023	19	759	1,079	21	.....	21	21	6,225
Everett	26	26	2,033	26	843	1,190	26	.....	26	26	10,375
Grand Cane	28	28	2,543	27	998	1,440	27	1	27	27	7,733
Judson	6	5	603	3	90	121	6	.....	7	5	2,050
Liberty	20	20	1,846	20	778	1,068	20	.....	20	20	7,140
Louisiana	29	29	2,468	28	944	1,479	27	1	27	26	7,205
Magees Creek	13	13	2,039	13	834	1,205	13	.....	13	13	5,376
Mississippi River	11	11	851	11	319	532	11	.....	11	11	3,650
Mount Olive	18	18	1,437	14	456	661	16	2	16	16	5,150
New Orleans	9	9	1,122	8	267	536	8	1	8	8	3,800
North	16	16	1,076	16	461	615	13	3	13	13	4,575
North Sabine	32	32	2,687	31	1,160	1,425	30	2	30	30	10,625
Ouachita	29	29	1,655	29	699	956	29	.....	29	29	6,650
Palestine	14	14	714	14	285	429	14	.....	14	14	2,225
Red River	33	33	2,985	32	1,221	1,697	31	2	31	31	10,100
Sabine	24	24	1,759	22	610	899	24	.....	24	24	6,400
Shady Grove	10	10	819	10	367	452	9	1	9	9	1,950
Tangipahoa	6	6	798	6	348	450	6	.....	6	6	2,275
Tangipahoa River	14	14	669	14	265	404	14	.....	14	14	3,150
Vernon	23	23	1,459	22	548	818	20	3	20	20	4,325
Washington Parish	12	12	994	12	399	595	11	.....	11	11	2,925
West Pearl River	13	13	1,040	13	382	658	12	1	12	12	3,120
Maryland:											
Union	71	71	11,232	70	3,840	7,172	67	3	72	67	24,565
Mississippi:											
Aberdeen	30	30	2,035	29	852	1,143	27	2	27	27	9,300
Bay Springs	27	27	2,371	27	1,056	1,315	25	2	25	25	7,825
Bethel	7	7	475	7	184	291	7	.....	7	7	1,650
Bogue Chitto	25	25	4,597	24	1,813	2,534	24	.....	24	24	11,000
Calhoun	42	42	3,342	39	1,239	1,867	42	.....	45	42	14,100
Carey	12	12	1,546	11	555	699	12	.....	13	12	4,650
Central	37	37	4,470	36	1,908	2,437	37	.....	40	37	16,480
Chester	35	35	3,355	28	1,097	1,514	34	1	34	34	12,045
Chickasahay	30	30	2,489	28	889	1,203	28	2	28	28	7,480
Chickasaw	40	39	3,683	36	1,439	1,997	38	2	41	38	11,220
Choctaw	19	19	1,195	19	500	695	18	1	18	18	5,575
Coldwater	44	44	3,311	41	1,248	1,843	44	.....	44	43	14,500
Columbus	27	27	2,839	21	886	1,142	27	.....	28	26	8,050
Copiah	18	18	3,539	18	1,552	1,987	18	.....	18	18	6,950
Deer Creek	35	35	2,394	32	841	1,230	28	1	28	28	8,265
Gulf Coast	20	20	1,301	20	496	805	18	1	18	18	5,700
Harmony	35	35	1,990	35	762	1,228	34	1	36	33	9,725
Hobolo Chitto	18	18	1,496	16	557	813	18	.....	18	18	5,520
Hopewell	19	19	1,331	19	562	769	17	1	17	17	5,150
Judson	22	22	1,666	20	595	924	19	3	19	19	6,725
Kosciusko	36	36	3,024	31	1,123	1,457	36	.....	36	35	10,910
Lauderdale	24	24	2,842	23	896	1,316	24	.....	28	24	7,750
Lawrence County	19	19	3,065	19	1,345	1,720	18	1	18	18	8,150
Leaf River	16	16	908	14	328	471	13	1	13	13	4,750
Lebanon	31	31	4,154	29	1,460	1,932	28	1	29	28	10,902

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY CONVENTIONS AND ASSOCIATIONS: 1906—Continued.

CONVENTION AND ASSOCIATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Mississippi—Continued.											
Liberty	15	15	1,090	14	404	556	13	2	13	13	3,300
Lincoln County	28	28	3,510	22	1,214	1,644	28	.....	28	27	10,400
Louisville	24	24	2,141	24	896	1,245	24	.....	24	24	10,800
Mississippi	25	25	3,144	25	1,357	1,787	24	.....	24	23	9,350
Monroe	13	13	548	13	233	315	12	1	12	12	2,700
Mount Pisgah	38	38	2,555	38	1,086	1,469	37	1	37	37	11,775
New Liberty	44	44	3,538	44	1,557	1,981	43	1	45	42	13,125
Oktibbeha	28	28	2,025	25	655	962	28	.....	29	27	8,120
Oxford	24	24	2,437	21	978	1,276	23	1	23	23	6,460
Pearl Leaf	27	27	2,928	25	1,174	1,549	27	.....	27	26	10,775
Pearl River	16	16	2,010	16	841	1,169	16	.....	16	16	5,100
Pearl Valley	14	14	711	14	305	406	13	.....	13	13	4,075
Rankin County	28	28	2,697	23	926	1,176	26	1	26	26	8,435
Red Creek	27	27	1,426	24	477	742	26	1	26	26	5,990
South	4	4	354	4	139	215	3	.....	3	3	1,300
Strong River	24	23	2,789	23	1,131	1,658	23	.....	28	23	8,050
Sunflower	16	16	789	16	340	449	15	1	15	14	4,875
Tallahala	26	26	1,735	25	647	989	24	2	24	24	7,275
Tippah	31	31	2,636	31	1,052	1,584	31	.....	31	31	10,525
Tishomingo	37	37	3,177	37	1,323	1,854	34	3	34	34	12,630
Tombigbee	24	24	1,413	22	534	702	22	2	22	22	8,925
Trinity	24	23	1,773	18	601	783	23	1	24	23	6,525
Union	18	18	1,572	17	538	771	18	.....	18	18	6,190
West Judson	25	25	3,696	24	1,443	2,087	25	.....	25	25	9,960
Yalobusha	22	22	2,203	20	957	1,129	22	.....	22	22	6,400
Yazoo	41	40	3,198	35	1,161	1,669	41	.....	43	41	12,775
Zion	26	26	3,020	24	1,292	1,646	26	.....	26	26	11,450
Unassociated	4	4	287	4	128	159	3	1	3	3	1,050
Missouri:											
Audrain	19	19	2,215	16	779	1,248	19	.....	19	19	6,250
Barry County	33	33	2,205	33	846	1,359	26	4	27	26	7,325
Barton County	10	10	769	10	279	490	10	.....	10	10	2,550
Bear Creek	22	22	1,426	22	538	888	20	1	23	20	6,600
Benton County	18	18	1,197	18	467	730	14	2	14	14	3,950
Bethel	29	29	4,065	28	1,565	2,424	29	.....	31	29	10,070
Black River	21	21	1,832	20	725	1,083	18	3	18	18	6,050
Blue River	55	55	12,025	53	4,182	7,030	53	2	55	53	22,325
Bourbois	11	11	524	10	189	286	9	1	9	9	2,275
Butler	26	26	2,175	25	854	1,281	26	.....	26	25	8,010
Caldwell-Ray	23	23	1,868	21	650	1,093	22	.....	22	22	6,720
Camden County	21	21	949	21	402	547	15	5	15	15	3,429
Cane Creek	34	34	2,251	34	862	1,389	23	10	23	23	6,186
Cape Girardeau	15	15	1,315	15	489	826	13	1	13	13	4,760
Cedar County	16	16	817	16	330	487	15	1	15	15	3,245
Charleston	27	27	1,883	27	693	1,190	24	2	24	24	5,650
Christian County	21	21	1,617	20	591	1,005	15	3	15	14	3,675
Concord	39	39	4,633	36	1,595	2,490	37	2	37	37	11,485
County Line	18	18	957	17	341	515	9	8	9	9	2,145
Cuivre	22	22	1,918	20	607	968	22	.....	23	22	6,550
Dade County	13	13	971	13	400	571	13	.....	13	13	3,250
Dallas	25	25	2,146	20	640	969	22	3	22	22	7,750
Daviess County	15	15	1,479	13	507	773	15	.....	15	15	5,300
Dixon	21	21	1,723	19	576	955	19	2	19	19	5,670
Dry Fork	22	22	1,250	22	463	787	20	2	20	19	4,035
Eleven Points River	18	18	931	17	321	484	12	6	12	11	2,780
Franklin	25	25	2,378	25	929	1,449	23	2	24	23	7,050
Franklin County	15	15	1,028	13	307	452	12	3	12	12	3,000
Gentry	20	20	2,009	20	776	1,233	19	.....	19	19	5,520
Greene County	39	39	4,253	38	1,625	2,571	37	2	38	37	13,440
Harmony	21	21	2,332	20	919	1,352	21	.....	21	21	6,210
Jefferson County	19	19	1,085	19	427	658	15	4	16	15	3,775
Laclede County	19	19	1,361	17	484	718	15	1	15	15	4,570
Lafayette-Johnson	36	36	4,177	34	1,574	2,396	35	.....	36	34	12,100
Lamine	30	30	2,554	30	1,047	1,507	26	3	26	26	7,835
Lawrence County	30	30	2,797	29	1,172	1,590	28	1	28	28	10,725
Linn County	22	22	2,194	22	872	1,322	21	.....	21	21	6,269
Little Bonne Femme	39	39	5,212	34	1,787	2,389	39	.....	40	39	13,650
Livingston	17	17	1,567	14	527	772	15	1	15	15	4,385
Macon	33	33	3,181	33	1,153	2,028	31	2	31	31	9,900
Meramec	19	19	1,027	19	426	601	18	1	18	18	3,855
Miller County	23	23	2,027	23	807	1,220	21	1	22	21	7,000
Missouri Valley	27	27	2,889	27	1,088	1,801	26	1	26	26	9,638
Monroe	13	13	1,459	11	479	743	13	.....	13	13	4,425
Mount Moriah	12	12	904	12	348	556	12	.....	12	12	4,040

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY CONVENTIONS AND ASSOCIATIONS: 1906—Continued.

CONVENTION AND ASSOCIATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Missouri—Continued.											
Mount Pleasant	33	33	3,826	32	1,486	2,250	29	2	29	29	9,880
Mount Salem	13	13	1,281	12	454	653	13	.....	13	13	3,800
Mount Zion	25	25	2,414	22	801	1,231	25	.....	25	25	8,580
Nevada	25	25	2,306	25	853	1,453	23	1	23	23	7,025
New Madrid	20	20	1,176	20	491	685	18	1	19	17	4,465
North	11	11	562	9	163	276	11	.....	11	11	3,070
North Central	16	16	1,022	16	387	635	12	3	12	12	3,642
North Grand River	31	31	2,945	30	1,131	1,748	30	1	31	30	8,875
North Liberty	40	40	3,961	38	1,573	2,119	40	.....	40	40	14,775
Northwest	28	28	2,112	27	683	1,234	25	3	25	25	7,225
Old Path	21	21	1,613	21	649	964	17	4	17	17	4,700
Pleasant Grove	22	22	1,706	22	692	1,014	22	.....	22	22	6,585
Polk County	30	30	3,497	18	767	1,158	29	.....	29	26	9,150
Pulaski County	20	20	1,128	17	411	647	15	5	15	15	3,525
Reynolds County	18	18	1,263	18	510	753	12	6	12	11	2,700
St. Clair	19	19	1,502	19	632	870	15	3	15	15	4,100
St. Francois	26	26	2,368	24	998	1,231	24	1	24	23	6,900
St. Joseph	37	37	4,657	36	1,822	2,760	36	1	37	36	11,675
St. Louis	32	32	7,277	32	2,872	4,405	29	2	31	30	14,005
Saline	23	23	2,564	22	1,012	1,446	23	.....	23	22	6,655
Salt River	29	29	3,161	26	1,291	1,553	28	1	28	28	10,450
Shannon County	13	13	532	13	218	314	3	10	3	3	1,250
Shoal Creek	33	33	2,392	33	885	1,507	25	6	25	24	6,450
Spring River	29	29	3,286	27	1,248	1,962	24	1	26	24	8,000
Stoddard County	19	19	1,125	19	426	699	15	2	15	15	4,980
Taney	10	10	275	9	90	155	1	7	1	1	200
Tebo	27	27	3,209	27	1,243	1,966	26	1	26	26	9,250
Texas County	32	32	1,685	32	660	1,025	30	2	30	29	7,251
Union	29	29	1,634	27	603	876	23	4	23	23	6,480
Wayne County	29	29	1,907	24	502	927	22	6	22	22	5,575
Webster County	22	22	1,268	21	481	747	19	1	19	19	5,900
West Fork	19	19	1,336	19	526	810	18	1	18	18	4,500
Wright County	23	23	1,533	21	595	882	18	3	18	17	6,010
Wyaconda	30	30	3,776	29	1,484	1,967	30	.....	30	29	9,075
Unassociated	2	2	32	2	10	22	1	1	1	1	400
North Carolina:											
Alexander	21	21	2,897	21	1,141	1,756	21	.....	21	21	8,550
Alleghany-Grayson	9	9	445	9	162	283	9	.....	9	9	1,900
Ashe	28	28	1,604	28	601	1,003	23	4	23	23	6,775
Atlantic	22	22	1,652	19	679	870	19	1	19	19	5,900
Beulah	13	13	910	13	351	559	13	.....	13	13	4,600
Bladen	24	24	1,987	24	735	1,252	24	.....	24	24	7,675
Brier Creek	28	28	2,932	28	1,177	1,755	27	1	27	27	10,040
Brunswick	23	23	1,787	23	679	1,108	23	.....	23	23	7,775
Brushy Mountain	23	23	2,214	23	809	1,405	21	2	21	21	6,940
Buncombe	32	32	3,668	32	1,439	2,229	31	1	34	31	11,775
Caldwell	31	31	2,723	31	1,110	1,613	30	1	30	30	10,175
Cape Fear-Columbus	35	35	3,782	35	1,512	2,270	34	1	34	33	10,625
Carolina	31	31	3,858	30	1,533	2,083	29	1	33	29	9,650
Catawba River	33	33	2,840	33	1,163	1,677	31	2	31	31	12,151
Cedar Creek	22	22	2,311	20	876	1,350	21	1	21	21	8,000
Central	30	30	4,166	30	1,719	2,447	28	1	29	28	9,750
Chowan	57	57	9,713	57	3,886	5,827	56	.....	58	56	24,500
Eastern	36	36	3,612	33	1,408	1,837	33	2	34	33	12,400
Elkin	12	12	1,042	12	419	623	11	1	14	11	4,950
Flat River	36	36	5,001	36	2,048	2,953	36	.....	37	36	13,710
French Broad	27	27	3,094	27	1,391	1,703	25	2	25	25	8,500
Green River	43	43	4,688	43	1,802	2,886	38	4	38	38	11,950
Haywood County	20	20	2,006	19	657	1,179	18	2	18	18	6,600
Johnston County	36	36	3,206	36	1,289	1,917	35	.....	36	35	13,450
Kings Mountain	37	37	6,991	37	2,862	4,129	35	2	37	35	16,183
Liberty	26	26	2,546	26	992	1,554	23	.....	23	23	10,025
Liberty-Ducktown	30	30	2,557	30	1,026	1,531	27	3	27	27	7,750
Little River	23	23	2,645	23	1,080	1,565	23	.....	23	22	8,100
Macon County	26	26	2,600	22	880	1,208	24	1	24	23	7,850
Mecklenburg-Cabarrus	24	24	3,007	22	1,093	1,591	23	1	24	23	10,280
Mitchell County	33	33	3,346	33	1,389	1,957	29	3	29	29	8,430
Montgomery	19	19	1,409	18	498	884	19	.....	21	19	6,500
Mount Zion	42	42	6,853	42	2,696	4,157	41	1	41	41	16,400
Neuse	29	29	1,952	29	736	1,216	28	.....	28	28	9,950
New Found	27	27	2,349	27	921	1,428	25	2	25	25	6,350
Pee Dee	26	26	2,656	26	1,067	1,589	26	.....	28	25	9,225
Piedmont	23	23	2,681	23	1,116	1,565	22	1	22	22	10,700
Pilot Mountain	52	52	5,658	52	2,160	3,498	52	.....	55	52	21,850
Raleigh	32	32	4,303	32	1,663	2,640	32	.....	32	32	14,400
Robeson	45	45	5,157	45	1,967	3,190	45	.....	46	45	16,350

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY CONVENTIONS AND ASSOCIATIONS: 1906—Continued.

CONVENTION AND ASSOCIATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
North Carolina—Continued.											
Sandy Creek	45	45	4,080	45	1,647	2,433	43	.....	43	42	14,710
Sandy Run	32	32	5,305	32	2,155	3,150	31	.....	31	31	12,525
South Fork	48	48	4,542	48	1,711	2,831	45	1	57	45	17,475
South River	26	26	2,895	25	1,168	1,697	26	.....	28	26	7,225
South Yadkin	36	36	3,670	36	1,453	2,217	35	1	35	34	13,300
Stanly	24	24	2,656	24	1,069	1,587	24	.....	24	24	9,000
Stone Mountain	18	18	1,030	17	382	603	17	1	17	17	5,050
Stony Fork	14	14	1,136	11	338	469	13	1	13	13	3,600
Surry	26	26	1,662	26	649	1,013	26	.....	26	26	8,600
Tar River	95	95	10,894	92	4,423	6,323	93	1	94	93	32,410
Tennessee River	33	33	2,610	31	908	1,511	30	3	30	29	8,600
Three Forks	35	35	3,399	33	1,259	1,803	34	1	34	34	11,000
Transylvania	19	19	1,886	19	783	1,103	18	1	18	18	5,250
Tuckaseigee	25	25	1,924	23	723	1,125	16	9	16	16	4,250
Union	36	36	4,169	36	1,687	2,482	36	.....	36	35	14,000
West Chowan	51	51	11,415	51	5,020	6,395	48	1	48	48	21,700
Western	22	22	1,735	21	613	1,068	21	1	21	21	6,225
Wilmington	34	34	4,060	34	1,691	2,369	34	.....	35	34	13,650
Yadkin	23	23	2,682	22	1,032	1,436	23	.....	25	23	9,575
Yancey County	30	30	2,948	30	1,166	1,782	28	2	28	28	6,375
Unassociated	8	8	771	6	251	300	8	.....	8	8	2,377
Oklahoma:											
Banner	31	31	2,289	31	896	1,393	17	11	17	16	4,060
Beaver County	24	24	722	24	297	425	4	19	4	4	1,220
Bethel	40	38	2,188	24	554	1,014	22	10	22	22	6,375
Caddo County	18	18	785	18	351	434	9	8	9	8	2,100
Central	21	21	2,548	20	928	1,500	20	1	22	20	7,545
Cherokee	14	14	1,333	13	381	770	14	.....	16	14	4,025
Chickasaw	24	24	1,672	24	650	1,022	8	13	10	8	2,600
Choctaw-Chickasaw	30	30	1,057	30	476	581	25	5	25	25	3,525
Coal Creek	12	12	344	12	125	219	1	11	1	1	150
Comanche County	30	30	1,917	30	789	1,128	14	13	14	14	4,006
Concord	13	13	1,143	13	463	680	8	5	8	8	1,950
Delaware	40	40	2,947	39	1,128	1,769	28	12	30	28	8,345
Eastern	18	18	1,148	18	452	696	11	7	11	11	3,525
Enon	39	39	2,309	38	891	1,278	15	20	15	15	4,825
Friendship	32	32	2,072	32	805	1,267	14	18	14	14	4,200
Frisco	12	12	550	12	222	328	10	2	10	10	2,350
Gloss Mountain	12	12	306	12	133	173	4	5	4	4	975
Grand River	14	14	895	14	344	551	9	5	9	9	2,500
Greer County	49	49	3,942	49	1,695	2,247	26	14	26	26	10,100
Illinois River	14	14	643	14	250	393	8	6	8	8	1,795
Kiowa County	16	16	903	16	378	525	4	12	4	4	1,450
Lincoln County	23	23	1,292	23	519	773	11	10	11	10	2,500
Little River	10	10	825	10	360	465	9	1	9	9	3,143
Longtown	24	24	875	24	333	542	16	7	16	16	4,350
Mills County	21	21	867	21	351	516	5	15	5	5	1,450
Mount Zion	13	13	568	12	193	297	8	3	8	8	1,950
Mullins	29	29	1,506	29	602	904	13	13	13	12	3,150
North Canadian	23	23	1,126	23	455	671	8	12	8	8	2,850
Pawnee County	10	10	449	10	168	281	6	1	6	6	1,550
Perry	26	26	2,047	24	766	1,177	24	1	24	23	5,860
Salem	40	40	1,917	40	710	1,207	11	26	11	11	3,025
Salt Fork Valley	23	23	1,136	23	435	701	14	6	14	14	3,150
Short Mountain	30	30	1,844	30	683	1,161	23	5	23	23	6,625
Tillman County	10	10	518	10	231	287	4	6	4	4	1,060
Woodward County	33	33	918	33	391	527	8	17	8	8	1,725
Zion	24	24	1,719	24	716	1,003	17	4	17	17	4,615
Unassociated	7	7	275	7	101	174	4	2	4	4	1,130
South Carolina:											
Abbeville	23	23	2,698	22	883	1,140	22	1	22	22	8,650
Aiken	35	35	3,267	34	1,273	1,922	35	.....	35	35	10,475
Barnwell	37	37	4,688	33	1,922	2,311	35	1	35	35	11,520
Beaverdam	39	39	3,391	36	1,303	1,862	39	.....	39	39	11,775
Black River	7	7	841	6	303	413	7	.....	7	7	2,200
Broad River	44	44	7,127	41	2,705	3,875	43	.....	43	43	15,400
Charleston	34	34	2,913	32	853	1,175	33	1	34	33	10,250
Chester	16	16	1,724	12	607	931	16	.....	16	16	4,500
Chesterfield	24	24	2,432	23	942	1,389	22	.....	22	22	7,000
Colleton	21	21	2,795	21	1,118	1,677	20	1	20	19	6,650
Dorchester	8	8	433	8	173	260	7	.....	7	7	960
Edgefield	18	18	2,577	18	1,163	1,414	17	1	17	17	8,150
Edisto	15	15	1,621	15	631	990	15	.....	15	15	4,550
Fairfield	29	29	2,333	29	1,010	1,323	28	1	29	28	10,750
Florence	13	13	1,968	10	649	956	13	.....	14	13	6,150

RELIGIOUS BODIES.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY CONVENTIONS AND ASSOCIATIONS: 1906—Continued.

CONVENTION AND ASSOCIATION.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
	Total number of organizations.	Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.	Number of organizations reporting.	Seating capacity reported.
South Carolina—Continued.										
Greenville	40	40	7,289	36	2,741	3,975	37	2	39	36 16,800
Kershaw	18	18	1,795	18	833	962	17	1	17	16 5,000
Laurens	29	29	3,369	23	1,091	1,475	28		29	28 11,200
Lexington	22	22	2,132	21	817	1,035	22		22	22 6,700
Moriah	21	21	3,181	21	1,210	1,971	20	1	20	20 7,200
North Greenville	30	30	4,999	27	1,994	2,570	30		30	30 11,800
Orangeburg	31	31	3,502	27	1,262	1,721	29	2	29	29 9,475
Pee Dee	41	41	4,591	41	1,845	2,746	41		41	41 14,300
Pickens	13	13	1,731	13	746	985	13		13	13 5,550
Piedmont	21	21	2,849	13	649	838	21		21	21 8,000
Reedy River	13	13	1,170				13		13	13 4,750
Ridge	20	20	3,574	19	1,519	1,977	20		20	19 8,525
Saluda	45	45	7,625	45	3,249	4,376	41	1	42	41 18,850
Santee	23	23	2,817	23	1,200	1,617	23		23	23 7,770
Savannah River	43	43	3,367	42	1,421	1,930	43		43	43 15,930
Southeast	29	29	2,162	27	804	1,208	28	1	29	28 9,600
Spartanburg	45	45	8,045	40	2,974	4,050	40	5	40	40 17,175
Twelve Mile River	26	26	2,004	25	790	1,064	25	1	25	25 7,225
Union County	21	21	2,129	19	858	1,167	21		21	21 9,200
Waccamaw	46	46	3,802	45	1,464	2,222	46		46	46 14,910
Welsh Neck	22	22	3,364	20	1,271	1,768	22		26	22 8,300
York	14	14	1,279	10	359	505	14		14	14 5,400
Unassociated	2	2	65	2	30	35	2		2	2 450
Tennessee.	34	34	2,351	34	912	1,439	30	2	30	30 10,150
Beech River	43	43	4,444	42	1,702	2,508	42	1	42	42 15,750
Beulah	31	31	2,853	31	1,194	1,659	30	1	30	30 7,000
Big Emory	25	25	2,818	22	1,058	1,445	25		25	25 8,107
Big Hatchie	44	44	6,752	41	2,680	3,642	42	1	42	42 17,850
Central	34	34	5,191	33	2,174	2,871	33	1	33	33 13,850
Chilhowie	41	41	5,164	39	1,901	2,677	41		41	41 14,350
Clinton	31	31	3,397	29	1,336	1,842	31		31	31 12,225
Concord	41	41	5,040	41	2,227	2,813	41		41	41 14,700
Cumberland	48	48	4,529	44	1,936	2,221	42	4	42	42 16,675
Cumberland Gap	37	37	3,453	34	1,403	1,818	36	1	36	35 10,830
Duck River	24	24	2,335	24	977	1,358	22	2	22	22 7,570
East	39	39	3,022	39	1,181	1,841	33	3	33	33 10,459
Eastanallee	34	33	2,294	32	938	1,262	31	3	31	31 9,320
Ebenezer	23	23	2,609	22	1,030	1,390	23		23	23 9,300
Enon	36	36	3,984	34	1,583	2,209	32	2	32	32 13,375
Friendship	10	9	399	9	166	233	8	2	8	8 2,600
Harmony	16	16	987	16	507	480	15	1	15	15 4,450
Hiawassee	47	47	4,825	41	1,767	2,300	46	1	48	46 15,100
Holston	31	31	2,038	30	741	1,067	26	5	26	26 8,425
Holston Valley	27	27	1,730	23	571	866	25	2	25	24 6,725
Indian Creek	16	16	480	16	175	305	13	2	13	13 3,750
Judson	17	17	956	16	403	530	17		17	17 4,850
Little Hatchie	15	15	1,629	12	411	614	15		15	15 5,200
Midland	47	47	4,646	47	1,973	2,673	46	1	47	46 14,762
Mulberry Gap	24	24	5,232	23	1,796	2,851	24		25	24 10,100
Nashville	33	33	1,621	32	584	992	30	3	33	29 6,525
New River	28	28	2,935	28	1,210	1,725	27		27	27 11,050
New Salem	59	59	6,250	55	2,581	3,221	58	1	59	57 19,800
Nolachucky	37	37	3,769	36	1,585	2,112	35	1	37	35 12,000
Northern	50	50	5,929	49	2,421	3,459	44	5	45	44 14,845
Ocoee	17	17	1,524	16	626	776	15	2	15	15 5,400
Providence	20	20	1,140	20	433	707	14	6	15	14 4,304
Riverside	31	31	3,732	27	1,364	2,045	28	2	28	28 11,000
Salem	13	13	717	12	256	385	9	4	9	9 2,275
Sequatchie Valley	41	41	4,946	41	2,118	2,828	39	2	41	39 14,155
Sevier	25	25	3,631	23	1,330	1,934	25		28	25 9,775
Shelby County	42	42	3,357	42	1,255	2,102	37	5	37	36 10,440
Southwestern	15	15	675	15	246	429	12	3	12	12 2,500
Stewart County	27	27	1,852	25	599	1,106	23	1	23	23 7,600
Stockton Valley	51	51	4,104	50	1,649	2,301	50	1	51	49 16,425
Sweetwater	51	51	7,278	49	3,083	4,051	50		50	50 19,750
Tennessee	16	16	1,284	16	606	678	15	1	15	15 5,200
Tennessee Valley	14	14	1,212	14	495	717	12	2	12	12 3,600
Union	44	44	3,140	43	1,249	1,870	40	4	40	40 12,050
Unity	9	9	834	9	333	501	9		9	9 2,400
Walnut Grove	31	31	4,135	27	1,323	1,930	28	3	30	28 11,125
Watauga	31	31	2,527	28	932	1,291	30	1	30	30 8,400
Weakley County	38	38	2,621	38	1,062	1,559	33	4	35	33 7,967
West Union	22	22	2,403	18	740	1,016	22		22	22 8,315
Western	23	23	1,623	23	763	860	23		24	23 7,300
William Carey	22	22	2,148	22	854	1,294	22		24	22 9,200
Wiseman	3	3	171	3	69	102	2		2	2 400
Unassociated										

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY CONVENTIONS AND ASSOCIATIONS: 1906—Continued.

CONVENTION AND ASSOCIATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Texas:											
Alvarado	41	41	4,929	35	1,594	2,293	33	6	34	33	12,375
Anderson County	19	19	884	19	361	523	17	2	17	17	3,250
Angelina	28	28	1,953	27	732	1,159	13	14	13	13	3,350
Austin	40	39	3,662	39	1,340	2,322	32	7	33	32	8,950
Baggett Creek	7	7	297	7	131	166	4	3	4	4	850
Bethlehem	24	24	1,307	22	450	657	20	2	20	19	5,000
Blanco	33	33	1,629	33	641	988	24	5	25	24	5,935
Brady	24	24	1,268	24	492	776	7	13	7	7	2,450
Buckner	5	5	678	5	260	418	4	1	4	4	1,550
Burleson	9	9	521	9	230	291	7	1	7	7	1,700
Callahan County	22	22	1,620	16	547	745	13	5	13	13	5,401
Central	13	13	900	13	343	557	9	4	9	9	1,852
Central Missionary	14	14	774	11	181	286	11	3	11	11	2,950
Central Texas	30	30	2,959	27	1,118	1,636	26	4	26	26	8,250
Cherokee	37	37	3,083	37	1,238	1,845	32	5	32	32	10,975
Cisco	34	34	2,888	34	1,237	1,651	22	7	24	22	8,615
Clay County	20	20	1,287	20	496	791	14	6	14	14	4,200
Coleman County	18	18	1,352	14	411	654	10	4	10	9	2,350
Collin County	47	47	6,132	43	2,358	3,118	42	3	42	42	16,125
Colorado	37	37	2,560	37	900	1,660	33	3	34	33	10,030
Comanche	32	32	2,601	32	1,042	1,559	24	4	29	24	8,325
Concho Valley	26	26	1,714	25	421	663	10	8	10	10	4,325
Content	34	34	2,242	33	917	1,261	16	16	16	16	5,855
Creath	30	29	2,272	28	949	1,284	26	3	26	24	7,025
Dallas County	24	24	2,400	22	924	1,331	19	5	19	19	6,295
Dallas Missionary	30	30	4,897	29	1,817	2,843	26	4	33	25	12,245
Delta County	15	15	1,117	15	418	699	12	2	12	12	4,325
Denton County	35	35	3,574	33	1,430	1,884	27	7	27	27	9,225
East Fork	21	21	1,572	21	652	920	12	7	12	12	3,990
El Paso	29	29	1,829	27	721	1,027	14	14	14	14	4,450
Ellis County	35	35	3,427	35	1,451	1,976	27	3	27	27	10,900
Ellis Missionary	11	11	1,332	11	569	763	9	2	9	7	3,200
Enon	29	29	2,506	27	923	1,481	27	2	27	27	7,525
Erath County	47	47	4,102	47	1,693	2,409	30	14	30	29	10,400
Fairland	16	16	802	15	293	434	5	9	5	5	1,225
Falls County	26	26	2,137	26	797	1,340	21	1	21	21	6,600
Fannin County	44	44	3,991	44	1,700	2,291	36	6	37	36	14,000
Freestone County	28	28	1,252	26	429	722	25	2	28	25	6,705
German	10	10	528	10	236	292	10	.....	11	10	1,850
Grayson County	30	30	2,312	30	920	1,392	21	9	21	21	6,430
Grayson Missionary	26	26	3,755	26	1,497	2,258	24	1	27	24	8,800
Hamilton County	27	27	1,917	27	749	1,168	17	7	18	16	5,850
Haskell County	14	14	1,004	14	423	581	7	7	7	7	2,100
Henderson County	16	16	959	16	386	573	9	6	9	9	3,250
Hill County	23	23	2,399	21	811	1,146	19	3	22	19	8,825
Hillsboro	26	26	2,090	26	871	1,219	22	3	23	22	6,785
Hopewell	22	22	2,247	22	904	1,343	15	6	15	15	4,490
Hopkins County	7	7	491	6	175	265	6	1	6	6	2,600
Hunt County	44	44	4,458	42	1,609	2,404	37	6	37	37	13,800
Jack County	21	21	1,021	21	426	595	10	4	10	10	3,550
Jones County	20	20	1,872	20	829	1,043	10	6	10	10	4,150
Judson	7	7	804	7	402	402	7	.....	7	7	2,300
Kaufman	17	17	1,923	17	776	1,147	10	7	10	10	3,625
Lake Creek	10	10	573	10	231	342	7	3	7	7	1,950
Lamar County	32	32	2,516	28	861	1,330	24	8	26	24	10,500
Lampasas	23	23	1,412	22	421	640	14	3	14	14	4,825
Lavaca River	22	20	1,388	17	449	779	15	3	15	15	4,350
Leon River	36	36	2,640	34	885	1,345	24	11	27	24	7,700
Liberty	33	33	2,364	33	942	1,422	28	3	28	28	10,820
Limestone County	18	18	1,835	18	776	1,059	14	3	14	14	4,575
Little River	30	30	2,718	30	1,152	1,566	26	2	26	26	8,600
Little Wichita	11	11	583	11	261	322	7	4	7	7	2,300
Llano Estacado	13	13	398	12	156	212	5	3	5	5	1,150
Llano River	13	13	571	13	216	355	8	5	8	8	1,600
Macedonia	29	29	1,376	28	578	765	8	18	8	8	2,550
Medina River	16	16	1,148	16	430	718	9	4	10	9	2,625
Meridian	26	26	1,893	26	792	1,101	19	7	19	19	6,650
Mills County	19	19	870	19	342	528	6	10	6	6	1,900
Montague	28	28	1,967	28	841	1,126	18	10	18	18	5,570
Montague County	12	12	508	12	212	296	4	8	4	4	1,550
Mount Zion	31	31	1,998	31	801	1,197	25	5	25	25	5,425
Nacogdoches	26	26	1,878	21	579	893	22	4	22	22	8,200
Navarro County	35	34	3,582	34	1,396	2,186	27	6	27	27	10,925
Navasota River	23	23	1,575	23	654	921	15	7	15	15	3,880
Neches River	41	41	2,772	37	1,036	1,517	32	8	32	31	8,750

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY CONVENTIONS AND ASSOCIATIONS: 1906—Continued.

CONVENTION AND ASSOCIATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Texas—Continued.											
New Bethel	40	40	2,467	35	794	1,219	30	10	30	29	7,280
North Colorado	19	19	1,057	19	426	631	7	12	7	7	2,225
Old Landmark	12	12	1,009	12	398	611	8	4	8	8	2,075
Palo Duro Canyon	37	37	1,635	33	639	811	15	17	16	15	4,750
Palo Pinto	20	20	1,430	16	487	694	16	2	16	16	4,775
Paluxy	28	28	1,671	28	648	1,023	20	7	20	20	5,550
Panhandle	28	28	1,600	27	661	922	11	13	11	11	3,540
Parker County	37	37	3,279	35	1,238	1,893	32	4	32	32	10,675
Pecan Valley	25	25	2,538	25	1,050	1,488	17	8	19	17	6,275
Perdenales	13	13	657	13	251	406	8	5	8	8	2,075
Polk County	15	15	771	15	303	468	7	6	7	6	1,100
Rains County	19	19	1,067	19	416	651	9	10	9	9	3,025
Red Fork	27	27	2,042	26	802	1,185	15	10	15	15	5,425
Red River	26	26	1,091	26	434	657	17	8	18	17	4,350
Rehoboth	50	50	5,423	44	2,130	2,933	41	7	41	39	14,100
Rio Grande	30	30	1,859	30	715	1,144	18	12	20	18	5,175
Round Grove	18	18	1,391	18	560	831	16	2	17	16	4,774
Rusk County	14	14	1,022	14	459	563	12	2	12	12	4,430
Salado	50	50	5,709	48	2,092	3,527	44	5	48	44	15,400
Salem	22	22	1,826	22	771	1,055	19	2	19	19	6,250
Saline	13	12	1,065	10	363	537	8	4	14	8	2,600
San Antonio	33	33	3,081	31	1,082	1,852	26	7	26	26	9,255
San Marcos	30	30	2,201	29	786	1,330	25	3	25	25	6,475
San Saba	10	10	583	10	233	350	3	6	3	3	825
Shelby County	36	35	2,399	35	921	1,478	31	4	31	31	10,285
Shiloh	32	32	2,270	27	666	1,230	23	2	23	23	7,900
Smith County	24	24	2,860	21	1,002	1,526	20	3	20	19	6,575
Soda Lake	29	29	2,518	28	836	1,317	25	3	25	25	7,210
Southeast	24	24	2,842	24	1,113	1,729	24	.....	24	24	7,175
Staked Plains	30	30	1,271	30	518	753	8	17	8	8	2,800
Stephens County	14	14	681	14	279	402	7	7	7	7	1,900
Stonewall	27	27	1,031	25	401	540	7	15	7	7	2,230
Sweetwater	52	51	3,824	49	1,579	2,013	22	21	24	22	9,000
Tarrant County	46	46	5,938	41	2,179	3,179	42	3	46	41	16,825
Texarkana	16	16	1,434	15	549	839	14	2	14	14	4,625
Thornton	12	12	981	12	366	615	7	5	7	7	2,000
Tierra Blanco	12	12	664	12	278	386	6	3	6	6	1,980
Trinity River	25	25	1,226	25	488	738	14	8	14	14	4,185
Tryon-Evergreen	41	41	2,629	41	1,102	1,527	34	6	35	33	7,831
Union	36	35	3,347	31	1,150	1,910	28	6	28	28	9,245
Uvalde	16	16	891	16	345	546	8	7	8	8	2,200
Van Zandt County	20	20	1,402	20	554	848	13	7	14	13	6,275
Van Zandt Missionary	17	17	1,192	17	461	731	13	3	13	13	4,375
Waco	41	41	6,335	40	2,480	3,752	38	1	40	38	19,020
Western Branch	17	17	716	17	255	461	11	4	11	10	2,125
Wise County	36	36	3,139	33	1,419	1,562	26	8	26	26	10,070
Wood County	26	26	2,016	26	795	1,221	25	1	25	25	6,330
Unassociated	24	24	1,273	23	508	741	17	3	17	16	5,175
Virginia:											
Accomac	28	28	3,945	27	1,513	2,167	27	1	29	27	8,885
Albemarle	27	27	3,854	27	1,588	2,266	27	.....	31	27	9,950
Appomattox	37	37	4,767	37	2,221	2,546	34	.....	34	34	12,700
Augusta	36	36	4,331	34	1,588	2,308	35	.....	35	34	10,650
Blackwater	27	27	5,587	27	2,414	3,173	27	.....	27	27	10,100
Blue Ridge	31	31	1,681	29	530	1,024	29	2	29	29	9,775
Clinch Valley	27	27	1,476	27	607	869	20	5	20	20	6,764
Concord	41	41	4,152	41	1,829	2,323	41	.....	42	41	12,350
Dan River	27	27	3,930	27	1,611	2,319	27	.....	28	27	9,450
Dover	51	51	14,533	51	5,614	8,919	50	1	51	50	22,730
Goshen	45	45	7,503	39	2,849	3,811	45	.....	47	45	17,930
Hermon	22	22	3,455	22	1,507	1,948	22	.....	22	22	9,050
James River	24	24	1,941	23	821	1,085	24	.....	24	24	8,350
Lebanon	46	46	3,117	46	1,256	1,861	43	1	44	43	13,230
Middle	32	32	3,835	32	1,659	2,176	32	.....	32	31	10,155
New Lebanon	34	34	2,725	34	1,092	1,633	28	2	31	28	9,775
New River	24	24	1,175	24	413	762	17	2	17	17	5,975
Peninsula	28	28	4,303	27	1,866	2,317	28	.....	29	28	9,825
Petersburg	24	24	3,377	24	1,367	2,010	23	1	23	23	7,850
Piedmont	28	28	2,936	28	1,263	1,673	26	1	26	26	7,605
Portsmouth	38	38	9,590	37	3,815	5,249	38	.....	42	38	16,125
Potomac	55	55	6,009	53	2,359	3,443	54	1	59	53	17,520
Powell River	24	24	1,936	23	800	1,042	23	1	23	23	6,550
Rappahannock	59	59	10,214	57	4,348	5,396	59	.....	67	59	22,390
Roanoke	46	46	5,908	46	2,195	3,713	45	1	45	45	13,474
Shenandoah	25	25	2,639	25	906	1,733	24	1	26	21	6,950
Shiloh	40	40	4,745	39	1,759	2,914	40	.....	40	40	11,300
Strawberry	52	52	7,144	47	2,210	3,548	51	1	51	51	17,575
Valley	59	59	6,873	58	2,600	4,173	50	2	52	50	16,580

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY CONVENTIONS AND ASSOCIATIONS: 1906.

CONVENTION AND ASSOCIATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	21,104	18,672	$34,723,882	1,215	$1,239,022	1,271	$2,493,091	14,371	15,035	106,017	1,014,690
Alabama:											
Alabama	11	11	6,400					6	6	36	262
Antioch	22	22	15,650	2	140			14	14	67	592
Arbacoochee	8	8	3,050	1	30			3	3	21	160
Bethel	23	22	22,000			4	5,000	18	21	114	922
Bethlehem	21	21	18,400	3	375	1	1,000	14	14	75	545
Bibb County	28	28	27,826	2	229	1	1,500	24	28	157	1,278
Big Bear Creek	31	30	6,945			1	50	6	6	23	201
Bigbee	22	22	31,500	2	700	3	7,500	13	13	83	614
Birmingham	53	53	277,250	10	20,800	7	23,000	53	54	544	6,055
Blount County	29	28	13,000	2	235			18	18	125	943
Blue Creek	13	13	4,375	1	45			8	8	40	305
Butler County	23	23	28,700	1	17	4	7,300	12	13	70	581
Cahaba	32	32	50,475	2	290	3	5,750	25	25	156	1,206
Calhoun County	46	46	149,750	4	1,870	3	13,000	31	32	249	2,516
Carey	35	35	21,400	1	125			26	28	174	1,481
Cedar Bluff	16	16	9,400	1	170			15	15	78	773
Centennial	13	13	22,860					7	7	55	347
Central	43	43	43,073	5	4,487	4	5,300	33	33	233	1,890
Cherokee County	26	26	13,350	1	287			15	15	80	752
Chilton County	20	20	13,150					18	18	100	818
Clarke County	51	51	57,550	3	4,165	1	2,000	42	48	220	1,777
Clay County	16	16	8,475	1	50			14	14	89	689
Clear Creek	33	31	13,851					12	12	63	576
Cleburne	23	22	12,000	1	15			9	9	49	499
Coffee County, No. 1	13	13	9,445	1	1,000			9	9	51	507
Coffee County, No. 2	20	19	11,800			1	1,500	8	8	45	444
Colbert	21	15	28,650	4	4,480			8	8	57	569
Columbia	36	36	60,700			2	8,500	27	27	172	1,818
Conecuh County	23	23	34,170	3	2,300	1	5,000	14	15	100	804
Coosa River	41	40	54,250	1	700	3	3,500	32	35	237	2,083
Crenshaw County	18	18	13,700	1	200	1	1,500	15	16	72	633
Cullman	41	40	17,760					22	22	105	947
Dekalb County	43	41	14,758					26	26	166	1,464
Elim	17	16	9,750					16	16	70	684
Escambia County	15	14	27,550			1	5,000	13	13	84	748
Etowah	29	28	52,380	4	1,550	1	3,500	18	18	138	1,455
Eufaula	19	19	44,500			2	3,700	15	15	104	968
Geneva	25	25	27,150	1	700			16	16	98	970
Gilliam Springs	19	18	7,280					11	11	66	650
Harmony Grove	18	13	7,500					9	9	55	527
Harris	15	15	17,300			2	1,800	14	14	101	837
Judson	26	26	19,872			1	1,600	15	15	96	941
Lauderdale County	14	13	12,250	3	1,375	3	3,900	8	8	61	549
Liberty, Central	8	8	3,100					7	7	28	241
Liberty, East	37	36	46,800	2	175	1	600	29	29	163	1,768
Liberty, North	24	24	45,089	2	600	2	1,150	19	22	146	1,293
Macedonia	11	10	3,500					6	6	32	212
Marshall	29	26	15,241	1	45	1	1,250	28	28	188	2,140
Mineral Springs	15	12	6,250	1	20			9	9	48	374
Mobile	27	25	88,100	4	530	6	23,200	26	27	238	1,987
Montgomery	24	23	163,450	1	1,500	4	10,600	20	20	213	2,210
Mount Carmel	14	13	8,650					4	4	14	150
Mud Creek	18	17	9,150					7	7	34	423
Muscle Shoals	41	39	32,700	3	335	2	5,000	27	27	181	1,436
New River	17	16	8,800	1	100			9	9	58	444
Newton	23	23	29,675			1	2,500	16	16	128	1,109
North River	33	31	28,900	3	2,640	2	1,950	21	21	127	1,323
Pine Barren	21	21	20,310	2	360	3	4,300	15	15	87	580
Randolph County	28	28	47,730	1	200	1	2,500	18	19	103	1,127
St. Clair County	38	35	24,050	1	350			25	25	144	1,185
Salem-Troy	30	30	63,300	2	12,050	2	5,200	11	11	85	749
Sardis	11	10	4,600	1	150			4	4	20	170
Selma	18	18	96,000	1	15,000	4	15,800	12	12	93	663
Shady Grove	23	21	6,150	1	250			7	7	43	255
Shelby County	24	23	15,550	2	525	2	3,000	18	19	110	988
Sipsey	22	22	8,750	1	20			9	9	45	376
Southeastern	8	8	2,600	1	5			8	9	31	268
Sulphur Springs	22	19	6,700	1	25			7	7	35	444
Tennessee River	34	30	18,075	2	405			17	17	110	920
Tuscaloosa	31	30	44,125	1	200	1	2,000	23	24	170	1,706
Tuskegee	28	27	49,750	2	54	2	5,500	25	25	169	1,666
Union	39	39	30,250	2	190	1	2,000	25	25	122	1,097
Unity	35	34	29,050	4	555	2	900	29	29	183	2,020
Weogufka	18	17	5,600	1	36			7	7	33	280
Yellow Creek	29	28	19,600	1	25			8	8	32	278
Zion	33	30	44,850	4	690	1	4,000	22	22	118	1,245
Unassociated	5	5	4,775					3	3	19	185

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY CONVENTIONS AND ASSOCIATIONS: 1906—Continued.

CONVENTION AND ASSOCIATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Arkansas:											
Bartholomew	49	44	$65,500	3	$5,500	4	$6,200	33	34	201	1,659
Benton County, No. 1	29	22	11,750					17	17	137	894
Benton County, No. 2	11	8	19,650	3	3,200	2	1,800	8	8	79	738
Big Creek	17	13	4,250					10	10	57	480
Blue Mountain	12	10	9,050	1	400			3	3	21	150
Buckner	42	35	22,350	4	435	2	750	24	25	176	1,622
Buckville	27	19	5,875					9	9	46	351
Caddo River	22	20	5,800					4	4	21	191
Caroline	57	47	150,150	6	12,450	5	9,350	36	39	297	3,364
Carroll County	19	11	23,650	2	1,635			14	14	101	922
Clear Creek	39	30	20,350	2	73	1	1,000	25	25	161	1,461
Columbia	39	36	25,350	1	150	1	1,000	18	18	85	920
Concord	39	24	70,175	4	5,971	3	7,500	25	25	217	1,834
Crooked Creek	28	13	5,800	2	550			9	9	54	405
Current River	17	14	9,250	1	350			15	15	90	690
Dardanelle	48	39	23,180	3	355	2	1,600	25	25	183	1,251
Fayetteville	34	22	20,275	1	75	1	800	18	18	143	1,387
Fourche Valley	21	12	5,450	1	34			11	11	66	577
Friendship	34	30	92,300	3	13,100	1	650	17	17	121	1,362
Gainesville	33	31	20,155	1	150			28	28	172	1,502
Grand Prairie	33	12	9,750	1	50	2	2,300	15	17	88	853
Greenbrier	32	30	16,150			1	1,000	13	13	85	854
Howard County	32	29	17,950	4	893	1	700	22	22	111	1,035
Independence	24	20	15,550	3	1,000			9	10	66	534
Jonesboro	16	12	13,200	1	350			12	12	85	641
Judson	40	36	22,600			2	1,000	28	28	149	1,179
Liberty	36	33	34,375			2	4,500	14	14	85	1,089
Little Red River	22	20	9,335	1	75	1	800	13	13	70	695
Madison County	24	6	2,455					2	2	10	75
Miller County	7	5	4,500					4	4	17	140
Mount Vernon	28	25	43,330	1	200	3	5,150	21	21	121	1,078
Mount Zion	46	42	72,850	7	2,952	2	4,500	27	31	216	2,281
Ouachita	25	19	6,475			1	1,500	10	10	61	631
Pee Dee	12	11	4,025	1	150			6	6	32	250
Pine Bluff	45	39	20,550			1	1,000	24	25	146	1,278
Red River	38	33	27,775			2	3,450	25	27	174	1,826
Rocky Bayou	28	20	5,060	1	75			6	7	30	296
Russellville	22	20	15,850			2	2,000	11	11	70	520
Saline	51	43	97,270	6	7,011	1	2,500	28	28	177	1,890
Southwestern	42	27	25,100	1	150	2	2,400	15	15	92	836
Spring River	33	28	22,725	2	640	1	1,000	20	21	134	1,118
State Line	9	7	3,250					4	4	29	292
Stevens Creek	16	11	4,500	1	75			6	6	31	355
Trace Ridge	23	7	2,900					7	7	33	383
Union, No. 1	41	38	36,025					22	22	117	1,101
Union, No. 2	16	7	2,075	1	30			8	8	34	322
United	27	25	9,963					9	9	52	365
White River	21	16	11,717	1	32			10	10	71	614
White River Valley	16	9	7,700	1	700			11	11	60	460
Unassociated	2	1	50,000	1	20,000			1	1	15	200
Florida:											
Alachua	18	16	18,600	1	25	1	2,000	16	16	82	613
Bethel	17	12	5,325					7	7	29	273
Beulah	17	16	22,500			1	2,000	9	9	47	561
Central	6	6	3,150					5	5	22	230
Florida	29	27	43,425	2	3,200	3	6,300	16	18	109	916
Graves	20	16	18,925	3	4,800			6	6	31	359
Harmony	18	17	9,750	1	500			9	9	42	368
Indian River	16	11	39,800	2	1,670	2	7,500	8	8	61	577
Jacksonville	21	17	91,575	3	10,000	1	10,000	14	15	92	1,232
Lafayette	14	11	2,125								
Marion	34	31	33,550			1	1,000	20	20	112	1,055
Middle	27	25	10,869					16	18	79	579
New River	15	14	6,225			1	2,000	6	6	35	278
Pasco	20	19	11,750	1	40	1	1,500	14	14	70	532
Peace River	32	28	27,790	1	225	1	2,500	17	18	117	1,049
Pensacola Bay	24	22	31,000	2	140	1	4,000	17	17	102	999
Rocky Creek	15	15	10,450					6	6	31	239
St. Johns River	28	25	48,225			2	2,500	21	21	91	840
Santa Fe River	15	14	23,500			1	2,500	11	14	77	722
South	51	46	99,250	5	2,711	5	7,200	38	43	269	3,001
Suwanee	29	28	33,465			1	4,000	10	10	56	590
Wekiva	26	24	46,345	4	329	5	11,000	21	21	131	1,298
West	42	36	32,640	3	832	1	1,500	22	22	146	1,314
Unassociated	3	3	600					1	1	3	20
Georgia:											
Appalachee	28	27	56,500	1	1,100	1	2,500	26	26	184	2,227
Ball Ground	4	3	4,700					4	5	25	276
Baptist Union	11	11	11,800	1	500			5	6	33	349
Bethel	45	44	73,600	1	2,000	3	4,000	34	34	200	1,806
Bethlehem	14	14	5,000					5	5	21	227

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY CONVENTIONS AND ASSOCIATIONS: 1906—Continued.

CONVENTION AND ASSOCIATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Georgia—Continued.											
Bowen	36	33	$29,825	1	$3,300	1	$2,500	21	21	115	1,150
Bulloch County	15	14	29,750			1	2,500	10	10	61	606
Carrollton	28	27	31,300	2	225	1	2,000	14	14	108	1,082
Centennial	24	24	46,050					11	11	59	465
Central	32	32	52,827	2	950	1	2,000	24	24	148	1,317
Central Western	11	11	5,350	1	30			2	2	12	125
Chattahoochee	40	39	50,250					29	30	201	2,486
Chattooga	20	20	34,500	2	250	1	1,500	19	21	127	1,147
Clarkesville	18	17	9,400	1	100			14	14	83	783
Columbus	26	25	148,275	4	5,131			17	17	122	1,275
Concord	23	22	30,350					18	18	123	1,025
Consolation	17	14	8,225	2	59	1	1,250	14	14	82	750
Coosa	36	35	32,675			1	1,575	30	30	188	1,906
Coosawattee	8	8	2,250								
Daniell	32	32	27,800	8	653	1	1,500	23	23	148	1,176
Ebenezer	42	42	72,760	2	110			25	27	155	1,597
Ellijay	24	24	6,900					8	8	50	409
Enon	13	12	5,700	2	58	1	225	11	11	48	545
Fairburn	24	24	25,450	1	600			17	17	104	900
Flint River	41	41	101,200	3	1,224	2	6,275	25	26	186	1,823
Floyd County	33	33	67,600	1	11	1	2,500	31	32	236	2,639
Friendship	47	45	112,025	1	700	2	5,000	34	37	219	2,351
Georgia	62	59	111,850	3	675	4	9,000	58	59	406	3,256
Good Samaritan	10	9	5,275	1	200			3	3	16	170
Gordon County	24	24	14,975			1	2,500	15	15	93	873
Harmony	11	10	5,950	1	250	1	800	4	4	32	350
Hebron	41	41	46,790	2	325	1	2,500	37	38	262	2,575
Hephzibah	58	58	179,410	3	2,375	6	13,800	39	41	357	2,840
Hiawassee	15	13	5,900					14	15	67	830
Hightower	47	45	29,525					23	24	145	1,339
Houston	32	32	42,225	1	250	2	9,200	26	26	167	1,707
Jasper	33	31	12,550					1	1	6	60
Kimball	16	15	24,250			1	1,500	15	15	97	1,033
Lawrenceville	33	33	28,775	3	245			25	25	184	1,423
Liberty	24	24	13,000	3	175			10	10	63	589
Little River	44	43	35,480	4	255	2	2,500	37	40	255	2,168
Lookout Valley	8	5	2,200	1	100			6	7	41	289
Lumpkin County	8	8	8,100	2	215			6	6	41	477
Mallary	26	24	39,225	4	876	1	2,500	15	16	97	851
Mell	33	32	46,300	3	300	2	6,500	21	21	134	1,228
Mercer	50	48	108,070	2	8,050	2	8,500	32	36	230	2,409
Middle	32	31	37,435			2	4,500	30	31	183	1,643
Middle Cherokee	26	25	76,750			1	3,500	23	23	155	1,647
Miller	14	13	14,450	2	115	1	800	8	8	39	396
Morganton	15	15	7,900			1	700	9	9	57	482
Mount Vernon	29	29	29,950	3	223			24	24	141	1,258
Mountain	32	31	10,100					13	14	57	622
Mountaintown	14	14	5,500					13	13	59	685
Mulberry	21	21	14,540					19	19	123	1,202
New Ebenezer	32	32	27,600	4	437	1	2,500	25	25	150	1,335
New Hope	22	21	11,850								
New Sunbury	19	19	119,225	1	500	3	10,800	13	15	112	1,363
Noonday	26	25	56,135			2	4,000	20	22	150	1,538
North	34	33	19,900	2	80			26	26	181	1,840
Notla River	21	17	6,875	1	80			17	17	82	719
Piedmont	36	32	77,900	4	5,300	1	6,000	29	34	211	1,680
Pine Mountain	25	25	27,200	1	300			17	17	88	880
Pleasant Valley	13	13	2,350								
Polk County	22	22	39,250			1	3,000	14	14	83	730
Pulaski	15	14	26,250	1	10	2	6,000	12	15	110	1,054
Rehoboth	35	35	200,595	4	6,271	8	18,500	26	33	278	2,878
Roswell	15	14	12,900					8	8	46	355
Salem	14	14	4,850					9	9	30	300
Sarepta	50	47	127,547	4	4,650	2	5,500	43	47	384	3,621
Smyrna	29	27	21,075			3	2,200	13	15	86	795
South River	24	23	20,500	1	154			17	17	101	914
Southwestern	13	10	6,830					6	6	30	320
Stone Mountain	44	44	727,050	14	50,651	5	19,700	42	54	756	8,944
Summerhill	16	15	15,350	1	10	2	2,900	8	8	59	456
Tallapoosa	17	17	18,680	5	1,875			12	12	79	724
Tattnall	12	10	10,565					7	7	44	325
Telfair	25	25	16,125	1	40	1	1,500	14	15	77	664
Tucker	30	30	44,700	4	5,692	2	5,500	24	25	156	1,666
Tugalo	34	33	35,100	1	11			29	31	211	1,838
Valdosta	30	29	52,300	1	30	3	10,500	25	25	152	1,426
Washington	31	30	93,100	1	2,000	2	6,500	23	25	194	1,760
Western	46	45	127,650	2	1,290	7	18,400	35	36	249	2,480
Unassociated	3	1	800					2	2	8	72

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY CONVENTIONS AND ASSOCIATIONS: 1906—Continued.

CONVENTION AND ASSOCIATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Kentucky:											
Baptist	15	15	$23,250			1	$4,000	9	9	47	570
Barren River	45	42	23,350					10	12	39	375
Bays Fork	21	20	13,950	2	$450			7	7	44	425
Bethel	41	40	146,350	1	500	11	24,600	35	35	275	2,512
Blackford	28	26	17,600	1	300	1	1,200	20	20	137	933
Blood River	35	35	26,410	3	154			26	26	143	1,338
Boones Creek	18	15	42,350					12	13	92	863
Booneville	22	15	4,100					12	12	65	572
Bracken	25	25	104,900	3	1,058	4	5,500	22	22	150	1,135
Breckinridge	15	15	19,600			1	1,200	12	12	97	796
Campbell County	15	15	73,100	3	5,060	1	2,400	15	15	156	1,821
Central	10	10	26,700	1	100	2	3,200	9	9	65	475
Clover Bottom	4	4	1,350	1	50			1	1	5	53
Concord	26	26	55,400	2	173	2	10,500	20	20	172	1,494
Crittenden	17	17	20,200					14	14	94	759
Cumberland River	5	5	1,900					1	1	9	100
Daviess County	40	39	150,790	8	18,600	2	7,000	35	40	347	3,588
East Concord	16	11	13,500					12	13	74	947
East Lynn	11	11	7,650					7	8	47	352
East Union	18	16	11,425					5	5	46	536
Edmonson	13	11	6,850					11	11	57	394
Elkhorn	29	29	251,000	2	12,275	9	36,800	25	30	296	2,807
Enterprise	18	11	5,600	2	681			13	18	83	749
Franklin	16	16	48,650	1	2,500	1	2,000	13	16	134	1,177
Freedom	14	13	9,000	1	400			6	6	25	305
Gasper River	20	19	18,450			1	1,000	12	12	78	823
Goose Creek	11	10	5,700					5	5	16	251
Goshen	17	16	16,250	2	850	1	1,200	10	10	61	626
Graves County	31	31	59,650			1	5,000	20	20	126	1,453
Green River	11	9	3,850								
Greenup	29	24	42,470			3	7,000	25	26	193	1,639
Greenville	14	8	2,950					4	4	13	185
Irvine	19	13	4,600					2	2	11	70
Landmark	16	14	7,650					2	2	13	150
Laurel River	35	33	16,185	1	175			17	24	118	1,135
Liberty	43	41	49,567					18	18	95	1,149
Little Bethel	39	38	43,560					17	17	115	1,054
Little River	43	42	47,900	2	136	2	2,500	21	21	127	1,246
Logan County	19	18	9,850					13	13	72	675
Long Run	40	39	608,083	4	13,018	5	11,000	36	46	584	7,711
Lynn	29	27	23,875					14	14	71	730
Lynn Camp	12	8	5,000	2	200	1	500	6	6	31	286
Mount Zion	28	22	18,100	2	325	1	3,500	13	13	91	1,279
Muhlenberg	25	25	37,100	1	5	1	2,000	16	19	115	1,097
Nelson	21	21	84,355	2	4,000	3	4,050	19	22	157	1,685
North Bend	21	21	123,700	2	585	1	1,700	19	22	215	2,186
North Concord, No. 1	23	14	9,500	1	33			9	9	84	659
North Concord, No. 2	16	14	5,777			1	50	1	1	7	50
Ohio County	36	35	44,728	2	600			29	31	192	1,770
Ohio River	36	36	32,100	1	500			26	26	163	1,315
Ohio Valley	39	37	94,350	1	300	1	2,500	27	29	231	2,430
Owen	10	9	9,350	1	150			4	4	20	226
Pulaski County	30	29	26,625			1	3,000	22	24	167	1,919
Rockcastle	23	23	14,700					12	12	77	695
Russells Creek	41	40	40,962			1	2,000	22	22	143	1,123
Salem	26	25	30,600	2	385			14	14	87	679
Severns Valley	23	22	44,435					19	20	131	1,264
Shelby County	23	23	83,800	1	250	3	9,000	19	21	159	1,432
Simpson	14	14	20,180					12	12	87	733
South Concord	11	11	7,550	1	13			2	2	11	93
South Cumberland River	14	11	5,925					6	6	21	288
South District	27	27	93,675	1	3,500	2	3,500	23	24	174	1,780
South Kentucky	15	15	16,000			1	1,500	14	14	88	763
South Union	23	18	7,100	2	82			11	11	64	499
Sulphur Fork	23	23	68,750			2	4,500	20	20	140	989
Tates Creek	24	23	32,500			1	4,000	18	19	123	1,149
Ten Mile	15	15	26,300					14	14	80	602
Three Forks	14	9	10,000	2	160			11	13	73	660
Union	20	20	40,550					13	13	97	880
Upper Cumberland	14	4	4,350					13	13	47	562
Warren	27	26	56,585			2	5,500	24	24	178	1,793
Wayne County	16	14	10,725	2	266	1	1,000	3	3	27	238
West Kentucky	32	31	60,800	4	1,492	4	7,000	23	23	136	1,506
West Union	27	27	47,900	2	800	1	2,500	24	26	179	2,060
White Run	14	14	28,300	1	900	1	1,500	14	14	93	826
Unassociated	3	1	500								
Louisiana:											
Bayou Macon	30	23	29,600	2	1,900	5	9,150	26	26	150	1,335
Bethlehem	35	33	30,625	1	450	2	5,000	18	19	90	951
Big Creek	31	26	14,000	3	242			24	25	94	1,270
Caddo	11	10	5,900					4	4	17	211
Calcasieu	22	17	7,901					10	14	67	673

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY CONVENTIONS AND ASSOCIATIONS: 1906—Continued.

CONVENTION AND ASSOCIATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Louisiana—Continued.											
Carey	20	19	$38,652	3	$1,340	3	$3,700	12	14	107	954
Central	28	25	23,125	3	700			15	15	78	780
Concord	29	27	21,660	3	230	2	2,200	23	23	110	1,143
Eastern	21	20	13,650					16	18	79	732
Everett	26	26	24,575					13	13	67	665
Grand Cane	28	28	84,313	3	878	2	2,700	21	21	130	1,544
Judson	6	6	32,900	1	1,400	3	8,000	6	8	50	500
Liberty	20	20	38,151	1	75	3	6,300	15	15	81	869
Louisiana	29	27	54,768	2	275	5	16,500	21	23	145	1,234
Magees Creek	13	13	8,400	1	80			6	6	26	320
Mississippi River	11	11	6,300					8	8	38	307
Mount Olive	18	16	11,250					5	5	26	205
New Orleans	9	8	99,175	2	1,150			8	9	96	969
North	16	14	10,170	2	200	2	1,600	7	7	38	315
North Sabine	32	29	24,700			1	850	26	26	132	1,174
Ouachita	29	29	13,500	1	300			22	22	115	946
Palestine	14	14	4,400					5	5	15	160
Red River	33	31	25,750	3	129			21	23	111	911
Sabine	24	24	18,500					13	16	58	581
Shady Grove	10	10	4,210					6	6	17	165
Tangipahoa	6	6	9,700	1	400	2	3,000	6	7	43	490
Tangipahoa River	14	14	5,025	1	3			7	7	36	255
Vernon	23	19	14,375	3	860	1	1,800	17	18	96	837
Washington Parish	12	12	9,550			1	1,500	8	9	39	481
West Pearl River	13	12	6,100	1	76			8	10	38	382
Maryland:											
Union	71	68	953,450	20	93,985	14	35,100	64	80	1,064	10,219
Mississippi:											
Aberdeen	30	26	58,125	1	600	3	6,500	19	19	98	971
Bay Springs	27	25	37,230	2	6,100			21	21	113	1,261
Bethel	7	7	3,000								
Bogue Chitto	25	24	58,550	3	2,750	2	2,000	21	21	155	1,984
Calhoun	42	41	22,100					16	18	80	1,019
Carey	12	12	32,850	1	2,000	5	5,325	9	9	55	551
Central	37	37	195,000	5	6,250	9	24,800	30	30	227	2,361
Chester	35	35	24,150	2	3,029			21	22	92	918
Chickasahay	30	28	27,500	1	800	3	3,750	21	23	118	1,171
Chickasaw	40	38	28,950			1	2,000	19	19	107	1,259
Choctaw	19	18	12,500					10	10	43	420
Coldwater	44	44	60,450	4	2,216	5	7,500	27	27	155	1,390
Columbus	27	27	85,983	4	1,185	7	13,800	19	20	148	1,622
Copiah	18	18	43,800			3	8,500	17	17	136	1,353
Deer Creek	35	28	119,150	3	15,460	9	21,000	23	23	144	1,297
Gulf Coast	20	19	44,200	2	404	3	6,500	14	14	89	887
Harmony	35	33	15,765	3	500			16	16	60	520
Hobolo Chitto	18	18	20,085	1	200	1	500	13	16	75	799
Hopewell	19	17	8,900			2	1,850	7	7	39	462
Judson	22	20	8,895					15	15	67	488
Kosciusko	36	35	26,100	1	500	1	800	17	17	87	688
Lauderdale	24	24	62,300	2	2,600	4	17,500	19	21	129	1,693
Lawrence County	19	18	20,870	1	100			15	16	92	1,037
Leaf River	16	13	9,000	3	550			6	6	33	288
Lebanon	31	30	80,200	3	875	8	19,200	28	30	201	2,685
Liberty	15	14	7,900					7	7	35	272
Lincoln County	28	28	26,950	3	2,284			24	26	147	1,301
Louisville	24	24	16,600					22	22	101	1,206
Mississippi	25	24	23,650	1	24	2	4,000	22	22	120	1,053
Monroe	13	12	5,700	1	50			5	5	25	229
Mount Pisgah	38	37	19,880	1	215			12	12	54	576
New Liberty	44	43	23,300	1	100			18	21	87	902
Oktibbeha	28	27	12,375	2	825			12	12	45	437
Oxford	24	23	45,645			3	8,000	16	16	107	1,032
Pearl Leaf	27	26	28,752			1	1,000	23	26	149	1,443
Pearl River	16	16	11,175	1	75	2	2,800	13	13	68	578
Pearl Valley	14	14	7,458					7	7	28	281
Rankin County	28	26	22,075			1	1,000	25	25	116	1,321
Red Creek	27	27	11,930					2	2	4	35
South	4	3	1,950					2	2	11	115
Strong River	24	24	22,375	3	716			19	19	100	1,182
Sunflower	16	15	28,200	1	200	4	4,200	11	13	60	385
Tallahala	26	24	11,800	1	13			4	4	23	204
Tippah	31	31	35,750	1	10,000			12	12	105	1,317
Tishomingo	37	35	36,550	3	300	1	3,000	16	17	83	745
Tombigbee	24	22	11,900					4	4	18	131
Trinity	24	23	13,085					12	12	56	478
Union	18	18	16,700			3	2,400	15	16	71	597
West Judson	25	25	28,200			1	2,000	16	16	101	1,120
Yalobusha	22	22	52,800			2	3,950	16	16	96	729
Yazoo	41	41	60,400	1	250	4	10,500	22	22	140	1,099
Zion	26	26	12,700			1	1,500	17	18	108	972
Unassociated	4	3	2,700	1	720	1	800	3	3	13	141

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY CONVENTIONS AND ASSOCIATIONS: 1906—Continued.

CONVENTION AND ASSOCIATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Missouri:											
Audrain	19	19	$47,400			2	$6,500	19	19	148	1,286
Barry County	33	26	21,500	1	$600	1	1,500	18	18	136	1,111
Barton County	10	10	13,900					9	10	78	553
Bear Creek	22	20	21,750	1	800			13	14	82	697
Benton County	18	14	13,400					14	14	80	634
Bethel	29	29	88,170	3	2,275	3	4,750	25	29	238	2,410
Black River	21	19	25,700	3	950			15	15	112	1,151
Blue River	55	53	661,150	8	16,800	5	11,600	53	61	715	7,537
Bourbois	11	9	7,300	2	1,940			5	5	22	163
Butler	26	26	35,600					22	22	202	1,420
Caldwell-Ray	23	23	27,650	1	200			18	18	122	975
Camden County	21	15	4,900					6	6	27	187
Cane Creek	34	26	25,900	3	123	3	5,300	25	27	165	1,611
Cape Girardeau	15	13	31,750	1	100	2	4,500	11	11	76	848
Cedar County	16	16	9,400	1	80			6	6	43	200
Charleston	27	24	37,500	3	1,800	3	4,700	23	24	143	1,447
Christian County	21	16	9,250	1	10			13	13	94	845
Concord	39	37	78,550	2	860	1	8,000	30	30	212	2,209
County Line	18	9	3,650					7	7	35	309
Cuivre	22	22	26,850					16	18	125	1,028
Dade County	13	13	12,025					11	11	77	614
Dallas	25	22	14,650					16	16	93	923
Daviess County	15	15	22,790					14	15	122	830
Dixon	21	20	16,780	1	200			17	18	113	1,054
Dry Fork	22	20	13,100			2	2,500	9	9	47	458
Eleven Points River	18	13	8,450					9	9	56	481
Franklin	25	23	36,125	5	3,736	2	2,500	20	20	147	1,576
Franklin County	15	13	8,125					10	10	48	415
Gentry	20	20	44,857	1	700	1	2,500	18	18	142	1,265
Greene County	39	37	74,000	2	540	1	4,000	33	34	309	2,704
Harmony	21	21	63,400			1	4,000	21	22	192	1,553
Jefferson County	19	15	11,375					11	11	52	459
Laclede County	19	15	10,900	1	600			12	12	89	733
Lafayette-Johnson	36	35	90,200	1	100	6	9,900	31	32	320	2,830
Lamine	30	26	56,775	2	416			19	20	144	1,288
Lawrence County	30	28	66,931	2	1,331	1	800	21	21	169	1,599
Linn County	22	21	39,525			2	4,400	18	18	166	1,233
Little Bonne Femme	39	39	110,550			2	8,500	34	35	231	2,248
Livingston	17	15	30,700	1	2,600			14	14	122	983
Macon	33	31	78,850	6	2,515	1	600	31	37	287	2,590
Meramec	19	18	9,225					8	8	35	266
Miller County	23	21	19,350	1	800			16	17	114	1,126
Missouri Valley	27	26	60,900			3	5,300	26	26	235	1,785
Monroe	13	13	30,450			1	2,500	13	13	105	664
Mount Moriah	12	12	12,300	1	40			9	9	84	431
Mount Pleasant	33	29	76,920	1	4,500	2	3,900	24	24	190	1,750
Mount Salem	13	13	17,300					11	11	75	545
Mount Zion	25	25	53,767			1	1,500	15	15	107	832
Nevada	25	23	44,250	2	1,700			17	18	177	1,434
New Madrid	20	18	18,500	2	1,550	1	1,250	10	10	58	613
North	11	11	13,400	2	500			8	8	52	318
North Central	16	12	26,119	1	90	1	1,200	14	14	117	708
North Grand River	31	30	61,125	1	8,000	1	900	28	29	208	1,671
North Liberty	40	40	114,750	2	150			31	31	258	1,840
Northwest	28	25	59,750	2	4,850	6	5,575	25	26	205	1,502
Old Path	21	17	9,100	2	99			14	14	115	850
Pleasant Grove	22	22	36,100	1	250			19	19	121	917
Polk County	30	29	32,900	1	300	1	1,500	28	29	192	1,771
Pulaski County	20	15	11,330					14	16	97	822
Reynolds County	18	12	9,000					14	14	78	645
St. Clair	19	15	13,400			1	100	16	16	110	937
St. Francois	26	24	21,600	2	516	1	3,000	19	20	109	1,287
St. Joseph	37	37	186,015	2	750			32	32	321	3,218
St. Louis	32	32	714,083	5	29,500	4	10,500	29	37	734	6,980
Saline	23	23	58,350	1	1,050	2	3,500	21	21	172	1,466
Salt River	29	28	71,310			1	4,000	23	23	177	1,437
Shannon County	13	3	2,600	1	69			4	4	23	154
Shoal Creek	33	25	22,650					22	23	163	1,566
Spring River	29	25	89,760	4	4,785	2	4,500	21	25	239	2,553
Stoddard County	19	16	17,310			2	2,000	10	10	66	715
Taney	10	1	400								
Tebo	27	26	45,275	1	75	2	4,000	26	30	254	2,286
Texas County	32	30	12,392	2	47			11	11	67	473
Union	29	24	16,450	2	230	1	600	13	13	97	700
Wayne County	29	22	13,125					17	17	89	954
Webster County	22	19	15,370					16	16	116	892
West Fork	19	18	21,000					14	14	93	766
Wright County	23	17	10,410					15	15	113	739
Wyaconda	30	30	64,383	1	220	2	4,300	26	26	230	1,723
Unassociated	2	1	1,300					1	1	5	20

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY CONVENTIONS AND ASSOCIATIONS: 1906—Continued.

CONVENTION AND ASSOCIATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
North Carolina:											
Alexander	21	21	$12,200	1	$25	.....	.....	18	18	101	893
Alleghany-Grayson	9	9	5,350	.....	.....	.....	.....	5	5	19	197
Ashe	28	23	10,700	2	32	.....	.....	16	16	123	843
Atlantic	22	19	68,800	3	3,411	5	$12,700	18	18	150	1,273
Beulah	13	13	13,900	.....	.....	2	2,000	13	13	66	469
Bladen	24	24	18,750	1	500	.....	.....	19	19	100	894
Brier Creek	28	28	14,275	.....	.....	1	700	22	22	149	1,571
Brunswick	23	22	11,800	3	100	1	2,000	22	23	140	1,068
Brushy Mountain	23	22	14,250	1	400	2	1,525	20	21	121	1,449
Buncombe	32	31	99,500	1	150	3	2,600	30	33	243	2,978
Caldwell	31	30	25,650	2	225	.....	.....	30	32	201	2,162
Cape Fear-Columbus	35	34	28,750	3	1,182	1	2,000	28	28	181	1,725
Carolina	31	29	33,250	2	720	2	3,475	27	32	215	1,944
Catawba River	33	31	38,875	3	420	1	2,500	29	29	199	1,921
Cedar Creek	22	21	22,700	2	335	.....	.....	19	19	162	1,419
Central	30	29	85,400	1	15,000	2	8,000	29	30	278	3,048
Chowan	57	56	160,200	6	4,150	3	8,500	50	57	638	5,393
Eastern	36	33	27,450	1	40	3	5,500	30	32	215	2,197
Elkin	12	11	7,650	.....	.....	.....	.....	8	8	57	479
Flat River	36	36	50,450	1	700	1	2,000	34	37	256	2,418
French Broad	27	25	20,800	.....	.....	.....	.....	22	22	156	1,872
Green River	43	40	41,275	1	6	2	3,100	40	40	283	2,283
Haywood County	20	18	34,000	1	4,000	3	3,400	14	14	111	1,004
Johnston County	36	36	39,470	4	1,630	1	2,600	32	35	219	2,670
Kings Mountain	37	36	55,642	.....	.....	2	6,200	35	36	307	3,363
Liberty	26	24	27,810	2	600	1	1,500	20	22	183	1,953
Liberty-Ducktown	30	27	11,250	.....	.....	.....	.....	19	19	171	1,127
Little River	23	23	24,200	2	50	2	1,500	20	20	125	1,796
Macon County	26	23	16,500	2	60	1	1,000	22	26	146	1,504
Mecklenburg-Cabarrus	24	23	139,600	6	6,050	3	14,500	21	22	209	2,712
Mitchell County	33	29	23,250	.....	.....	.....	.....	29	29	168	1,910
Montgomery	19	19	11,250	.....	.....	1	800	15	17	96	824
Mount Zion	42	41	141,125	2	10,600	4	11,700	36	37	331	4,596
Neuse	29	29	65,175	5	1,558	3	3,800	21	21	152	1,515
New Found	27	26	17,650	1	200	.....	.....	17	19	126	1,144
Pee Dee	26	26	50,100	2	2,000	3	8,700	22	27	188	1,859
Piedmont	23	22	126,350	9	28,000	2	10,200	21	25	207	2,714
Pilot Mountain	52	51	101,000	.....	.....	1	2,000	46	54	404	4,808
Raleigh	32	32	78,650	4	850	1	3,500	32	32	267	3,958
Robeson	45	45	62,150	3	890	3	5,700	43	43	296	2,930
Sandy Creek	45	43	43,100	.....	.....	1	1,000	42	43	269	2,761
Sandy Run	32	31	33,900	2	310	.....	.....	31	33	269	3,243
South Fork	48	46	71,850	2	300	4	7,300	39	39	298	2,800
South River	26	26	44,650	1	10,000	1	3,000	23	24	167	2,092
South Yadkin	36	34	88,650	5	8,421	6	12,700	26	29	264	2,909
Stanly	24	24	21,950	1	25	2	3,050	23	23	160	1,632
Stone Mountain	18	17	7,050	1	150	.....	.....	18	18	85	978
Stony Fork	14	12	4,900	1	40	.....	.....	11	11	60	632
Surry	26	26	19,100	.....	.....	.....	.....	20	22	125	1,176
Tar River	95	93	200,800	5	6,975	10	17,250	78	87	684	7,285
Tennessee River	33	30	19,575	2	450	.....	.....	26	29	165	1,583
Three Forks	35	34	21,110	1	75	.....	.....	35	36	221	2,354
Transylvania	19	18	20,872	1	2,500	.....	.....	18	18	106	1,143
Tuckaseigee	25	17	13,950	1	25	.....	.....	21	23	137	1,391
Union	36	36	27,725	2	5,150	1	3,000	32	34	205	1,967
West Chowan	51	49	82,175	3	1,100	1	1,000	50	58	528	4,815
Western	22	21	15,350	3	250	1	1,500	14	20	105	1,070
Wilmington	34	34	92,625	2	160	2	1,750	28	28	230	2,103
Yadkin	23	23	22,400	.....	.....	.....	.....	23	23	153	1,918
Yancey County	30	29	17,725	.....	.....	.....	.....	14	14	90	901
Unassociated	8	8	4,100	.....	.....	.....	.....	7	7	45	555
Oklahoma:											
Banner	31	17	22,155	3	1,416	5	7,450	22	24	139	1,377
Beaver County	24	13	11,060	.....	.....	2	1,400	7	7	43	375
Bethel	40	23	29,818	5	1,400	1	1,000	19	19	118	1,181
Caddo County	18	9	9,605	1	200	.....	.....	11	11	65	550
Central	21	20	170,850	5	22,600	3	4,350	18	20	215	1,858
Cherokee	14	14	9,050	.....	.....	.....	.....	12	13	55	688
Chickasaw	24	9	22,450	5	1,304	2	2,550	14	14	94	1,004
Choctaw-Chickasaw	30	25	6,155	.....	.....	1	800	15	15	58	532
Coal Creek	12	1	200	.....	.....	.....	.....	12	12	46	487
Comanche County	30	16	29,290	4	1,300	.....	.....	17	17	139	1,093
Concord	13	8	13,150	.....	.....	1	700	9	9	71	737
Delaware	40	30	133,600	10	11,775	5	10,750	31	33	244	2,350
Eastern	18	12	16,350	3	1,760	4	2,250	11	11	77	661
Enon	39	17	15,075	1	23	2	2,875	16	18	95	852
Friendship	32	15	35,189	3	750	2	650	13	13	105	1,239

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY CONVENTIONS AND ASSOCIATIONS: 1906—Continued.

CONVENTION AND ASSOCIATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Oklahoma—Continued.											
Frisco	12	10	$8,400	2	$1,150			7	7	41	364
Gloss Mountain	12	4	5,050	2	800			6	6	49	265
Grand River	14	10	15,000	3	1,560	3	$4,800	7	7	64	620
Greer County	49	27	47,030	8	2,425	3	4,100	29	29	202	2,027
Illinois River	14	9	5,300					9	9	50	472
Kiowa County	16	5	8,850	1	400	2	750	10	10	63	575
Lincoln County	23	13	11,650	2	400			17	17	118	1,058
Little River	10	9	11,750	2	200	1	1,800	7	7	62	561
Longtown	24	16	9,350	1	34	2	650	7	7	35	360
Mills County	21	6	8,650	1	100			11	11	63	443
Mount Zion	13	8	8,500	2	480			11	11	79	670
Mullins	29	15	14,225	2	135	3	2,400	16	16	121	1,158
North Canadian	23	9	21,400	3	555	3	4,000	11	11	73	775
Pawnee County	10	7	18,870	3	2,790	1	1,000	8	8	56	549
Perry	26	24	46,100	4	925	5	5,000	24	25	214	1,888
Salem	40	13	18,100	3	996	3	3,850	13	13	73	783
Salt Fork Valley	23	15	25,850	3	1,300	1	250	18	19	155	923
Short Mountain	30	22	14,850	2	275	3	2,000	18	18	110	1,284
Tillman County	10	4	4,900			1	1,000	4	4	30	380
Woodward County	33	10	10,718	3	1,400	1	1,200	26	26	158	1,067
Zion	24	17	37,250	4	2,940	2	3,200	20	20	133	1,307
Unassociated	7	4	4,650			2	2,000	3	3	16	140
South Carolina:											
Abbeville	23	22	52,650			4	7,800	21	22	169	1,352
Aiken	35	35	51,490	2	4,020			26	26	171	1,475
Barnwell	37	35	61,275	2	64	3	6,100	27	29	184	1,686
Beaverdam	39	39	30,525			1	1,500	31	31	211	2,079
Black River	7	7	19,300			5	7,700	7	7	56	490
Broad River	44	43	75,730	1	700	1	2,500	41	43	324	3,640
Charleston	34	34	148,360	3	5,200	4	6,000	32	34	241	1,988
Chester	16	16	30,550			4	5,500	14	14	67	521
Chesterfield	24	23	19,175	1	250			23	23	118	1,337
Colleton	21	20	18,640			1	2,500	16	19	104	882
Dorchester	8	7	2,100					2	2	7	38
Edgefield	18	17	38,525	2	590			14	16	102	1,138
Edisto	15	15	10,250					7	8	34	312
Fairfield	29	28	95,900	4	5,400	4	11,000	22	25	194	2,193
Florence	13	13	32,400			3	4,300	11	12	87	1,035
Greenville	40	36	119,750	2	3,080	6	14,800	40	41	327	3,553
Kershaw	18	18	11,500	2	509	1	2,500	16	17	100	897
Laurens	29	28	50,500	1	20	1	1,500	27	29	183	1,905
Lexington	22	22	25,950	2	1,161			19	19	116	1,124
Moriah	21	21	46,900					15	15	102	1,491
North Greenville	30	30	25,535	2	106			27	30	221	2,194
Orangeburg	31	29	86,950	1	1,500	3	6,800	26	26	196	1,885
Pee Dee	41	41	107,150	4	2,700	10	25,050	39	39	233	2,474
Pickens	13	13	10,962					13	13	89	816
Piedmont	21	21	28,000			1	2,000	20	20	156	1,424
Reedy River	13	12	18,200			3	4,500	12	12	80	838
Ridge	20	20	41,050	2	120	5	7,600	20	20	145	1,729
Saluda	45	41	107,100	2	6,050	4	9,000	44	45	398	4,324
Santee	23	23	31,700	3	2,700	5	12,700	15	15	117	1,213
Savannah River	43	43	69,300	2	450	4	8,500	37	37	209	2,259
Southeast	29	29	29,575			2	1,500	19	19	108	1,252
Spartanburg	45	41	142,030	5	21,614	4	13,000	41	45	363	4,326
Twelve Mile River	26	24	10,101	1	100			20	20	94	724
Union County	21	21	67,200			2	3,250	17	17	140	1,421
Waccamaw	46	46	31,725	1	18	1	2,500	38	39	263	1,992
Welsh Neck	22	22	80,025			11	17,100	22	23	190	1,758
York	14	14	26,900	2	255	2	3,500	11	12	81	842
Unassociated	2	2	550					2	2	9	72
Tennessee:											
Beech River	34	30	16,450	4	475	1	1,000	17	17	94	727
Beulah	43	42	68,663	2	980	1	800	32	32	204	1,817
Big Emory	31	30	31,000	2	60			29	30	173	1,868
Big Hatchie	25	25	54,800	1	400	3	7,250	24	24	168	1,416
Central	44	42	120,600	3	1,675	6	14,800	41	41	342	3,413
Chilhowie	34	33	100,050	1	4,000	4	11,700	34	35	285	3,721
Clinton	41	41	51,900	6	816	3	3,600	39	41	284	2,793
Concord	31	31	58,600			2	1,950	26	26	178	1,599
Cumberland	41	41	70,150	3	535	3	7,200	31	32	220	2,003
Cumberland Gap	48	44	29,100	1	30			25	27	157	1,934
Duck River	37	36	66,200	2	1,600	3	5,000	26	27	165	1,599
East	24	22	25,830	4	1,440			21	21	135	1,202
Eastanallee	39	34	20,575					23	23	126	1,079
Ebenezer	34	31	47,750	3	1,025	3	1,600	25	26	132	1,302
Enon	23	23	19,350					5	5	30	261
Friendship	36	32	67,200			2	2,600	26	26	165	1,532
Harmony	10	8	1,850					5	5	31	190
Hiawassee	16	15	6,725					13	13	73	680
Holston	47	46	74,725	4	950	3	6,300	32	37	275	2,686
Holston Valley	31	27	23,900	1	15			23	23	133	1,197

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY CONVENTIONS AND ASSOCIATIONS: 1906—Continued.

CONVENTION AND ASSOCIATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Tennessee—Continued.											
Indian Creek	27	25	$9,700			2	$1,100	10	10	49	388
Judson	16	13	5,050	1	$62			3	3	12	78
Little Hatchie	17	17	17,650	2	400			12	12	62	472
Midland	15	15	9,350					11	11	68	469
Mulberry Gap	47	46	21,600	4	108			28	29	171	1,348
Nashville	24	23	271,800	13	36,075	6	16,350	24	26	344	3,953
New River	33	29	13,625			1	1,000	11	11	45	404
New Salem	28	27	41,605	1	15	1	1,200	20	20	156	1,324
Nolachucky	59	57	78,625	1	5			51	53	421	4,263
Northern	37	34	23,000					25	31	163	1,466
Ocoee	50	43	156,625	3	2,900	1	7,000	36	40	346	3,388
Providence	17	15	14,850	1	800	1	2,000	11	11	70	591
Riverside	20	14	6,750	1	10	1	600	7	8	46	361
Salem	31	28	26,100					23	23	174	1,374
Sequatchie Valley	13	9	14,950	1	175			8	10	54	402
Sevier	41	39	30,050			1	1,000	40	41	289	2,402
Shelby County	25	25	302,000	8	22,565	8	31,250	23	25	239	2,399
Southwestern	42	39	22,065					21	21	107	1,025
Stewart County	15	12	3,028					4	4	20	133
Stockton Valley	27	25	12,483	1	13			4	4	19	142
Sweetwater	51	50	64,100	2	25	4	22,050	38	38	248	2,502
Tennessee	51	51	202,825	4	6,148	1	7,500	44	46	435	5,312
Tennessee Valley	16	14	12,025	1	75			13	14	91	704
Union	14	12	6,300					7	8	39	353
Unity	44	40	27,850	1	40			17	17	83	736
Walnut Grove	9	9	5,550					5	5	38	275
Watauga	31	27	34,850	4	235	2	2,700	21	21	194	1,561
Weakley County	31	30	23,950					10	10	70	698
West Union	38	33	24,950			1	250	17	17	101	952
Western	22	22	33,300			1	3,000	14	14	69	621
William Carey	23	23	24,300	2	220	1	500	14	14	87	653
Wiseman	22	22	23,950			2	1,400	10	10	53	391
Unassociated	3	2	750					1	1	5	47
Texas:											
Alvarado	41	33	101,894	4	2,000	1	1,200	36	39	313	3,259
Anderson County	19	19	7,725					1	1	6	60
Angelina	28	14	11,450			1	2,000	6	6	30	359
Austin	40	32	89,550	4	1,550	5	7,000	34	35	255	2,235
Baggett Creek	7	5	2,950								
Bethlehem	24	22	14,075					10	10	59	483
Blanco	33	24	40,455	3	775	4	10,150	22	22	135	1,054
Brady	24	7	5,675	1	1,500	1	1,000	13	14	85	766
Buckner	5	4	16,750					5	5	39	299
Burleson	9	7	6,050	1	150			3	3	15	121
Callahan County	22	14	19,700	1	350	1	700	15	15	116	1,086
Central	13	8	2,350					3	4	15	85
Central Missionary	14	10	9,100					9	10	61	473
Central Texas	30	26	53,100	1	300	3	4,700	19	19	145	1,373
Cherokee	37	32	28,600	2	220	1	1,500	28	29	176	1,694
Cisco	34	22	50,300	2	200	2	3,000	24	24	169	1,581
Clay County	20	14	21,000			1	1,000	9	9	67	547
Coleman County	18	10	17,600	3	1,825	3	5,300	9	9	72	641
Collin County	47	42	121,200	3	1,115	8	8,650	38	39	351	3,741
Colorado	37	33	46,300	2	3,150	5	4,500	24	26	176	1,556
Comanche	32	25	27,150	5	1,155	1	3,500	19	21	145	1,319
Concho Valley	26	13	53,150	1	100	4	2,750	14	14	101	1,099
Content	34	16	30,851	4	4,825	2	2,100	11	11	90	828
Creath	30	24	24,500			1	2,000	23	23	138	1,177
Dallas County	24	19	44,700	3	1,600			21	21	155	1,602
Dallas Missionary	30	26	275,815	8	29,559	3	3,400	25	30	372	3,852
Delta County	15	12	10,650	1	16			10	10	64	544
Denton County	35	27	58,610	6	3,585	1	1,000	24	24	189	1,669
East Fork	21	12	25,400			1	1,000	12	12	71	717
El Paso	29	17	108,635			2	3,000	14	15	142	1,521
Ellis County	35	27	53,800	3	475	4	9,500	21	21	151	1,304
Ellis Missionary	11	7	64,750	2	1,700	3	4,500	8	8	52	485
Enon	29	27	34,200	2	218	2	1,800	20	20	102	1,078
Erath County	47	29	42,050	2	472	1	400	32	32	229	2,331
Fairland	16	7	6,195			1	1,000	6	6	44	390
Falls County	26	21	39,950	2	1,200	4	6,700	22	22	41	1,360
Fannin County	44	36	46,000	2	2,150	4	5,100	33	33	255	2,369
Freestone County	28	25	34,525	1	2,000			13	13	78	713
German	10	10	13,450			6	5,550	10	11	67	498
Grayson County	30	22	28,278			1	800	21	21	109	956
Grayson Missionary	26	24	63,950	3	1,625	3	5,000	22	24	218	2,429
Hamilton County	27	17	22,967	1	100	1	2,000	13	13	95	761
Haskell County	14	9	10,215	2	1,650	2	1,200	9	9	64	705
Henderson County	16	10	9,638	1	464	1	1,000	9	9	56	507
Hill County	23	19	79,500	2	5,200	2	4,600	18	18	143	1,381

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY CONVENTIONS AND ASSOCIATIONS: 1906—Continued.

CONVENTION AND ASSOCIATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Texas—Continued.											
Hillsboro	26	22	$29,115	1	$859	1	$3,000	16	16	107	912
Hopewell	22	15	11,650					11	11	53	576
Hopkins County	7	7	6,675	2	265			6	6	34	325
Hunt County	44	37	78,950	4	464	2	3,500	26	26	227	2,154
Jack County	21	11	11,310	3	1,450			7	7	49	309
Jones County	20	12	27,335	1	500	2	2,550	14	14	95	1,029
Judson	7	7	9,100	1	30			6	6	42	575
Kaufman	17	10	35,300	2	3,040	4	4,000	13	13	111	986
Lake Creek	10	7	10,600	2	2,000	1	1,000	3	3	23	160
Lamar County	32	25	54,700	2	900	4	3,600	23	23	152	1,589
Lampasas	23	14	28,900			2	1,000	12	13	98	757
Lavaca River	22	16	30,875			3	5,000	15	16	91	768
Leon River	36	26	27,285			1	3,000	18	18	122	940
Liberty	33	30	29,775					19	19	103	1,000
Limestone County	18	15	25,425			4	4,600	15	15	119	1,135
Little River	30	25	45,150			6	7,050	19	19	161	1,386
Little Wichita	11	7	10,400			2	2,600	5	5	32	325
Llano Estacado	13	5	3,900	1	200			3	3	21	156
Llano River	13	8	5,550					5	5	35	270
Macedonia	29	8	9,175			2	1,600	14	14	87	798
Medina River	16	9	13,350			3	4,500	7	7	51	570
Meridian	26	19	25,300	1	200	2	2,800	17	17	105	991
Mills County	19	7	5,509			1	1,000	7	7	47	332
Montague	28	18	25,400	1	150	2	3,000	15	15	88	825
Montague County	12	4	4,200					1	1	7	60
Mount Zion	31	25	11,000					4	4	19	180
Nacogdoches	26	22	21,100	1	118	1	3,000	9	10	46	440
Navarro County	35	26	55,250	1	200	2	4,500	30	31	224	2,141
Navasota River	23	15	7,100					4	4	19	186
Neches River	41	31	25,750			5	7,450	25	25	140	1,373
New Bethel	40	31	24,800	2	125	1	1,000	22	22	114	1,277
North Colorado	19	7	8,300	1	75			8	8	47	406
Old Landmark	12	9	8,900					5	5	35	375
Palo Duro Canyon	37	17	56,700	4	1,825	6	9,750	20	21	141	1,420
Palo Pinto	20	15	21,250					17	17	114	1,134
Paluxy	28	20	20,225					17	17	81	980
Panhandle	28	10	17,600	4	703	4	5,250	9	11	87	1,060
Parker County	37	32	35,683	1	100	2	2,300	25	25	171	1,642
Pecan Valley	25	17	37,650	1	225	2	3,000	17	19	137	1,368
Perdenales	13	9	6,225	1	25			7	7	38	262
Polk County	15	6	4,100			1	700	7	7	33	222
Rains County	19	9	10,650					5	5	33	314
Red Fork	27	15	42,250	4	2,200	4	5,500	21	21	156	1,552
Red River	26	17	10,650	1	250	1	250	13	13	69	592
Rehoboth	50	41	88,550	3	2,700	3	5,000	34	34	230	2,189
Rio Grande	30	18	26,175	2	221	4	5,750	19	19	111	915
Round Grove	18	16	16,480					8	8	59	533
Rusk County	14	12	8,350	1	40	1	1,800	7	7	42	350
Salado	50	44	86,675	2	488	6	9,200	33	38	257	2,477
Salem	22	20	28,000					15	15	95	750
Saline	13	8	17,000					5	5	31	264
San Antonio	33	26	90,050	1	5,000	1	1,200	21	26	205	2,293
San Marcos	30	26	46,854	2	2,800	7	8,850	18	19	149	1,208
San Saba	10	3	6,000	1	350	2	1,250	8	8	48	440
Shelby County	36	32	18,051	2	400			18	18	107	774
Shiloh	32	23	43,450	4	1,225	1	3,500	21	21	155	1,292
Smith County	24	20	64,850	2	2,500	2	5,500	18	19	133	1,472
Soda Lake	29	26	67,350	2	2,600	3	8,000	18	18	116	1,271
Southeast	24	24	122,125	2	1,665	1	2,000	21	24	172	1,897
Staked Plains	30	8	19,700	2	750	4	5,500	17	17	99	843
Stephens County	14	7	5,750					3	3	18	100
Stonewall	27	8	12,850			1	400	14	14	84	720
Sweetwater	52	23	44,650	5	1,861	5	10,300	31	34	308	2,905
Tarrant County	46	42	167,300	5	11,090	4	18,700	33	39	377	3,818
Texarkana	16	14	34,800			2	6,500	11	11	85	905
Thornton	12	7	6,600					7	7	43	370
Tierra Blanco	12	6	13,750	1	2,000	2	1,950	11	11	75	530
Trinity River	25	17	9,775					10	10	46	468
Tryon-Evergreen	41	32	28,650			4	4,300	30	34	199	1,783
Union	36	32	116,600	5	10,514	6	13,500	24	28	243	2,569
Uvalde	16	8	12,800	2	230			9	9	63	520
Van Zandt County	20	13	13,000	1	400	1	500	10	10	58	540
Van Zandt Missionary	17	13	12,150					10	10	64	576
Waco	41	38	244,050	3	22,400	6	8,500	32	33	337	3,985
Western Branch	17	12	7,185			1	600	9	9	50	396
Wise County	36	26	29,600	2	700	3	1,900	23	24	168	1,722
Wood County	26	25	13,250	1	30			12	12	62	502
Unassociated	24	18	15,550	2	498	1	600	13	13	73	702

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY CONVENTIONS AND ASSOCIATIONS: 1906—Continued.

CONVENTION AND ASSOCIATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number or organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Virginia:											
Accomac	28	27	$73,300	5	$5,425	13	$21,200	28	30	406	3,076
Albemarle	27	27	99,150	7	11,460	7	13,750	27	33	265	2,665
Appomattox	37	34	63,250	.....	.....	11	19,400	36	42	308	3,088
Augusta	36	33	114,475	5	8,900	13	30,950	29	30	312	2,463
Blackwater	27	27	102,700	2	850	15	22,950	26	28	297	2,550
Blue Ridge	31	29	24,400	4	256	3	6,100	21	22	125	1,005
Clinch Valley	27	20	31,015	2	1,050	1	800	18	18	119	1,221
Concord	41	41	58,950	2	278	6	9,350	34	35	284	2,159
Dan River	27	27	65,250	3	550	2	5,000	27	38	283	2,517
Dover	51	50	568,175	10	32,520	6	7,100	51	56	971	10,230
Goshen	45	45	83,700	1	400	3	4,700	42	44	419	3,619
Hermon	22	22	52,900	.....	.....	2	2,300	22	23	262	2,282
James River	24	24	26,800	5	610	4	5,325	19	19	126	933
Lebanon	46	43	72,125	6	4,468	2	4,000	37	39	317	2,999
Middle	32	32	84,700	3	367	2	7,500	32	32	379	2,870
New Lebanon	34	29	58,250	1	250	9	15,900	29	35	229	2,364
New River	24	17	13,100	2	450	1	800	21	21	119	1,172
Peninsula	28	28	177,400	3	9,050	8	16,900	27	29	375	3,782
Petersburg	24	23	118,300	3	3,800	4	6,250	24	26	280	2,398
Piedmont	28	27	33,130	1	2,000	2	2,200	28	36	225	1,961
Portsmouth	38	38	494,300	8	32,850	12	36,500	35	37	616	7,225
Potomac	55	53	137,200	2	535	8	19,316	51	60	602	3,455
Powell River	24	24	28,700	3	1,250	.....	.....	17	17	101	892
Rappahannock	59	59	131,650	1	350	19	26,200	58	70	789	6,202
Roanoke	46	45	117,371	2	1,440	3	7,000	43	47	386	3,691
Shenandoah	25	24	67,225	.....	.....	10	19,900	21	23	238	1,916
Shiloh	40	39	78,300	.....	.....	2	4,000	32	33	275	1,723
Strawberry	52	51	184,350	2	5,000	5	22,800	43	44	433	3,979
Valley	59	51	163,775	1	1,000	12	25,000	48	53	480	4,801

NATIONAL BAPTIST CONVENTION (COLORED).

HISTORY.

The early history of colored Baptists in the United States is so interwoven with that of the white Baptists that it can scarcely claim any distinctive record. In the days of slavery these people were always under the supervision of their masters, and for the most part attended services in the same churches. The first distinctively colored Baptist church was one formed at Williamsburg, Va., in 1785, which, however, afterwards disbanded and was reorganized. The first to have an unbroken history is the First African Baptist Church of Savannah, Ga., organized on January 20, 1788, at Brampton's Barn, 3 miles west of Savannah, by Abraham Marshall, white, and Jesse Peter, colored. Its first pastor was a slave named George Leile, who was liberated by Mr. Henry Sharp, of Burke county, Ga., and afterwards became pastor of a colored Baptist church at Kingston, Jamaica.

This First African Baptist Church grew, and in 1802 and 1803, two more churches were organized, the Second Colored Baptist Church with 200 members, and the Ogeechee Colored Baptist Church with 250 members. These are still in existence and are strong and prosperous churches. In 1805 the Joy Street Baptist Church, the first in New England, was organized in Boston, Mass.; in 1808, the Abyssinian Baptist Church, in New York city; and in 1809, the First African Baptist Church, in Philadelphia. These three were the first colored Baptist churches in the North. Meanwhile colored Baptists had multiplied in the South, but, since they had no ecclesiastical organization, any attempt to present a consecutive history is extremely difficult.

The First Baptist Church of Washington, D. C., organized in 1802, included in its membership many colored people. In 1833, when the congregation removed to a new edifice, the colored members were encouraged to continue in the old building. In 1839 they organized as the Nineteenth Street Baptist Church, and the building passed into their hands. This experience in Washington was repeated in many places in the South, where the colored members worshiped with white organizations until it seemed wise for them to have their own churches. Thus, even before the civil war, a large number of colored Baptist churches existed, both in the North and the South, and since then the growth has been remarkable.

DOCTRINE AND POLITY.

In doctrine and polity the colored Baptists are in close accord with the Northern and Southern conventions.[1] They represent the more strictly Calvinistic

[1] See Baptists, page 46.

type in doctrine, and in polity refer the settlement of any difficulties that may arise to an ecclesiastical council. Their churches unite in associations, generally along state lines, for the discussion of topics relating to church life, the regulation of difficulties, the collection of statistics, and the presentation of annual reports. These meetings are consultative and advisory rather than authoritative. Probably the oldest of these associations is the Wood River Association of Illinois, organized in 1838. The first one organized in the South was in Louisiana in 1865.

In addition to the associations there are conventions, which are held for the consideration of the distinctively missionary side of church life, and not infrequently extend beyond state lines. The first of these was organized in North Carolina in 1866, the second and third in Alabama and Virginia in 1867, the fourth in Arkansas in 1868, and the fifth in Kentucky in 1869.

WORK.

Previous to 1880 there were three general organizations or societies among the colored Baptists for evangelistic and educational work. These were the New England Missionary Convention, the Consolidated American Missionary Convention, and the General Association of Western States and Territories. In 1880 the National Baptist Convention was organized and the Consolidated Convention and the General Association were merged in it. The New England Convention still retained its identity, but now works through the National Convention. The special object of the National Convention, at the time of its organization, was stated to be "to consider the moral, intellectual, and religious growth of the denomination, to deliberate upon the great questions which characterize the Baptist churches, and further, to devise and consider the best methods possible for bringing us more closely together, both as churches and as a race."

In the same year the Foreign Mission Convention of the United States was organized, and in 1890 the National Baptist Educational Convention. In 1895 both the Foreign Mission Convention and the Educational Convention were merged in the National Baptist Convention, in accordance with the following minute: "Whereas, it is the sense of the colored Baptists of the United States of America, convened in the city of Atlanta, Ga., September 28, 1895, in the several organizations known as the Baptist Foreign Mission Convention of the United States, hitherto engaged in mission work on the west coast of Africa; the National Baptist Convention, which has been engaged in mission work in the United States of America; and the National Baptist Educational Convention, which has sought to look after the educational interest, that the interests of the Kingdom of God require that the several bodies above named should, and do now, unite in one body. The object of this convention shall be to do mission work in the United States of America, in Africa, and elsewhere abroad, and to foster the cause of education."

Membership in the National Baptist Convention is of two classes: (1) Churches, Sunday schools, or other organizations which pay an annual fee of $5 are entitled to membership through delegates; (2) individuals may become members by a payment of $1 annually, or life members by the payment of $10. At the annual meetings of the convention, the general interests of the churches are considered, and members of the following boards are elected: Foreign Missions, Home Missions, Education, Baptist Young People's Union, Publishing, and National Beneficial Association. The last-mentioned board has for its object ministerial relief.

The Lott-Carey Convention for Foreign Missions was organized in 1897, and conducted its work independently until 1906, when it became a district convention of the National Convention. In 1900 the Colored Women's National Baptist Convention, auxiliary to the older society, was organized, having similar boards, and electing its members in the same way.

The home mission work of the colored Baptists is carried on chiefly through the Home Mission Board, with headquarters at Little Rock, Ark. This board cooperates with the Southern Baptist Convention; supported 66 missionaries in 1906, and collected $17,628. Its principal work is in the Southern states, though it is not confined to them. In close relation with the Home Mission Board is the Sunday School Publishing House at Nashville, Tenn., the largest and best equipped of its kind among the colored people, with property valued at $200,000 and a business amounting, in 1906, to $160,152.

The foreign mission work, under the care of the Foreign Mission Board, located at Louisville, Ky., is carried on in Central Africa, South Africa, West Africa, the West Indies, and northern South America. In 1906 there were reported 8 missionaries and 132 native helpers, occupying 72 stations; 33 churches with 8,074 members; 32 schools with 5,781 pupils; and contributions to the amount of $18,727. The property owned is valued at $29,650.

There are 57 schools among the colored Baptists, 31 of which are supported by the American Baptist Home Mission Society of New York, while 26, with 5,200 students, are owned and controlled by the National Baptist Educational Board, with headquarters at Nashville, although they receive assistance from other sources. The 31 schools under the American Baptist Home Mission Society include 12 colleges and 19 secondary schools, with property valued at $1,200,000, for

the support of which, during the year 1906, $201,779 was contributed by the society. The schools controlled by the National Board include 9 colleges and 17 schools for secondary education, with property valued at $600,000, for the support of which the colored Baptists gave, during the year, $80,000. Recently the Colored Women's National Baptist Convention has purchased a school in the District of Columbia, the Woman's Baptist Training School.

The denomination supports 14 philanthropic institutions, having approximately 1,000 inmates and property valued at $100,000.

The young people's work is under the general supervision of the National Baptist Young People's Union, with headquarters at Nashville, Tenn., which reports 8,694 societies and 342,050 members. The contributions made to the Union in 1906 were $10,100, and it has property valued at $6,000. The aim is to have a local union in each church to cooperate with the National Union, develop the spirit of personal Christian activity, and stimulate denominational pride.

The colored Baptists have a number of religious and denominational papers. The National Baptist Union at Nashville is the accredited organ of the denomination, but the Christian Banner of Philadelphia has the largest circulation, and the American Baptist of Louisville is the oldest among the colored Baptist journals. All are doing good service in the development of denominational and church life.

STATISTICS.

The general statistics of the National Baptist Convention at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and ecclesiastical divisions in the tables which follow. As shown by these tables, the convention has 18,534 organizations, contained, with the exception of 184 unassociated, in 571 associations, located in 33 states, the territory of New Mexico, and the District of Columbia. Of these organizations, more than one-half are in the South Central division. The state having the largest number is Georgia with 2,504; followed by Mississippi with 2,236; Alabama with 1,977; and Texas with 1,763.

The total number of communicants reported is 2,261,607; of these, as shown by the returns for 18,034 organizations, about 37 per cent are males and 63 per cent females. According to the statistics, the convention has 17,913 church edifices; a seating capacity for church edifices of 5,610,301, as reported by 17,316 organizations; church property valued at $24,437,272, against which there appears an indebtedness of $1,757,190; halls, etc., used for worship by 508 organizations; and 709 parsonages valued at $617,241. The Sunday schools, as reported by 17,478 organizations, number 17,910, with 100,069 officers and teachers and 924,665 scholars.

The number of ministers connected with the convention is 17,117, and there are also a large number of licentiates.

As compared with the report for 1890, these figures show an increase of 6,001 organizations, 912,618 communicants, and $15,398,723 in the value of church property.

It should be noted that, as already explained (see page 27, Part I), the figures here given for the National Baptist Convention include organizations in colored associations in Northern states, while in the report for 1890 the colored associations then existing in the Northern states were reported in connection with the Northern Baptist Convention. For this reason the figures are not entirely comparable with those for 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	18,534	18,492	2,261,607	18,034	822,162	1,379,387	17,832	508	17,913	17,316	5,610,301
North Atlantic division	230	229	40,152	225	13,668	25,044	194	30	197	191	70,749
New Hampshire	1	1	20	1	8	12	.....	.....	.....	.....	.....
Massachusetts	26	26	5,274	26	1,854	3,420	21	2	21	21	9,575
Rhode Island	4	4	624	4	212	412	4	.....	4	4	2,100
Connecticut	13	13	2,218	13	768	1,450	13	.....	13	13	4,121
New York	13	13	1,763	12	615	1,114	11	2	11	9	3,610
New Jersey	70	69	9,884	69	2,899	6,985	63	5	63	63	20,415
Pennsylvania	103	103	20,369	100	7,312	11,651	82	21	85	81	30,928
South Atlantic division	7,291	7,266	1,077,761	7,102	394,003	652,973	7,051	174	7,092	6,859	2,439,760
Maryland	65	65	17,951	53	4,480	8,382	58	4	58	50	18,735
District of Columbia	60	60	26,203	58	6,529	16,949	43	17	44	43	27,337
Virginia	1,374	1,368	268,206	1,312	102,392	153,459	1,343	21	1,367	1,318	474,358
West Virginia	148	148	10,057	143	4,703	5,192	103	38	103	100	30,910
North Carolina	1,163	1,155	153,189	1,140	59,158	92,525	1,130	17	1,131	1,102	410,446
South Carolina	1,317	1,317	219,841	1,296	76,071	138,702	1,304	8	1,310	1,272	487,016
Georgia	2,504	2,495	333,943	2,447	122,601	207,824	2,428	56	2,436	2,364	860,448
Florida	660	658	48,371	653	18,069	29,940	642	13	643	610	130,510
North Central division	883	883	82,313	851	28,719	49,525	808	52	813	794	223,278
Ohio	163	163	17,400	146	6,016	9,777	145	8	147	141	43,316
Indiana	88	88	13,526	87	4,907	8,319	83	5	84	82	26,525
Illinois	158	158	16,081	155	5,848	10,158	145	10	145	143	40,355
Michigan	14	14	747	14	293	454	13	.....	13	13	3,460
Wisconsin	2	2	60	2	18	42	1	1	1	1	100
Iowa	33	33	2,352	33	879	1,473	27	6	27	26	5,970
Missouri	288	288	22,136	278	7,094	13,235	262	18	264	258	70,181
Kansas	137	137	10,011	136	3,664	6,067	132	4	132	130	33,371
South Central division	10,097	10,081	1,059,053	9,829	385,335	651,116	9,751	248	9,783	9,444	2,869,169
Kentucky	531	529	76,239	506	29,796	44,681	505	18	506	499	148,041
Tennessee	759	757	93,203	740	32,334	59,658	729	21	729	707	228,223
Alabama	1,977	1,974	259,825	1,935	98,260	156,302	1,924	39	1,940	1,863	640,715
Mississippi	2,236	2,232	240,982	2,155	81,291	153,035	2,188	37	2,191	2,124	626,434
Louisiana	1,411	1,410	133,510	1,385	45,821	83,749	1,375	25	1,381	1,313	401,961
Arkansas	1,115	1,113	93,364	1,099	37,289	55,159	1,086	16	1,087	1,049	303,571
Oklahoma[1]	305	305	16,952	298	6,769	9,762	280	17	280	271	62,900
Texas	1,763	1,761	144,878	1,711	53,775	88,770	1,664	75	1,669	1,618	457,324
Western division	33	33	2,328	27	437	729	28	4	28	28	7,345
New Mexico	1	1	11	1	4	7	1	.....	1	1	100
Washington	5	5	174	5	78	96	5	.....	5	5	1,300
Oregon	2	2	60	2	20	40	1	1	1	1	500
California	25	25	2,083	19	335	586	21	3	21	21	5,445

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	18,534	17,890	$24,437,272	3,100	$1,757,190	709	$617,241	17,478	17,910	100,069	924,665
North Atlantic division	230	200	1,688,606	130	389,170	19	48,900	224	224	1,932	17,489
New Hampshire	1	----	----	----	----	----	----	1	1	3	24
Massachusetts	26	23	284,050	19	94,494	1	3,000	26	26	283	2,520
Rhode Island	4	4	41,146	3	13,500	1	5,000	4	4	46	372
Connecticut	13	13	106,500	7	14,650	2	1,300	13	13	127	1,162
New York	13	10	79,875	4	25,988	----	----	11	11	90	619
New Jersey	70	67	325,835	49	69,525	7	10,900	68	68	511	4,181
Pennsylvania	103	83	851,200	48	171,013	8	28,700	101	101	872	8,611
South Atlantic division	7,291	7,067	9,946,541	1,113	669,960	191	174,310	6,918	7,136	41,149	410,914
Maryland	65	58	313,983	30	46,642	6	8,400	59	62	550	6,207
District of Columbia	60	43	962,900	33	180,386	2	1,300	57	58	482	5,599
Virginia	1,374	1,341	2,641,090	254	204,659	40	44,310	1,308	1,402	9,372	86,686
West Virginia	148	108	199,876	31	13,775	7	12,500	142	145	876	6,810
North Carolina	1,163	1,136	1,216,162	146	38,526	22	21,875	1,101	1,145	7,469	67,483
South Carolina	1,317	1,309	1,404,648	202	45,816	29	20,015	1,286	1,315	8,242	89,260
Georgia	2,504	2,431	2,615,744	334	95,651	34	31,835	2,351	2,388	11,058	121,962
Florida	660	641	592,138	83	44,505	51	34,075	614	621	3,100	26,907
North Central division	883	814	2,330,811	269	266,147	101	110,834	836	846	5,670	37,070
Ohio	163	147	595,371	44	59,164	19	20,100	153	156	1,194	8,378
Indiana	88	81	246,775	38	36,503	11	17,600	86	89	658	4,802
Illinois	158	148	421,798	49	54,214	19	18,450	152	156	1,055	7,294
Michigan	14	14	31,950	5	1,625	4	3,700	13	13	99	498
Wisconsin	2	2	950	2	146	----	----	2	2	8	45
Iowa	33	27	53,975	10	6,031	6	3,900	29	29	177	1,233
Missouri	288	263	712,450	73	95,534	21	30,850	269	269	1,592	9,709
Kansas	137	132	267,542	48	12,930	21	16,234	132	132	887	5,111
South Central division	10,097	9,780	10,274,564	1,576	406,315	391	276,197	9,470	9,673	51,137	457,849
Kentucky	531	510	961,202	92	41,654	29	22,550	495	498	3,235	25,215
Tennessee	759	736	1,208,610	91	53,639	30	31,100	732	740	3,917	31,828
Alabama	1,977	1,923	1,889,648	324	67,369	53	45,355	1,882	1,938	10,056	99,776
Mississippi	2,236	2,186	1,970,237	298	59,102	55	41,330	2,100	2,142	10,799	104,825
Louisiana	1,411	1,385	1,651,607	267	81,061	94	57,552	1,320	1,353	6,806	62,828
Arkansas	1,115	1,090	837,664	167	29,156	52	31,735	1,049	1,066	5,863	47,216
Oklahoma[1]	305	281	179,666	52	8,760	3	2,500	284	289	1,506	10,636
Texas	1,763	1,669	1,575,930	285	65,574	75	44,075	1,608	1,647	8,955	75,525
Western division	33	29	196,750	12	25,598	7	7,000	30	31	181	1,343
New Mexico	1	1	800	----	----	----	----	1	1	2	9
Washington	5	5	19,600	3	1,475	----	----	5	5	25	125
Oregon	2	1	15,000	1	1,200	----	----	1	1	4	30
California	25	22	161,350	8	22,923	7	7,000	23	24	150	1,179

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES AND ASSOCIATIONS: 1906.

STATE AND ASSOCIATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	18,534	18,492	2,261,607	18,034	822,162	1,379,387	17,832	508	17,913	17,316	5,610,301
Alabama:											
Alabama District	53	53	9,538	53	3,542	5,996	52	1	52	52	19,080
Alabama Midland	20	20	2,333	20	891	1,442	20	.....	21	20	6,425
Auburn	55	55	8,126	52	3,048	4,630	53	1	55	51	24,180
Autauga	24	24	2,174	24	987	1,187	24	.....	24	20	7,725
Bethel	35	35	5,814	33	2,127	3,087	35	.....	36	34	10,873
Bethlehem, No. 1	30	30	6,132	30	2,168	3,964	30	.....	30	30	11,181
Bethlehem, No. 2	43	43	5,364	43	2,085	3,279	43	.....	44	43	14,711
Bethlehem Blount Springs	32	32	1,268	32	508	760	27	5	27	27	4,885
Bibb County	23	23	2,000	23	762	1,238	22	1	22	22	5,700
Bladen Springs	12	12	1,789	12	697	1,092	12	.....	12	12	4,050
Bowen, East	20	20	4,062	19	1,361	2,461	19	1	20	17	7,550
Canaan Pickensville	15	15	1,125	14	469	624	15	.....	15	15	4,150
Dallas County	50	50	5,999	50	2,183	3,816	49	.....	49	45	11,200
Davis Creek-Holly Springs	11	11	757	10	301	394	11	.....	11	10	2,550
Early Rose	23	23	2,003	23	772	1,231	23	.....	23	23	5,235
East Alabama	16	16	1,433	16	552	881	16	.....	16	15	5,445
East Alabama Union	11	11	1,857	11	762	1,095	11	.....	11	11	5,485
East Dallas	22	22	3,397	22	1,295	2,102	22	.....	22	22	5,425
East Hope	17	17	2,321	17	828	1,493	17	.....	17	16	5,150
East Perry	6	6	1,145	6	442	703	6	.....	6	6	1,375
East Star	12	12	1,029	12	398	631	12	.....	12	12	3,550
Ebenezer	15	15	1,573	15	650	923	15	.....	15	14	4,320
Eufaula	87	87	13,065	86	5,014	8,006	87	.....	91	79	31,380
Evergreen	38	38	2,923	38	1,085	1,838	36	1	36	36	13,500
Flint River	22	22	1,069	22	459	610	21	.....	21	20	4,650
Friendship, Western Union	17	17	893	17	357	536	17	.....	17	17	5,550
Gildfield	15	15	3,596	15	1,403	2,193	15	.....	15	14	6,150
Good Samaritan	11	11	1,682	11	673	1,009	11	.....	11	11	3,600
Green County	19	19	2,009	19	732	1,277	19	.....	19	19	14,470
Hardaway	13	13	1,686	13	629	1,057	13	.....	14	12	3,150
Helicon	9	9	891	9	334	557	9	.....	9	7	1,800
Hope Hill	20	20	3,780	20	1,412	2,368	20	.....	20	20	5,075
Kinterbish	8	8	697	2	55	85	8	.....	8	2	800
Lebanon	28	28	2,457	28	893	1,564	28	.....	29	27	8,360
Lily Star	19	19	814	19	347	467	12	7	12	12	1,650
Little River	8	8	594	7	206	375	7	.....	7	7	1,518
Mobile Sunlight	62	62	12,431	62	4,792	7,639	62	.....	62	60	22,850
Montgomery Antioch	56	55	10,150	54	3,681	6,069	55	1	56	54	26,815
Morning Star	23	23	2,115	23	945	1,170	23	.....	23	23	7,735
Mount Calvary	16	16	892	16	403	489	14	1	14	14	4,500
Mount Hermon	20	20	1,768	20	636	1,132	20	.....	20	20	4,800
Mount Pilgrim	74	74	11,533	73	4,359	6,877	67	6	67	67	22,840
Mount Pleasant, No. 1	27	27	3,764	27	1,477	2,287	27	.....	27	26	13,385
Mount Pleasant, No. 2	10	10	1,270	10	512	758	10	.....	10	10	2,850
Mount Zion, Coosa Valley	22	22	861	17	293	444	17	.....	17	17	5,440
Mulberry	20	20	1,124	19	382	683	18	.....	18	17	5,175
Muscle Shoals	59	59	8,405	59	3,226	5,179	57	2	58	55	20,130
Needham Creek	14	14	1,859	14	743	1,116	14	.....	14	14	3,470
New Antioch Bethlehem	28	28	2,853	28	1,121	1,732	28	.....	28	26	8,430
New Cahaba	18	18	2,729	18	1,129	1,600	18	.....	18	18	4,900
New Pine Grove	14	14	1,616	14	614	1,002	14	.....	14	14	3,565
North Alabama and Tennessee	15	15	983	15	316	667	15	.....	15	15	3,990
North Dallas	18	18	1,774	18	689	1,085	18	.....	18	17	4,575
Northbound Bethlehem	15	15	1,355	15	552	803	15	.....	15	14	2,810
Oak Grove	6	6	449	6	159	290	6	.....	6	6	2,700
Old Landmark	10	10	970	10	369	601	10	.....	10	10	3,650
Old Pine Grove	25	25	4,343	25	1,618	2,725	25	.....	25	25	9,987
Perote	12	12	887	12	353	534	12	.....	12	11	2,700
Regular	24	23	2,071	22	768	1,262	24	.....	24	23	8,435
Rehoboth, Elmore County	15	15	1,760	15	656	1,104	15	.....	15	15	5,950
Round Island Creek	15	15	1,393	15	657	736	14	1	14	14	3,075
Rushing Springs	44	44	5,526	42	2,222	3,012	44	.....	44	43	12,405
St. Mary	22	22	2,126	22	782	1,344	22	.....	22	22	5,815
Salem Enterprise	15	15	2,233	15	901	1,332	15	.....	15	15	6,400
Selma	6	6	1,155	6	413	742	6	.....	6	6	2,750
Shady Grove	23	23	3,203	23	1,289	1,914	23	.....	23	23	7,870
Shelby Springs	45	45	3,581	44	1,366	2,029	38	7	40	36	11,575
Snow Creek	36	36	3,368	35	1,291	2,038	35	1	35	34	7,900
Southeast Alabama	24	24	1,980	23	758	1,143	24	.....	24	21	6,375
Southeast District	17	17	1,711	17	652	1,059	17	.....	17	17	4,200
Southwestern Union	9	9	546	9	218	328	8	1	8	8	2,550
Spring Creek	10	10	504	10	202	302	10	.....	10	10	1,545
Spring Hill	16	16	8,477	16	2,317	6,160	16	.....	16	15	8,575
Star of Hope	27	27	2,718	27	1,032	1,686	27	.....	27	27	7,750
Town Creek	22	22	2,640	22	989	1,651	22	.....	22	22	9,600

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES AND ASSOCIATIONS: 1906—Continued.

STATE AND ASSOCIATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Alabama—Continued.											
Troy-Ozark	32	32	5,795	32	2,191	3,604	32	.....	32	32	14,900
Union District	38	37	5,207	35	1,819	2,910	38	.....	38	35	11,840
Uniontown	92	92	21,103	87	8,430	11,422	91	1	91	91	35,810
William Dorsey	6	6	735	6	313	422	6	.....	6	6	1,500
Wills Creek	21	21	829	20	322	495	20	1	20	20	4,850
Arkansas:											
Antioch	31	30	2,517	30	1,020	1,497	30	1	30	30	7,185
Arkansas River	12	12	578	12	238	340	12	.....	12	11	1,845
Bethlehem	16	16	800	16	332	468	16	.....	16	16	4,110
Big Creek	15	15	538	15	216	322	15	.....	15	14	3,475
Bradley	38	38	2,474	38	992	1,482	38	.....	38	38	12,000
Central	55	55	3,931	55	1,540	2,391	55	.....	55	51	13,280
Chicot County	44	44	2,886	44	1,211	1,675	44	.....	44	44	11,585
Consolidated White River	84	84	8,413	84	3,503	4,910	81	3	81	81	29,914
Cypress Creek	13	13	722	12	298	354	13	.....	13	13	3,020
Eastern	50	50	6,212	50	2,730	3,482	49	.....	49	49	17,855
Jefferson Springs	18	18	1,155	18	461	694	18	.....	18	17	5,850
Lafayette-Miller	28	28	2,307	28	961	1,346	28	.....	28	28	6,850
Little River	12	12	717	12	276	441	11	.....	11	11	2,007
Middle	28	28	2,587	28	1,076	1,511	27	1	27	27	8,095
Mississippi County	30	30	2,656	30	1,028	1,628	30	.....	30	30	6,930
North	59	59	5,665	59	2,307	3,358	58	.....	58	50	15,080
Northeastern	22	22	2,012	22	823	1,189	21	.....	21	20	6,550
Ouachita	54	53	5,311	53	2,109	3,202	53	.....	53	52	14,330
Ozan	70	70	5,734	65	1,940	3,173	70	.....	70	69	19,900
Phillips, Lee, and Monroe	72	72	8,480	72	3,527	4,953	71	1	72	70	21,620
St. Marion	50	50	3,334	50	1,289	2,045	49	.....	49	48	13,015
Southeastern	90	90	6,033	82	2,184	3,624	79	8	79	73	20,260
Southwestern	44	44	3,928	44	1,532	2,396	43	1	43	42	13,580
Union County	21	21	2,235	21	763	1,472	17	.....	17	7	2,000
Union District	87	87	7,311	87	2,996	4,315	86	1	86	86	25,710
Valley District	17	17	1,061	17	451	610	17	.....	17	17	4,410
Watson	33	33	1,739	33	688	1,051	33	.....	33	27	5,600
Western	19	19	1,284	19	536	748	18	.....	18	17	3,765
Unassociated	3	3	440	3	185	255	3	.....	3	3	1,000
California:											
General	14	14	570	14	191	379	12	1	12	12	3,020
Western	9	9	1,283	5	144	207	8	1	8	8	2,125
Unassociated	2	2	230	.....	.....	.....	1	1	1	1	300
District of Columbia:											
First Washington	15	15	10,718	15	3,055	7,663	14	1	14	14	9,817
Mount Bethel	66	66	21,077	64	5,547	12,260	59	7	60	58	25,865
Washington Union	5	5	113	5	43	70	1	4	1	1	100
Unassociated	16	16	4,798	15	1,240	3,433	11	5	11	11	5,940
Florida:											
Bethel	19	19	399	19	148	251	19	.....	19	19	2,550
Bethlehem, No. 1	102	101	11,305	100	4,063	7,197	100	.....	100	94	27,958
Bethlehem, No. 2	89	89	5,641	89	2,244	3,397	89	.....	89	82	16,115
Central	41	41	2,221	41	847	1,374	41	.....	41	41	5,935
East Florida-Bethany	81	81	6,613	80	2,139	4,224	81	.....	81	79	15,681
Florida, East Coast	23	23	1,532	23	579	953	23	.....	23	23	3,620
Jerusalem	67	67	4,530	67	1,818	2,712	67	.....	68	61	11,785
Macedonia	17	17	577	17	191	386	17	.....	17	17	2,190
Orange Hill	15	15	520	15	200	320	15	.....	15	13	1,610
South Florida	70	70	3,130	69	1,349	1,756	59	10	59	53	12,261
Suwanee River	15	15	497	14	233	251	14	.....	14	14	3,025
Union St. James	26	26	2,340	26	907	1,433	26	.....	26	25	7,390
West Coast	37	37	2,263	37	902	1,361	36	1	36	35	5,285
West Florida, No. 1	28	28	3,288	28	1,162	2,126	28	.....	28	28	9,220
West Florida, No. 2	25	25	3,425	25	1,261	2,164	23	2	23	23	5,550
Georgia:											
Atlanta	38	38	12,843	38	5,057	7,786	36	2	36	35	19,700
Benevolence	17	17	2,572	17	931	1,641	17	.....	17	17	5,320
Berean	56	56	10,898	49	3,256	7,333	51	2	52	48	27,300
Blue Springs	13	13	705	13	274	431	13	.....	13	13	2,275
Buckeye	11	9	1,163	9	378	785	9	.....	9	9	4,000
Cabin Creek	64	64	15,509	62	6,102	8,844	64	.....	65	62	25,945
Camilla	24	24	2,677	24	1,039	1,638	24	.....	24	22	9,505
Camp Creek	18	18	1,103	18	570	533	18	.....	19	17	6,425
Carrollton Union	32	32	3,052	32	1,032	2,020	31	1	31	31	8,410
Central	15	15	2,412	14	867	1,516	15	.....	15	15	6,160
Chattahoochee River	28	28	2,496	28	970	1,526	28	.....	28	28	9,760
Covenant	16	16	1,797	16	657	1,140	16	.....	16	16	6,350
Ebenezer	19	19	5,429	19	1,837	3,592	18	1	18	18	9,400
Flint River, No. 1	30	30	2,945	29	1,055	1,795	30	.....	30	30	10,825
Flint River, No. 2	36	35	1,903	33	684	1,167	36	.....	36	31	11,729
Fowltown, No. 1	47	47	6,938	47	2,591	4,347	44	2	44	41	19,990
Fowltown, No. 2	16	16	701	16	274	427	15	1	15	15	3,800
Frank Cooper	9	9	516	5	110	135	8	1	8	7	977
Friendship	27	27	2,006	27	789	1,217	27	.....	27	27	9,250
Georgia Central	7	7	382	7	126	256	7	.....	7	7	1,550

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES AND ASSOCIATIONS: 1906—Continued.

STATE AND ASSOCIATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Georgia—Continued.											
Georgia Union	26	26	3,207	26	1,210	1,997	25	1	25	25	14,100
Great Eastern	36	36	1,335	36	472	863	23	13	23	23	6,850
Gum Creek	38	38	4,019	38	1,425	2,594	38	.....	38	38	14,360
Harrison Union	14	14	1,713	13	445	948	14	.....	15	14	4,150
Hopewell	18	18	1,038	18	349	689	17	1	17	17	4,600
Jeruel	61	60	8,004	60	2,669	5,335	60	1	60	59	25,385
Kennesaw	37	37	2,775	37	980	1,795	34	3	34	33	10,650
Kiokee	39	39	5,315	35	1,768	3,352	39	.....	39	31	12,300
Macedonia	11	11	1,776	11	686	1,090	11	.....	11	11	7,150
Madison	40	40	5,177	39	1,994	3,120	40	.....	40	40	18,125
Middle Georgia, No. 1	74	74	11,912	70	4,309	7,202	74	.....	75	73	31,600
Middle Georgia, No. 2	13	13	1,893	12	498	1,195	13	.....	13	12	5,900
Middle River	24	24	2,815	24	1,031	1,784	24	.....	24	24	7,140
Montgomery	20	20	585	20	233	352	20	.....	20	20	3,825
Mount Calvary	32	32	7,008	32	2,271	4,737	31	1	31	31	12,025
Mount Carmel	38	38	3,307	36	1,132	1,989	38	.....	38	36	19,800
Mount Moriah, No. 1	14	14	2,166	14	892	1,274	14	.....	14	14	11,450
Mount Moriah, No. 2	13	13	565	13	211	354	13	.....	13	13	1,430
Mount Olive	17	17	9,074	16	3,051	5,967	16	.....	16	15	8,050
Mount Olive Union	10	10	572	10	215	357	10	.....	10	10	2,050
Mount Pleasant	16	16	841	16	325	516	16	.....	16	16	5,225
Mount Sinai Butler	6	6	340	6	120	220	6	.....	6	6	1,550
Mount Zion, No. 1	32	32	2,629	31	822	1,607	32	.....	32	30	10,143
Mount Zion, No. 2	8	7	1,190	7	510	680	7	.....	7	7	2,085
Mount Zion, Western	31	31	4,550	31	1,755	2,795	31	.....	31	30	8,800
Mulberry River	9	9	713	9	241	472	9	.....	9	9	2,300
New Hope	35	35	6,700	35	2,389	4,311	34	1	34	34	11,125
New Macedonia	30	30	4,987	30	1,709	3,278	30	.....	30	30	11,150
New Towaliga	13	13	911	13	323	588	12	1	12	12	3,050
Noah's Ebenezer	34	34	5,709	33	2,106	3,553	34	.....	36	32	11,125
North Georgia, No. 1	18	18	816	17	340	469	18	.....	18	18	3,000
North Georgia, No. 2	45	45	3,788	45	1,304	2,484	45	.....	45	44	12,875
Northeast Georgia	8	8	722	8	366	356	8	.....	8	8	2,400
Northwestern, No. 1	20	20	2,504	20	777	1,727	18	2	18	18	9,200
Northwestern, No. 2	20	20	1,812	20	633	1,179	20	.....	20	20	8,375
Orthodox Middle Georgia	25	25	5,492	22	2,134	3,221	22	.....	22	22	6,350
Pilgrim	46	46	4,588	46	1,925	2,663	46	.....	46	45	16,270
Pleasant Grove	24	21	1,780	18	658	1,029	21	.....	21	18	4,250
Progressive	9	9	1,461	9	573	888	8	1	8	8	4,175
Quarterman	11	10	325	8	142	156	7	1	7	5	1,120
Rehoboth, No. 1	42	42	6,313	42	1,960	4,353	42	.....	42	42	23,725
Rehoboth, No. 2	48	48	3,141	47	1,166	1,947	45	3	45	44	9,550
Rosemont	23	23	2,654	23	1,123	1,531	23	.....	23	23	6,425
St. John	34	34	1,365	34	498	867	31	3	31	31	6,450
Savannah River	22	22	3,030	22	1,200	1,830	22	.....	22	22	7,675
Shiloh, No. 1	89	89	19,162	89	7,315	11,847	89	.....	90	88	35,035
Shiloh, No. 2	26	26	4,540	26	1,797	2,743	26	.....	26	24	9,100
Shiloh, No. 3	41	41	5,650	40	2,458	3,134	41	.....	41	41	17,375
South Georgia-Florida	16	15	630	13	209	384	14	.....	14	13	1,650
Southwestern	80	80	11,545	80	4,386	7,159	80	.....	80	78	25,605
Tatnall	41	41	2,206	41	825	1,381	41	.....	41	41	9,100
Thomasville	85	85	8,891	84	3,487	5,635	81	3	81	77	19,425
Union, No. 1	67	67	9,014	67	3,437	5,577	66	1	66	65	14,975
Union, No. 2	13	13	894	13	285	609	12	.....	12	12	5,050
Walker	100	100	16,663	99	6,685	9,972	98	2	98	95	29,950
Washington	30	30	5,371	29	2,222	3,054	30	.....	30	28	8,050
Western Union	70	70	11,864	70	4,340	7,524	70	.....	70	70	33,674
Willacoochee	15	15	1,083	15	394	689	15	.....	15	15	4,350
Yellow River	28	28	2,899	28	930	1,969	28	.....	28	28	10,325
Zion	94	94	12,495	94	4,487	8,008	87	7	87	84	27,915
Unassociated	3	3	67	3	21	46	2	1	2	2	200
Illinois:											
Landmark	5	5	174	4	59	101	2	2	2	2	750
Mount Olive	38	38	3,465	38	1,256	2,209	37	1	37	36	9,550
Mount Olive, East	19	19	1,197	19	464	733	19	.....	19	18	4,230
North Wood River	42	42	6,847	41	2,413	4,430	33	7	33	33	9,650
Wood River	55	55	4,296	54	1,607	2,642	54	1	54	54	15,325
Indiana:											
Eastern	18	18	2,654	17	866	1,488	17	1	17	17	6,100
General	68	68	10,714	68	3,983	6,731	64	4	65	64	20,125
Iowa:											
Iowa	31	31	2,161	31	812	1,349	25	6	25	24	5,245
Kansas:											
Kaw Valley	26	26	4,565	25	1,627	2,658	26	.....	26	26	10,000
Neosho Valley	18	18	931	18	383	548	18	.....	18	17	4,000
Northeastern	18	18	1,469	18	524	945	18	.....	18	18	3,845
Smoky Hill River	27	27	1,045	27	392	653	24	3	24	24	4,650
Southeastern	28	28	1,658	28	646	1,012	28	.....	28	28	7,366
Southwestern	17	17	625	17	236	389	15	1	15	14	3,460
Unassociated	1	1	140	1	45	95	1	.....	1	1	367

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES AND ASSOCIATIONS: 1906—Continued.

STATE AND ASSOCIATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Kentucky:											
Central	61	61	15,962	59	5,718	9,944	59	2	60	59	22,215
Consolidated	53	53	14,203	50	5,419	8,687	51	1	51	49	18,415
First District	51	51	8,546	51	3,913	4,633	51	.....	51	51	19,850
Green River Valley	36	36	4,003	36	1,537	2,466	34	1	34	34	9,525
Howards Creek	30	29	3,248	29	1,171	2,077	27	1	27	27	5,480
Liberty	37	37	3,311	34	1,267	1,455	36	1	36	34	9,750
Little River and Cumberland Valley	36	36	3,727	35	1,495	2,184	33	3	33	31	7,287
London	16	16	846	2	89	198	14	.....	14	14	4,800
Mount Calvary	9	9	361	8	133	163	9	.....	9	9	1,699
Mount Pleasant	24	24	3,752	24	1,722	2,030	24	.....	24	24	7,100
South District	27	27	4,039	27	1,575	2,464	23	4	23	23	7,180
Union	44	44	4,445	44	1,855	2,590	44	.....	44	44	11,920
United	14	14	948	14	377	571	13	1	13	13	2,380
West Kentucky, Green Valley	26	26	2,008	26	823	1,185	26	.....	26	26	6,750
Young Ministers	33	33	3,840	33	1,491	2,349	31	2	31	31	7,265
Zion	29	28	2,200	27	871	1,129	26	1	26	26	5,615
Unassociated	4	4	143	4	45	98	4	.....	4	4	860
Louisiana:											
Bayou Macon, Boeuf, and Ouachita River	49	49	3,359	49	1,237	2,122	44	5	44	43	10,775
Calcasieu	24	24	1,174	23	343	524	18	5	19	19	4,881
Calvary, North	40	40	5,438	40	1,945	3,493	40	.....	40	40	15,510
Concordia	26	26	2,120	26	689	1,431	26	.....	26	26	7,450
Eighth District, Educational	40	40	3,927	36	1,225	601	38	2	38	34	12,380
Eighth District, No. 1	32	32	2,960	32	1,020	1,940	32	.....	32	32	8,280
Eighth District, No. 2	15	15	1,326	15	414	912	15	.....	15	13	2,800
Fifth District	52	52	6,399	51	2,239	4,129	50	2	52	50	16,088
First District	77	77	9,470	75	3,099	6,219	72	2	72	70	25,233
Fourth District	81	81	9,398	81	3,019	6,379	81	.....	81	79	29,193
Freedmen's	56	56	4,297	55	1,496	2,750	56	.....	57	52	17,355
Gum Spring	53	53	5,558	48	2,067	2,992	51	.....	51	48	19,870
Liberty Hill	25	25	2,629	25	1,049	1,580	25	.....	25	23	8,030
Little River	27	27	1,402	24	428	760	26	1	26	25	7,325
Mount Olive, Second District	35	35	3,248	35	1,041	2,207	35	.....	35	33	9,221
New Hope	30	30	2,402	30	911	1,491	30	.....	31	29	6,645
Ninth District	106	106	12,475	103	4,038	8,057	104	2	104	104	27,737
North	18	18	1,918	18	650	1,268	18	.....	18	18	4,465
Northwest, No. 1	38	38	4,253	37	1,676	2,562	37	1	37	37	9,620
Northwest, No. 2	53	53	4,518	51	1,599	2,809	51	1	51	47	17,280
Second District	36	36	3,064	36	1,045	2,019	35	1	35	35	10,057
Seventh District	53	53	4,861	53	1,635	3,226	53	.....	53	53	12,875
Seventh District, Educational	12	12	964	12	317	647	12	.....	12	12	2,915
Sixth District	47	47	3,804	47	1,289	2,515	47	.....	48	43	12,700
Southeast Eighth, Educational	28	28	2,738	28	968	1,770	28	.....	28	28	6,875
Southern	11	10	791	10	304	487	8	2	8	5	1,150
Tenth District	85	85	8,916	84	3,224	5,662	84	1	84	75	19,707
Third District	27	27	671	27	228	443	27	.....	27	27	10,900
Thirteenth District	83	83	8,357	82	2,877	5,430	83	.....	83	80	26,471
Twelfth District, No. 1	67	67	3,829	67	1,330	2,499	67	.....	67	63	16,775
Twelfth District, No. 2	17	17	1,472	17	493	979	15	.....	15	13	4,330
West Seventh District	25	25	1,220	25	433	787	25	.....	25	25	6,868
Unassociated	10	10	770	10	275	495	10	.....	10	8	2,250
Maryland:											
Potomac River	4	4	290	2	42	48	4	.....	4	4	1,000
Simmons Memorial	6	6	244	6	85	159	2	4	2	2	350
Unassociated	32	32	10,670	23	2,393	4,058	30	.....	30	22	10,000
Massachusetts:											
Colonial	43	43	8,061	43	2,817	5,244	37	2	37	37	15,396
Michigan:											
Chain Lake	15	15	855	15	333	522	14	.....	14	14	3,760
Mississippi:											
Amite and Homochitto	14	14	2,770	14	1,086	1,684	14	.....	14	14	4,800
Amite River	21	21	2,388	19	675	1,465	21	.....	21	19	6,890
Antioch	58	58	5,769	56	1,819	3,830	55	2	55	51	14,687
Bethlehem	39	39	4,367	36	1,377	2,503	38	1	38	35	11,650
Bolivar County	82	82	8,594	82	2,788	5,806	81	1	81	75	20,258
Brookhaven	20	20	2,317	20	845	1,472	18	2	18	17	5,900
Claiborn	35	35	3,638	35	1,151	2,487	35	.....	35	34	10,370
Coahoma District	32	32	5,592	32	1,786	3,806	32	.....	32	31	12,145
Copiah-Lincoln County	20	20	2,824	20	1,145	1,679	20	.....	20	20	5,375
East True Light	10	10	1,196	10	328	868	10	.....	10	10	2,460
Educational	35	35	4,579	35	1,787	2,792	34	1	34	33	9,005
Enterprise, No. 1	64	64	6,033	64	2,031	4,002	62	2	62	62	14,715
Enterprise, No. 2	27	27	1,936	27	681	1,255	26	1	26	26	6,200
Franklin County	14	14	870	14	254	616	14	.....	14	13	2,410
Franklin-Lincoln County	21	21	2,582	21	827	1,755	21	.....	21	21	4,865
Gethsemane-Mount Moriah	25	25	1,536	24	473	1,047	25	.....	25	24	5,100
Grenada	44	44	2,861	44	977	1,884	44	.....	44	44	10,575
Gulf Coast	32	32	2,563	27	913	1,504	30	.....	31	26	6,900
Hinds County	60	60	10,466	60	3,444	7,022	59	1	59	56	18,240
Issaquena County	9	9	382	9	114	268	9	.....	9	9	1,450

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES AND ASSOCIATIONS: 1906—Continued.

STATE AND ASSOCIATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Mississippi—Continued.											
Issaquena County, Educational	33	33	2,324	33	766	1,558	31	1	31	29	6,725
Jackson	50	50	7,628	50	2,425	5,203	50	.....	50	47	16,575
Lebanon	107	107	10,552	106	4,026	6,286	104	3	104	101	25,226
Leflore County	14	14	954	14	347	607	14	.....	14	14	3,350
Lone Pilgrim	14	14	1,434	14	429	1,005	14	.....	14	14	2,750
Madison County	28	28	6,285	28	1,686	4,599	28	.....	28	28	10,200
Mississippi	52	52	9,702	49	3,056	6,444	51	.....	51	51	23,730
Mississippi Union	30	30	3,291	30	1,470	1,821	30	.....	31	30	7,723
Mount Hope	35	35	3,216	.....	.....	.....	35	.....	35	35	10,500
Mount Olive District	30	30	2,026	30	997	1,029	30	.....	30	30	13,900
Mount Olivet	111	111	9,493	108	3,263	5,835	111	.....	111	106	25,592
Mount Olivet, North	66	66	8,174	66	2,488	5,686	66	.....	66	66	26,880
New Hope, No. 1	27	27	3,554	27	1,185	2,369	27	.....	27	27	9,425
New Hope, No. 3	35	35	3,358	35	1,174	2,184	34	1	34	34	9,350
Palo Alto	25	25	1,958	23	612	1,141	25	.....	25	25	7,315
Pearl River	12	12	1,472	12	372	1,100	12	.....	12	12	7,450
Pleasant Hill	60	60	4,641	53	1,703	2,593	58	2	58	56	17,546
Pontotoc	29	29	2,641	29	1,094	1,547	28	1	28	28	7,500
Rankin County	18	18	1,481	17	527	904	18	.....	18	17	3,300
St. John	13	13	1,509	13	395	1,114	13	.....	13	13	3,610
Sardis, East	45	45	5,784	44	1,889	3,812	45	.....	45	45	14,850
Sardis, North	32	32	3,196	32	1,375	1,821	32	.....	32	32	10,739
Second New Hope and Meridian, Consolidated	78	78	10,678	78	3,939	6,739	78	.....	78	78	34,100
Sharkey County	32	32	2,806	31	1,027	1,726	30	2	30	30	6,680
Spring Hill, No. 1	40	40	4,117	40	1,549	2,568	40	.....	41	40	11,105
Spring Hill, No. 2	29	29	4,754	28	1,788	2,949	27	.....	27	26	10,005
Spring Hill Triumph	42	42	2,759	41	1,045	1,424	39	3	39	37	7,540
Swan Lake	26	26	3,011	26	977	2,034	24	2	24	24	5,615
Sweet Pilgrim, No. 1	27	27	2,213	27	747	1,466	21	6	21	21	5,700
Sweet Pilgrim, No. 2	27	27	1,909	27	564	1,345	27	.....	27	27	4,045
Tallahatchie	18	18	883	18	395	488	18	.....	18	18	3,020
Tunica County	32	32	2,994	31	1,193	1,771	32	.....	32	30	8,155
Warren County	63	63	8,700	62	2,598	6,072	62	1	62	59	20,000
Washington County	75	75	6,616	73	2,334	4,146	72	3	72	70	18,766
Washington County, Educational	25	25	2,548	25	898	1,650	24	1	24	22	6,300
Whitfield	19	19	995	18	397	558	19	.....	19	17	4,310
Wilkinson County	38	35	3,061	34	929	2,076	34	.....	34	33	8,020
Yazoo County	73	73	6,649	73	2,197	4,452	73	.....	73	73	21,422
Zion	32	32	3,876	30	1,348	2,475	32	.....	32	32	8,750
Zion Spring Leaf Brushy Creek	25	24	4,031	23	1,515	2,276	25	.....	25	20	5,725
Unassociated	8	8	614	8	209	405	8	.....	8	8	1,670
Missouri:											
Antioch	24	24	4,048	22	1,263	2,569	20	4	21	19	5,925
Berean	29	29	1,317	29	464	853	26	3	26	26	5,675
Central	39	39	2,559	32	776	1,292	38	1	38	38	9,615
Mount Carmel	47	47	3,049	47	1,176	1,873	42	3	42	40	9,935
Mount Zion	47	47	2,838	47	972	1,866	44	1	44	44	11,800
North	33	33	2,270	33	759	1,511	31	2	31	30	7,725
Shiloh	25	25	3,125	24	611	1,314	22	1	23	22	8,333
Southwestern	17	17	694	17	262	432	16	.....	16	16	3,231
Third District	20	20	1,265	20	445	820	17	2	17	17	5,400
Union	10	10	419	10	143	276	9	1	9	9	1,700
Unassociated	1	1	312	1	100	212	1	.....	1	1	1,250
New Jersey:											
Middlesex Central	9	9	1,123	9	416	707	9	.....	9	9	2,750
Seacoast	26	25	3,232	25	1,087	2,145	22	2	22	22	6,625
Unassociated	34	34	5,501	34	1,379	4,122	31	3	31	31	10,790
New York:											
Unassociated	13	13	1,763	12	615	1,114	11	2	11	9	3,610
North Carolina:											
Bear Creek	37	37	2,564	34	825	1,702	34	.....	34	34	10,519
Beulah	20	20	3,570	20	1,408	2,162	20	.....	20	20	6,800
Brunswick Atlantic	11	11	496	11	181	315	10	1	10	10	2,640
Cedar Grove	31	31	3,279	29	1,092	1,777	31	.....	31	31	9,475
East Cedar Grove	36	36	4,544	35	1,756	2,644	35	1	35	35	10,818
Ebenezer	24	24	2,217	21	721	978	22	.....	22	22	5,975
French Broad	15	15	1,909	15	527	1,382	14	1	14	14	2,875
Hammonds Creek	14	13	661	13	281	380	13	.....	13	13	4,310
High Point	23	23	1,639	23	702	937	22	1	22	21	5,950
Johnson District	34	34	2,847	34	1,129	1,718	32	2	32	29	8,875
Kenansville, Eastern	35	35	5,058	35	1,713	3,345	35	.....	35	35	18,050
Lake Waccamaw	10	10	640	10	229	411	10	.....	10	10	1,875
Lanes Creek	10	10	601	10	209	392	10	.....	10	10	3,450
Lumber River	25	25	3,678	25	1,492	2,186	25	.....	25	24	12,025
McDowell	6	6	194	5	108	79	5	.....	5	5	2,150
Middle	18	18	4,561	18	1,883	2,678	18	.....	18	17	5,925
Middle District	50	50	6,029	49	2,382	3,622	50	.....	50	48	16,975
Middle Ground	19	14	964	14	349	615	14	.....	14	10	3,750
Mount Pleasant	14	14	918	14	344	574	12	2	12	12	5,050
Mountain-Catawba	18	18	967	18	319	648	15	3	15	15	7,000

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES AND ASSOCIATIONS: 1906—Continued.

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		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
North Carolina—Continued.											
Mud Creek	11	11	1,631	11	517	1,114	11	.....	11	11	3,500
Neuse River	66	66	10,569	66	4,119	6,450	66	.....	66	62	25,975
New Hope	42	41	3,859	41	1,622	2,237	42	.....	42	41	13,226
Newbern, Eastern	46	46	5,316	46	2,112	3,204	46	.....	46	43	12,485
Old Eastern	60	60	6,408	60	2,309	4,099	59	1	59	59	21,225
Pee Dee	28	28	4,158	28	1,618	2,540	27	.....	27	27	13,855
Reedy Creek	40	40	6,724	40	2,754	3,970	40	.....	40	40	15,325
Roanoke	70	70	14,465	70	6,114	8,351	70	.....	72	70	30,248
Roanoke, West	62	62	16,094	62	6,856	9,238	62	.....	62	61	31,955
Rowan	58	58	7,553	58	2,720	4,833	58	.....	59	55	22,923
Shiloh	60	60	9,893	60	4,026	5,867	55	2	53	53	21,200
Shiloh, West	15	15	2,099	14	731	1,225	15	.....	15	14	5,300
Trent River-Oakey Grove	24	24	1,174	24	392	782	23	1	23	23	5,445
Union	25	25	2,348	22	740	1,386	24	1	24	24	9,775
Wake	38	38	6,644	38	2,571	4,073	38	.....	38	38	15,300
Western Union	15	15	1,889	15	669	1,220	15	.....	15	14	3,900
Yadkin	19	19	1,830	19	572	1,258	19	.....	19	19	5,600
Yadkin Valley	15	14	783	14	275	508	15	.....	15	15	3,415
Zion	25	25	3,365	25	1,344	2,021	25	.....	25	25	9,382
Unassociated	2	2	258	2	80	178	1	1	1	1	650
Ohio:											
Eastern Union	52	52	6,175	42	2,029	3,173	44	3	45	42	13,511
Northern	11	11	572	10	202	339	7	1	7	7	1,914
Providence	32	32	2,164	30	773	1,223	30	2	30	30	7,075
Western Union	64	64	8,141	60	2,859	4,847	61	1	62	58	19,591
Oklahoma:											
Central Wayland	34	34	1,749	34	734	1,015	31	3	31	29	5,855
Chickasaw	34	34	2,294	34	913	1,381	34	.....	34	34	10,050
Collate	35	35	2,679	35	1,070	1,609	35	.....	35	34	7,030
Creek	45	45	2,539	45	1,036	1,503	45	.....	45	44	11,055
Eastern Oklahoma	20	20	1,037	18	411	583	15	4	15	15	4,100
North Central	22	22	1,554	22	584	970	18	1	18	17	4,335
Northeastern	23	23	737	23	315	422	23	.....	23	23	3,830
Oklahoma	5	5	191	5	81	110	4	1	4	4	430
South Central	11	11	466	11	185	281	10	.....	10	10	1,705
Southeastern	15	15	780	15	326	454	14	1	14	13	2,650
Southwestern Creek and Seminole	23	23	1,706	20	622	793	22	1	22	21	5,750
Western	37	37	1,205	35	484	634	28	6	28	26	5,960
Oregon:											
Unassociated	2	2	60	2	20	40	1	1	1	1	500
Pennsylvania:											
Allegheny	41	41	5,290	41	2,048	3,242	33	8	34	32	12,287
Keystone	6	6	5,492	5	1,859	2,784	6	.....	8	6	4,470
Union	20	20	4,929	20	1,913	3,016	16	4	16	16	7,150
Youghiogheny	11	11	780	11	325	455	8	3	8	8	2,135
Unassociated	27	27	4,048	25	1,237	2,254	21	6	21	21	5,361
Rhode Island:											
Unassociated	1	1	75	1	25	50	1	.....	1	1	400
South Carolina:											
Antioch	8	8	464	8	203	261	8	.....	8	6	700
Ashley	107	107	15,389	107	5,395	9,994	105	1	110	103	40,405
Beaver Creek	16	16	3,458	16	1,074	2,384	16	.....	16	16	6,900
Berea	12	12	3,433	12	1,178	2,255	12	.....	12	12	4,450
Bethlehem	27	27	6,857	27	2,595	4,262	27	.....	27	26	10,850
Black River	28	28	3,994	28	1,585	2,409	27	1	27	25	8,300
Bright Light	19	19	2,239	19	722	1,517	19	.....	19	19	7,850
Central	3	3	316	3	100	216	3	.....	3	3	1,150
Charleston Pilgrim	23	23	3,859	23	1,560	2,299	23	.....	23	23	7,445
Enoree River	16	16	4,344	16	1,487	2,857	16	.....	16	16	10,250
Enoree River, North	11	11	936	11	336	600	11	.....	11	11	3,700
Four Mile	8	8	731	8	279	452	8	.....	8	8	1,970
Gethsemane	70	70	13,090	68	4,059	8,684	70	.....	70	70	31,175
Kingston Lake	23	23	1,404	23	538	866	23	.....	23	21	4,025
Little Pee Dee	24	24	2,961	24	932	2,029	24	.....	24	24	7,850
Little River	31	31	6,091	30	2,366	3,360	31	.....	31	31	14,326
Lovely Hill	21	21	1,826	20	590	856	20	1	20	19	5,350
Macedonia	18	18	3,899	18	1,341	2,558	18	.....	18	18	7,400
Mount Calvary	13	13	2,997	12	899	2,094	12	.....	12	12	4,950
Mount Canaan	22	22	5,117	22	2,236	2,881	22	.....	22	21	12,950
Mount Carmel	56	56	9,561	56	3,137	6,424	55	1	55	55	17,900
Mount Olive	16	16	1,696	15	597	1,039	16	.....	16	16	5,705
Nazarene	23	23	3,239	23	1,204	2,035	23	.....	23	21	5,615
New Ashley	51	51	4,518	51	1,570	2,948	50	1	51	47	11,195
New Enoree	17	17	2,528	16	783	1,717	17	.....	17	16	6,225
New Zion	27	27	3,295	27	1,097	2,198	25	.....	25	24	6,650
North Augusta	14	14	2,051	14	718	1,333	14	.....	14	13	4,100
North Pacolet	3	3	885	3	345	540	3	.....	3	3	1,900
Oolenoy River	9	9	810	9	294	516	9	.....	9	9	4,150
Orangeburg County	37	37	6,275	37	1,855	4,420	37	.....	37	37	14,900

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES AND ASSOCIATIONS: 1906—Continued.

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		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
South Carolina—Continued.											
Pacolet River	28	28	3,895	25	1,014	1,601	28	.....	28	27	10,350
Pee Dee	75	75	16,268	73	5,881	9,923	75	.....	75	74	31,800
Reedy River	11	11	1,713	11	613	1,100	11	.....	11	11	4,900
Ridge Hill	15	15	2,473	15	815	1,658	15	.....	15	15	7,150
Rocky River	32	32	9,555	31	3,509	5,724	32	.....	32	32	16,975
Rosa Spring	5	5	1,760	5	770	990	5	.....	5	5	1,900
St. Matthew	8	8	463	8	154	309	8	.....	8	8	1,250
St. Paul	7	7	506	7	157	349	7	.....	7	7	1,275
St. Vaughnsville	10	10	1,287	10	434	853	9	1	9	9	4,200
Sandy River	45	45	6,695	44	2,361	4,061	45	.....	45	40	17,825
Savannah Valley	22	22	2,568	22	937	1,631	22	.....	22	21	6,150
Seneca River	26	26	3,172	26	1,060	2,112	26	.....	26	26	8,700
Simmons Ridge	38	38	9,315	38	3,265	6,050	38	.....	38	38	14,515
Spartanburg	15	15	2,538	15	829	1,709	15	.....	15	14	5,150
Spring Grove	7	7	1,216	7	412	804	7	.....	7	7	3,100
Storm Branch	23	23	4,878	21	1,201	2,602	23	.....	23	23	8,700
Thickety Mountain	16	16	1,798	16	702	1,096	16	.....	16	14	4,550
Tiger River	20	20	2,905	20	895	2,010	20	.....	20	20	7,825
Tumbling Shoals	27	27	4,746	26	1,625	2,881	27	.....	27	27	12,350
Union	22	22	2,033	18	677	1,126	21	.....	21	21	6,285
Wateree, Lower	55	55	8,536	55	2,988	5,548	55	.....	55	54	21,740
Wateree, Upper	53	53	11,908	53	4,108	7,800	51	2	51	51	17,390
Unassociated	4	4	1,154	4	453	701	4	.....	4	3	1,200
Tennessee:											
Bethel-East Tennessee	24	24	1,107	24	392	715	22	2	22	21	4,602
Browns Creek	23	23	3,110	23	1,085	2,025	22	1	22	22	5,870
Buena Vista	14	14	900	14	287	613	14	.....	14	14	3,595
Cumberland River, Middle Tennessee, and South Kentucky	49	49	6,816	47	2,764	3,986	44	3	44	44	12,580
Duck River	29	29	2,045	29	773	1,272	28	1	28	28	7,795
East Fork	31	31	2,885	30	850	1,822	31	.....	31	29	7,235
Elk River	41	41	2,476	40	791	1,535	39	1	39	39	10,885
Farmers Indian Creek	15	15	1,146	15	442	704	14	1	14	13	2,800
Friendship	35	35	4,904	35	1,735	3,169	35	.....	35	33	12,150
Little Fork, North Tennessee, and Mount Zion	20	20	3,291	20	1,290	2,001	19	1	19	19	7,625
Little Zion	10	10	2,256	10	657	1,599	10	.....	10	10	2,700
Loudon	18	18	933	18	311	622	18	.....	18	18	5,775
Mississippi Valley	35	35	2,696	35	1,166	1,530	33	2	33	31	8,640
Nashville City	13	13	1,270	13	426	844	12	1	12	12	4,600
New Tennessee River	9	8	210	8	66	144	7	1	7	7	1,450
North Chickamauga and Chattanooga	26	26	3,356	26	1,106	2,250	24	2	24	24	7,650
Obion River	57	57	5,495	57	2,224	3,271	57	.....	57	56	19,710
Pleasant Grove	25	25	4,674	25	1,228	3,446	25	.....	25	25	8,566
Richland Creek	31	31	2,324	29	945	1,350	30	1	30	28	9,635
Richland District	10	10	507	10	184	323	10	.....	10	10	2,500
Riverside Union	18	18	2,203	18	696	1,507	17	1	17	17	4,600
Smith Fork	12	12	525	12	200	325	11	1	11	11	3,300
Stone River	57	57	10,986	57	4,007	6,979	57	.....	57	54	21,660
Tennessee River	21	21	814	21	277	537	19	1	19	18	3,325
West Tennessee	68	68	15,966	61	5,267	10,091	65	.....	65	60	24,375
West Tennessee, Central	33	32	3,186	29	1,121	1,932	32	.....	32	29	9,325
West Tennessee, East Arkansas, and North Mississippi	38	38	6,968	38	2,072	4,896	36	2	36	36	15,525
Zion	18	18	2,410	18	735	1,675	18	.....	18	18	3,675
Unassociated	8	8	2,250	8	615	1,635	8	.....	8	8	3,900
Texas:											
American	56	56	4,709	56	1,594	3,115	56	.....	56	55	12,470
Bowen, General	46	46	3,041	45	1,058	1,833	35	10	35	34	12,070
Bowen, No. 2	22	22	1,395	22	659	736	20	2	20	20	4,775
Central, No. 1	14	14	2,820	14	1,084	1,736	14	.....	14	14	6,800
Central, No. 2	58	58	4,712	58	1,829	2,883	56	2	56	53	17,963
Cypress	34	34	2,892	31	980	1,698	34	.....	34	34	9,285
East Texas	92	92	9,853	91	3,879	5,959	90	.....	90	89	26,290
East Texas-Bethel	31	31	3,123	31	1,292	1,831	31	.....	31	31	9,735
Emanuel	30	30	1,673	28	598	1,005	29	1	29	28	6,020
Friendship	65	64	4,647	52	1,625	2,754	59	.....	59	58	13,690
Goodhope, Western	59	59	4,463	54	1,539	2,706	57	.....	57	54	13,540
Guadalupe	42	42	4,029	41	1,490	2,469	38	4	38	35	8,950
Hopewell	16	16	1,425	16	500	925	16	.....	16	16	4,850
La Grange	66	66	4,301	65	1,475	2,701	61	1	61	61	14,415
La Grange, West	27	26	1,250	23	432	784	25	1	25	21	3,975
Lebanon	20	20	918	20	323	595	20	.....	20	20	3,650
Lincoln, Southern	26	26	1,126	26	448	678	25	1	25	25	5,970
Lone Star	15	15	654	15	242	412	13	2	13	13	2,790
Mount Zion	64	64	4,820	62	1,755	2,669	57	7	57	56	17,125
Mount Zion, East Texas	19	19	845	19	333	512	19	.....	19	19	6,350
Mount Zion, Lively Hope	34	34	1,679	33	646	1,003	31	2	31	30	7,460
New Home, No. 1	33	33	1,900	32	668	1,213	31	1	31	29	6,525
New Home, No. 2	7	7	358	7	144	214	7	.....	7	7	2,250
New Light	12	12	651	12	223	428	12	.....	12	12	2,430
North	49	49	5,115	49	1,711	3,404	45	4	45	45	11,643

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES AND ASSOCIATIONS: 1906—Continued.

STATE AND ASSOCIATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Texas—Continued.											
Northeast	43	43	2,992	43	1,032	1,960	43	.....	43	38	10,105
Northwestern	66	66	6,903	66	2,210	4,693	65	1	65	65	19,425
Old Landmark	39	39	5,168	39	2,258	2,910	38	1	38	38	14,350
Palestine	24	24	2,536	24	954	1,582	24	.....	24	21	6,350
Ritter Lake	25	25	971	25	356	615	22	3	22	22	4,265
Robertson County	11	11	457	11	214	243	9	2	9	9	2,550
Sabine Valley	50	50	2,683	50	1,083	1,600	46	4	46	44	15,590
St. John	66	66	7,172	66	2,972	4,200	66	.....	67	64	21,515
St. John Landmark	17	17	1,406	17	487	919	14	3	14	14	2,930
St. Paul	17	17	1,015	17	321	694	17	.....	17	17	3,728
South	41	41	1,581	34	596	873	37	.....	37	31	6,150
Southwestern Central	48	48	4,052	47	1,672	2,230	48	.....	48	48	19,825
Texas-Louisiana	67	67	10,879	65	4,107	6,497	67	.....	68	66	23,563
Trinity Valley	55	55	2,611	50	953	1,571	44	11	44	43	11,190
Twentieth Century	19	19	1,340	18	443	847	18	1	19	18	4,450
Union	34	34	2,486	34	868	1,618	28	6	28	28	6,924
Unity	38	38	4,424	37	1,686	2,688	37	.....	37	36	11,405
West	14	14	412	14	148	264	14	.....	14	14	2,460
Willow Grove	24	24	1,100	24	405	695	23	.....	23	23	3,775
Zion	70	70	7,263	70	2,671	4,592	70	.....	71	68	20,545
Zion Hill	22	22	2,283	22	850	1,433	22	.....	22	22	7,875
Zion Progressive	21	21	2,134	21	748	1,386	20	1	21	19	4,753
Zion Rest	17	17	790	17	275	515	13	4	13	13	2,800
Unassociated	3	3	122	3	50	72	3	.....	3	3	730
Virginia:											
Amelia Protective	15	15	3,564	15	1,299	2,265	15	.....	15	14	4,550
Banister	26	26	8,319	25	3,315	4,800	26	.....	26	26	13,900
Berean Valley	63	63	6,643	59	2,591	3,746	62	1	63	59	13,855
Bethany	117	117	26,869	115	9,653	14,423	117	.....	118	113	49,167
Bluestone	51	51	9,113	48	3,520	5,007	51	.....	51	49	14,985
Cherrystone	50	50	7,477	47	2,545	4,233	49	.....	49	49	16,740
Clinch River	13	13	829	12	344	480	12	.....	12	11	5,400
Cornerstone	32	32	3,680	22	1,148	1,302	32	.....	32	30	12,379
Harmony	20	20	3,571	19	1,325	2,096	20	.....	20	20	5,980
Hasadiah	36	36	11,508	35	4,716	6,492	36	.....	38	36	17,085
James River	12	12	2,372	12	964	1,408	12	.....	12	12	4,000
Lebanon	35	35	4,717	34	1,895	2,767	35	.....	35	35	10,245
Macedonia	24	23	2,985	23	1,067	1,918	20	3	20	20	4,215
Mattaponi	69	69	14,224	67	5,475	8,468	68	.....	70	68	22,425
Norfolk Union	71	71	23,416	68	7,889	14,190	71	.....	72	69	30,055
Northampton	19	18	3,448	18	1,284	2,164	18	.....	20	18	6,025
Northern	102	101	9,734	100	3,614	5,920	88	12	90	87	22,850
Northern Neck	29	29	8,626	29	3,787	4,839	29	.....	32	29	15,650
Pamunkey	10	10	2,008	10	1,063	945	10	.....	11	9	4,216
Peaks of Otter	19	19	2,030	19	828	1,202	18	1	18	18	4,750
Piedmont	40	40	5,516	39	2,179	3,182	40	.....	42	40	11,425
Pig River	19	17	680	15	184	376	17	.....	17	16	3,384
Rockfish	54	54	7,945	49	2,923	4,524	54	.....	54	53	15,875
Schaeffer Memorial	30	30	3,011	29	1,032	1,939	29	1	32	29	9,700
Shiloh	58	58	27,834	53	10,714	15,540	57	.....	59	55	27,320
Slate River	38	38	6,887	38	2,706	4,181	38	.....	38	38	11,625
Southside-Rappahannock	38	38	9,465	37	3,887	5,428	38	.....	38	38	16,405
Staunton River	20	20	3,161	18	1,134	1,862	19	1	19	17	5,650
Sunnyside	20	19	2,700	19	1,063	1,637	19	1	19	19	5,775
Tidewater Peninsula	60	60	15,561	60	5,940	9,621	56	3	57	56	24,462
Tuckahoe	21	21	3,685	19	1,111	2,135	21	.....	21	21	6,915
Valley	83	83	13,726	82	6,056	6,934	83	.....	84	83	28,715
Wayland Blue Ridge	50	50	6,782	48	2,810	3,664	50	.....	50	49	16,760
Unassociated	5	5	1,397	5	465	932	5	.....	5	5	1,700
Washington:											
Unassociated	5	5	174	5	78	96	5	.....	5	5	1,300
West Virginia:											
Flat Top	45	45	3,685	45	1,873	1,812	38	4	38	37	12,305
Mount Olivet	28	28	2,490	28	1,097	1,393	14	13	14	14	4,330
Mount Zion	12	12	696	11	263	379	11	1	11	11	3,250
New River Valley	58	58	3,265	54	1,477	1,680	39	16	39	38	10,900
Tygart Valley	8	8	231	8	113	118	5	3	5	4	1,275

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES AND ASSOCIATIONS: 1906.

STATE AND ASSOCIATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	18,534	17,890	$24,437,272	3,100	$1,757,190	709	$617,241	17,478	17,910	100,069	924,665
Alabama:											
Alabama District	53	53	44,875	11	2,241	1	150	53	55	314	3,197
Alabama Midland	20	20	16,350	6	557	1	300	20	21	83	855
Auburn	55	54	62,370	10	3,461	5	5,825	55	59	331	3,871
Autauga	24	24	18,140	2	1,031			18	23	98	1,230
Bethel	35	35	40,650	4	301			35	36	233	2,008
Bethlehem, No. 1	30	30	30,650	8	473	1	150	30	30	152	1,773
Bethlehem, No. 2	43	43	25,024	3	88			42	46	230	2,008
Bethlehem Blount Springs	32	28	12,335	3	154			30	30	123	809
Bibb County	23	22	15,300	2	55			23	23	126	889
Bladen Springs	12	12	6,025	2	69			12	12	64	708
Bowen, East	20	20	22,725	3	228			18	20	138	1,331
Canaan Pickensville	15	15	9,350	3	98			14	14	60	347
Dallas County	50	49	27,635	14	1,304			49	49	208	2,180
Davis Creek-Holly Springs	11	11	4,930	3	42			10	10	46	382
Early Rose	23	22	11,302					14	14	70	630
East Alabama	16	16	14,095					16	16	66	729
East Alabama Union	11	11	7,535	4	555	1	700	11	11	77	845
East Dallas	22	20	9,110	2	50	2	1,300	22	22	73	801
East Hope	17	16	21,150	7	3,418			17	18	92	953
East Perry	6	6	6,700					6	6	34	525
East Star	12	11	4,450					11	12	62	458
Ebenezer	15	15	13,900	4	281			15	15	70	701
Eufaula	87	87	72,350	32	3,293	6	1,280	86	90	491	4,158
Evergreen	38	38	26,040	3	55			38	39	179	1,793
Flint River	22	21	9,975	4	275			21	23	81	704
Friendship, Western Union	17	17	8,150	6	215			17	17	87	838
Gildfield	15	15	9,900	1	3			15	15	88	823
Good Samaritan	11	11	10,900					11	11	74	660
Green County	19	19	12,960	7	76			19	19	88	1,455
Hardaway	13	13	7,425	3	100			13	13	63	683
Helicon	9	9	3,700	1	10			9	9	40	266
Hope Hill	20	20	9,950					20	20	93	581
Kinterbish	8	8	4,550					2	2	8	60
Lebanon	28	28	13,600	4	136			27	27	118	882
Lily Star	19	12	3,200					13	13	46	405
Little River	8	7	4,500	1	72			8	8	29	327
Mobile Sunlight	62	61	176,440	17	13,316	3	6,500	62	63	385	4,175
Montgomery Antioch	56	55	106,865	15	7,241	4	3,300	53	55	398	4,180
Morning Star	23	22	13,560	4	61			22	22	103	1,231
Mount Calvary	16	14	9,450	3	188			15	15	58	598
Mount Hermon	20	20	6,865	2	100			20	20	74	551
Mount Pilgrim	74	67	169,800	19	10,731	8	11,550	69	72	418	5,619
Mount Pleasant, No. 1	27	27	23,935	4	1,790			27	29	131	1,393
Mount Pleasant, No. 2	10	10	6,400					10	10	37	265
Mount Zion, Coosa Valley	22	17	9,300	1	10			15	15	59	363
Mulberry	20	20	8,570	1	150			20	22	101	757
Muscle Shoals	59	57	74,675	8	1,970	1	800	55	55	278	3,218
Needham Creek	14	14	8,000	2	52			14	14	59	768
New Antioch Bethlehem	28	28	43,959	5	469	2	1,200	22	24	85	1,094
New Cahaba	18	18	11,950	1	37			18	18	87	739
New Pine Grove	14	14	8,800	1	32			14	15	70	769
North Alabama and Tennessee	15	15	6,675					15	15	80	537
North Dallas	18	18	16,175	1	105			18	19	80	613
Northbound Bethlehem	15	15	8,250	1	30			13	13	40	517
Oak Grove	6	6	1,600					6	6	24	140
Old Landmark	10	10	19,250	1	700	1	500	10	10	54	430
Old Pine Grove	25	25	29,600	10	728			23	23	101	1,357
Perote	12	12	4,680	4	113			10	10	48	379
Regular	24	24	14,925	2	120			24	27	105	719
Rehoboth, Elmore County	15	15	11,450	2	20			15	15	84	676
Round Island Creek	15	14	8,125					14	14	70	566
Rushing Springs	44	44	24,390	4	961	1	1,500	42	44	226	2,281
St. Mary	22	22	11,049	1	50			22	22	127	989
Salem Enterprise	15	15	12,375					15	15	77	730
Selma	6	6	5,900	1	200			6	6	32	420
Shady Grove	23	23	20,250	4	503			23	23	137	1,011
Shelby Springs	45	38	29,400	11	1,770	2	650	44	48	251	1,717
Snow Creek	36	35	29,650	2	150	3	2,100	31	32	154	1,305
Southeast Alabama	24	24	12,630	2	75			24	25	117	1,452
Southeast District	17	17	7,840	3	209			16	16	66	660
Southwestern Union	9	8	4,300	2	61			8	8	32	253
Spring Creek	10	10	5,450	1	10			9	9	33	295
Spring Hill	16	16	31,500	2	140			16	17	187	1,756
Star of Hope	27	27	12,325	1	14			26	26	137	919
Town Creek	22	22	18,100	2	269			22	22	82	745
Troy-Ozark	32	32	34,235	6	3,418			32	32	160	1,454
Union District	38	38	28,175	5	349	2	1,100	38	39	184	1,881
Uniontown	92	89	158,889	16	1,376	9	6,450	91	92	723	9,002
William Dorsey	6	6	2,400	1	10			5	5	30	210
Wills Creek	21	20	14,215					13	13	54	451

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES AND ASSOCIATIONS: 1906—Continued.

STATE AND ASSOCIATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Arkansas:											
Antioch	31	30	$22,950	3	$230	4	$2,450	31	31	144	1,195
Arkansas River	12	12	3,255					9	9	41	259
Bethlehem	16	16	6,775	4	315	1	25	14	14	76	618
Big Creek	15	15	3,735					14	15	59	369
Bradley	38	38	26,645	10	882			38	40	192	1,272
Central	55	54	36,400	10	3,364	2	800	54	54	286	2,108
Chicot County	44	44	17,392	7	348			44	44	195	1,525
Consolidated White River	84	82	80,374	17	2,951	5	1,925	78	80	483	3,930
Cypress Creek	13	13	5,300					11	11	49	310
Eastern	50	49	43,269	6	905	6	5,950	49	50	296	2,449
Jefferson Springs	18	18	9,350	2	110			18	18	82	634
Lafayette-Miller	28	28	11,725	1	10			26	27	178	1,359
Little River	12	11	3,440	1	70			12	12	69	396
Middle	28	28	17,606	2	550			28	28	165	1,235
Mississippi County	30	30	16,380	4	707			16	16	79	738
North	59	58	40,150	15	1,099	2	3,625	58	58	319	2,851
Northeastern	22	21	14,875	2	108			22	23	135	1,007
Ouachita	54	53	30,525	6	371	3	1,550	49	50	252	2,274
Ozan	70	70	38,898	13	2,344	2	450	70	71	448	3,732
Phillips, Lee, and Monroe	72	71	115,685	13	8,891	9	3,190	65	66	436	4,022
St. Marion	50	50	27,985	6	363			48	49	255	1,931
Southeastern	90	79	47,735	19	1,533	3	600	78	79	383	2,873
Southwestern	44	44	42,625	7	638	6	2,650	42	43	260	2,113
Union County	21	17	6,620			7	2,620	21	21	107	2,597
Union District	87	86	123,965	10	2,418	4	6,500	83	83	508	3,490
Valley District	17	17	14,600	2	465	1	200	17	18	100	656
Watson	33	33	11,150	4	217			33	33	155	1,029
Western	19	19	5,825	2	67			19	20	92	869
Unassociated	3	3	1,400					3	4	34	257
California:											
General	14	13	75,850	5	18,623	5	4,750	14	14	83	511
Western	9	8	84,000	3	4,300	2	2,250	8	9	59	568
Unassociated	2	1	1,500					1	1	8	100
District of Columbia:											
First Washington	15	14	379,000	12	65,961	1	400	14	14	164	1,863
Mount Bethel	66	59	489,300	29	73,810	2	1,600	61	68	465	5,934
Washington Union	5	1	1,000	1	50			5	5	16	119
Unassociated	16	11	241,800	8	58,950			16	16	142	1,295
Florida:											
Bethel	19	19	6,550					16	16	44	284
Bethlehem, No. 1	102	100	147,996	16	966	10	7,550	99	100	514	5,506
Bethlehem, No. 2	89	89	63,300	7	781	4	475	88	90	417	3,624
Central	41	41	7,735			2	200	41	41	177	1,093
East Florida-Bethany	81	80	134,647	12	29,755	4	3,100	81	81	433	3,524
Florida, East Coast	23	23	27,350	4	1,850	5	3,950	23	23	179	1,069
Jerusalem	67	66	36,320	4	359			65	66	265	2,370
Macedonia	17	17	3,705	2	110			8	8	42	345
Orange Hill	15	15	2,755	1	25	1	300	8	8	25	243
South Florida	70	59	54,565	20	2,102	9	5,400	63	64	349	2,667
Suwanee River	15	14	4,025	1	50	1	100	13	14	46	420
Union St. James	26	26	26,250	3	580	10	8,300	25	25	196	1,238
West Coast	37	36	28,175	4	902	2	1,300	37	37	144	1,468
West Florida, No. 1	28	28	34,375	6	6,932	3	3,500	25	25	137	1,561
West Florida, No. 2	25	24	15,075	2	87	1	500	23	24	148	1,531
Georgia:											
Atlanta	38	38	160,900	12	7,015	3	2,800	37	39	281	3,969
Benevolence	17	17	9,375					17	17	65	703
Berean	56	51	205,400	13	21,165	3	7,200	47	52	325	3,828
Blue Springs	13	13	4,950					13	13	40	413
Buckeye	11	9	7,300	1	50			8	8	38	410
Cabin Creek	64	64	89,515	9	917	1	25	64	64	375	4,613
Camilla	24	24	25,150	3	380			24	24	142	1,436
Camp Creek	18	18	9,775	10	1,407			18	18	84	860
Carrollton Union	32	31	22,010	6	435			30	30	128	1,295
Central	15	15	14,400	3	292			15	15	71	634
Chattahoochee River	28	28	15,205	18	1,840			27	27	132	1,184
Covenant	16	16	7,950					15	15	65	621
Ebenezer	19	18	67,050	7	6,905	3	2,700	19	19	96	1,314
Flint River, No. 1	30	30	18,150			1	600	29	29	149	1,831
Flint River, No. 2	36	36	15,675	5	459	1	800	22	22	83	1,128
Fowltown, No. 1	47	46	21,780	2	168	1	125	46	46	162	1,289
Fowltown, No. 2	16	16	6,500	1	200			9	9	36	373
Frank Cooper	9	7	1,075	3	41			7	7	28	289
Friendship	27	27	23,500	3	205	1	150	27	27	109	1,174
Georgia Central	7	7	2,700	2	230			7	7	21	220
Georgia Union	26	25	24,390					21	21	96	833
Great Eastern	36	22	17,950					36	36	117	910
Gum Creek	38	38	30,275	6	381			37	37	157	1,656
Harrison Union	14	14	10,200	1	150			13	14	68	767
Hopewell	18	16	9,800	1	10			18	18	62	560

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES AND ASSOCIATIONS: 1906—Continued.

STATE AND ASSOCIATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Georgia—Continued.											
Jeruel	61	60	$51,325	3	$295	1	$500	60	60	334	3,814
Kennesaw	37	33	25,935	4	660			36	36	158	1,352
Kiokee	39	39	22,125	5	151			37	41	169	1,967
Macedonia	11	11	13,800			1	2,000	11	11	67	1,075
Madison	40	40	41,515	10	3,881			37	37	173	1,865
Middle Georgia, No. 1	74	74	99,800	14	2,056	1	450	72	74	332	3,755
Middle Georgia, No. 2	13	13	14,300	4	282			13	13	55	459
Middle River	24	24	16,915	4	148			24	24	115	1,139
Montgomery	20	20	9,985	1	100			17	17	49	415
Mount Calvary	32	31	44,950	4	2,775	2	2,350	31	31	167	1,813
Mount Carmel	38	38	21,385			1	500	31	31	119	1,284
Mount Moriah, No. 1	14	14	21,250					14	14	75	680
Mount Moriah, No. 2	13	13	2,775					10	10	48	319
Mount Olive	17	15	87,150	2	5,910	1	5,000	17	18	104	1,471
Mount Olive Union	10	10	4,375					10	10	37	320
Mount Pleasant	16	16	11,550					15	15	69	755
Mount Sinai Butler	6	6	1,800					6	6	25	225
Mount Zion, No. 1	32	32	20,950	7	1,622	3	235	27	28	100	1,002
Mount Zion, No. 2	8	6	2,175					7	7	40	346
Mount Zion, Western	31	31	16,250					31	31	138	1,502
Mulberry River	9	9	5,050					9	9	45	435
New Hope	35	34	61,265	3	2,500			35	35	165	1,920
New Macedonia	30	30	27,250	1	1,550			30	30	141	1,615
New Towaliga	13	12	6,750	1	150			12	12	40	405
Noah's Ebenezer	34	34	36,875	9	1,544			31	33	148	1,702
North Georgia, No. 1	18	18	7,275					16	16	53	455
North Georgia, No. 2	45	45	52,200	7	1,627	1	1,500	45	45	191	2,028
Northeast Georgia	8	8	3,500	1	38			8	8	32	265
Northwestern, No. 1	20	18	21,800	6	1,800			19	19	86	985
Northwestern, No. 2	20	20	15,450					18	18	94	888
Orthodox Middle Georgia	25	22	44,150	3	1,050			21	21	127	1,665
Pilgrim	46	46	43,038	7	683			43	45	199	1,944
Pleasant Grove	24	21	10,200	1	20			18	18	72	740
Progressive	9	8	4,500					9	9	39	310
Quarterman	11	7	2,000	3	123			8	8	40	253
Rehoboth, No. 1	42	42	54,350	2	250			42	42	197	2,105
Rehoboth, No. 2	48	45	21,060					42	42	159	1,487
Rosemont	23	23	17,050	2	261	1	500	20	21	90	1,164
St. John	34	31	18,575	2	125			32	32	109	882
Savannah River	22	22	24,100	6	730			22	24	122	1,529
Shiloh, No. 1	89	89	174,225	14	11,060			89	93	424	5,389
Shiloh, No. 2	26	26	32,400	8	831	2	800	24	26	133	1,859
Shiloh, No. 3	41	41	35,915	28	1,989			41	41	150	2,623
South Georgia-Florida	16	14	4,000					10	10	34	340
Southwestern	80	80	78,145	10	1,162			79	80	401	4,441
Tatnall	41	41	28,980					29	29	104	828
Thomasville	85	83	45,666	12	1,326	1	300	84	85	404	3,827
Union, No. 1	67	66	39,645	2	330	1	400	67	68	282	3,079
Union, No. 2	13	13	12,575	1	10			13	14	60	610
Walker	100	98	122,395	8	1,015	2	1,800	95	97	474	5,663
Washington	30	30	24,520	2	93			27	27	128	1,444
Western Union	70	70	69,705	8	977			68	69	399	4,813
Willacoochee	15	15	8,900					15	15	59	622
Yellow River	28	28	25,050	7	1,335			28	28	129	1,468
Zion	94	88	84,690	16	2,748	1	500	84	85	385	4,101
Unassociated	3	2	625	1	200			2	2	4	35
Illinois:											
Landmark	5	3	6,525	1	2,000			5	5	31	150
Mount Olive	38	38	52,502	8	5,081	3	1,400	38	39	229	1,420
Mount Olive, East	19	19	26,700	7	7,756	2	1,200	18	18	103	640
North Wood River	42	35	186,846	15	20,872	4	5,150	41	43	317	2,503
Wood River	55	54	146,475	19	18,601	10	10,700	51	52	373	2,559
Indiana:											
Eastern	18	16	46,800	7	5,110	4	12,600	18	18	140	990
General	68	63	197,275	30	31,093	6	4,400	67	70	513	3,768
Iowa:											
Iowa	31	25	49,475	9	5,631	6	3,900	27	27	165	1,147
Kansas:											
Kaw Valley	26	25	117,200	9	4,592	4	7,400	26	26	241	1,848
Neosho Valley	18	18	26,450	8	1,490	6	4,950	16	16	135	552
Northeastern	18	18	43,025	5	2,022	1	500	18	18	91	649
Smoky Hill River	27	24	32,300	9	1,109	6	3,100	25	25	143	690
Southeastern	28	28	40,017	6	1,102	3	3,584	27	27	165	989
Southwestern	17	16	24,200	8	1,596	3	2,200	17	17	110	450
Unassociated	1	1	3,500					1	1	9	87
Kentucky:											
Central	61	60	197,950	24	16,905	5	2,100	61	61	420	4,191
Consolidated	53	51	253,765	10	6,825	4	4,000	48	50	354	3,094
First District	51	51	115,575	6	3,025	7	7,350	50	50	501	3,655
Green River Valley	36	34	63,000	7	2,590	2	2,650	35	35	216	1,681
Howards Creek	30	28	23,850	5	1,930			27	27	104	1,009
Liberty	37	37	23,775	6	750			33	33	263	1,712
Little River and Cumberland Valley	36	32	23,070	1	25	3	1,850	32	33	187	1,620
London	16	13	11,225	2	128			14	14	56	602
Mount Calvary	9	9	4,500	1	75			7	7	31	142

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES AND ASSOCIATIONS: 1906—Continued.

STATE AND ASSOCIATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Kentucky—Continued.											
Mount Pleasant	24	24	$33,100	4	$700			24	24	150	958
South District	27	24	62,225	5	5,100	3	$1,600	26	26	190	1,455
Union	44	44	58,550	5	1,885	1	1,250	39	39	238	1,659
United	14	13	7,875	1	50	1	500	12	12	67	371
West Kentucky, Green Valley	26	26	31,700	5	600	3	1,100	26	26	112	1,098
Young Ministers	33	32	40,305	7	558			30	30	176	1,228
Zion	29	28	10,137					27	27	151	637
Unassociated	4	4	3,350	2	410			3	3	16	123
Louisiana:											
Bayou Macon, Boeuf, and Ouachita River	49	48	26,117	6	1,115	2	375	47	47	193	1,653
Calcasieu	24	20	12,028	3	506	3	425	22	27	130	1,067
Calvary, North	40	40	66,292	5	10,218			40	40	221	1,721
Concordia	26	26	14,145	1	17			26	26	118	852
Eighth District, Educational	40	39	61,365	11	1,885	3	1,908	40	41	217	1,730
Eighth District, No. 1	32	32	41,500	8	4,140	4	1,750	31	31	171	1,314
Eighth District, No. 2	15	15	6,660	2	90			14	14	62	393
Fifth District	52	51	99,687	23	6,957	17	9,875	50	52	324	3,417
First District	77	73	253,733	24	24,917	12	17,150	75	75	382	4,286
Fourth District	81	81	118,539	15	4,303	4	2,000	80	83	440	4,129
Freedmen's	56	56	122,610	17	4,129	7	4,175	53	53	246	2,304
Gum Spring	53	51	72,187	4	600	1	1,800	50	53	235	3,159
Liberty Hill	25	25	22,100	1	34			25	26	118	1,195
Little River	27	26	11,000			1	500	25	25	117	1,089
Mount Olive, Second District	35	35	33,812	20	3,954	6	3,661	34	34	158	1,539
New Hope	30	30	17,400	7	501	1	200	30	34	141	1,496
Ninth District	106	104	50,960					77	77	314	3,535
North	18	18	7,405					18	18	92	681
Northwest, No. 1	38	37	21,250	5	351			38	40	193	2,419
Northwest, No. 2	53	51	35,917	13	1,623	2	1,079	53	53	317	1,864
Second District	36	34	27,930	9	1,836	4	705	31	31	170	1,209
Seventh District	53	53	96,000	18	3,349	8	3,100	52	54	278	3,189
Seventh District, Educational	12	12	11,370	6	732	2	1,625	12	12	52	523
Sixth District	47	47	70,889	18	3,853	10	3,624	47	49	218	2,291
Southeast Eighth, Educational	28	28	22,319	7	339			28	29	151	1,113
Southern	11	10	4,852	2	115			10	10	41	339
Tenth District	85	84	91,050	14	1,286			76	81	385	3,919
Third District	27	27	27,650			1	900	26	26	91	569
Thirteenth District	83	83	96,475	9	2,327	1	1,000	82	83	493	3,294
Twelfth District, No. 1	67	67	50,450	7	940			47	47	278	1,741
Twelfth District, No. 2	17	15	5,605	4	336			15	15	97	526
West Seventh District	25	25	23,481	2	231	1	300	25	25	112	1,124
Unassociated	10	10	5,038	3	123			8	8	27	270
Maryland:											
Potomac River	4	4	2,350	2	65	1	300	4	6	37	142
Simmons Memorial	6	2	1,200	2	700			6	6	31	162
Unassociated	32	30	206,933	13	28,202	4	7,400	28	29	322	3,611
Massachusetts:											
Colonial	43	39	426,696	28	118,644	4	9,300	43	43	454	4,050
Michigan:											
Chain Lake	15	15	33,150	6	1,925	5	4,300	14	14	104	542
Mississippi:											
Amite and Homochitto	14	13	17,180	6	1,573	1	300	14	15	85	1,273
Amite River	21	21	13,322	1	300			20	20	131	1,103
Antioch	58	53	50,860	11	684	1	2,500	55	56	243	2,466
Bethlehem	39	38	33,961	6	128	1	250	38	40	212	2,014
Bolivar County	82	80	77,850	13	2,181	6	2,500	82	87	427	3,401
Brookhaven	20	18	14,900	1	600			20	20	109	1,013
Claiborn	35	35	26,215	3	530	1	1,000	28	28	143	1,534
Coahoma District	32	31	46,100	8	4,511	2	1,300	32	32	244	2,385
Copiah-Lincoln County	20	20	11,200					20	20	104	1,090
East True Light	10	10	3,240					10	10	66	507
Educational	35	33	27,600	7	2,459	1	750	34	36	204	1,831
Enterprise, No. 1	64	64	39,685	2	700			56	56	281	2,065
Enterprise, No. 2	27	26	18,135	2	200			19	19	84	590
Franklin County	14	14	6,215	2	90			12	13	55	484
Franklin-Lincoln County	21	21	19,500	2	1,400			21	21	105	831
Gethsemane-Mount Moriah	25	25	22,950					25	25	60	554
Grenada	44	44	28,400	4	1,165			26	26	65	687
Gulf Coast	32	30	45,025	7	2,001	2	2,000	26	26	153	1,583
Hinds County	60	60	89,600	16	3,802	2	1,550	60	60	338	3,880
Issaquena County	9	9	3,950	1	200			9	9	25	198
Issaquena County, Educational	33	32	15,823	5	127	2	500	31	31	118	1,078
Jackson	50	50	51,578	13	1,467	3	6,800	50	53	253	2,770
Lebanon	107	105	102,759	12	1,509	1	1,000	100	101	487	4,760
Leflore County	14	14	12,200					12	12	57	280
Lone Pilgrim	14	14	10,850					14	14	105	835
Madison County	28	28	27,200					27	27	192	1,560
Mississippi	52	51	58,900	7	956			50	51	549	6,081
Mississippi Union	30	30	32,450	2	400	2	950	30	30	186	1,388
Mount Hope	35	35	16,750					35	35	149	1,450
Mount Olive District	30	30	41,600					29	29	205	1,330
Mount Olivet	111	111	95,236	19	3,080	3	2,450	108	111	472	5,128
Mount Olivet, North	66	66	49,000	8	1,175	7	2,200	66	68	196	3,475
New Hope, No. 1	27	27	26,705					27	28	153	1,506
New Hope, No. 3	35	34	23,475	3	192			32	33	155	1,189
Palo Alto	25	25	17,475					25	25	140	989

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES AND ASSOCIATIONS: 1906—Continued.

STATE AND ASSOCIATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Mississippi—Continued.											
Pearl River	12	12	$9,200					11	11	99	1,011
Pleasant Hill	60	57	46,460	16	$2,197	2	$750	50	51	251	2,045
Pontotoc	29	29	18,635	2	700			28	29	171	1,190
Rankin County	18	18	8,975	6	195			18	19	71	954
St. John	13	13	8,440					13	13	85	626
Sardis, East	45	45	36,950	9	1,340	2	1,550	44	44	250	2,238
Sardis, North	32	32	22,330	5	1,087	1	500	32	32	215	1,266
Second New Hope and Meridian, Consolidated	78	77	95,300	11	2,385	3	4,400	76	76	342	5,995
Sharkey County	32	29	23,435	4	215	1	300	30	30	122	1,087
Spring Hill, No. 1	40	40	26,614	7	889			40	41	170	1,626
Spring Hill, No. 2	29	27	21,580	7	125			27	33	161	1,759
Spring Hill Triumph	42	40	13,805	3	64			39	39	214	1,519
Swan Lake	26	24	14,575	3	615			25	25	145	835
Sweet Pilgrim, No. 1	27	21	11,050	1	50			26	26	132	1,100
Sweet Pilgrim, No. 2	27	27	14,600	1	75			25	25	81	670
Tallahatchie	18	18	3,805	4	156			18	20	68	650
Tunica County	32	32	20,450	5	204	1	500	29	29	144	1,093
Warren County	63	62	126,700	13	10,629	3	3,700	60	61	364	4,197
Washington County	75	72	65,080	14	1,583	3	1,700	69	70	328	3,105
Washington County, Educational	25	24	23,300	5	1,474			22	22	100	915
Whitfield	19	19	9,900	3	496			18	18	65	929
Wilkinson County	38	34	16,400	2	32	2	580	25	25	94	1,068
Yazoo County	73	73	99,175	8	2,945	1	300	73	75	374	2,994
Zion	32	32	33,725	10	1,240	1	1,000	30	30	122	1,652
Zion Spring Leaf Brushy Creek	25	25	25,410	2	230			22	25	126	1,420
Unassociated	8	8	7,300					7	7	28	245
Missouri:											
Antioch	24	20	158,550	5	15,304	1	5,000	24	24	173	1,311
Berean	29	26	43,300	10	12,700			29	29	134	764
Central	39	37	48,020	10	1,477	3	3,150	35	35	206	1,221
Mount Carmel	47	43	72,850	9	5,217	1	950	38	38	214	1,147
Mount Zion	47	43	92,135	14	3,774	4	4,800	45	45	276	1,468
North	33	30	51,895	7	3,235	3	6,700	30	30	179	1,130
Shiloh	25	23	102,500	11	8,736	2	2,000	24	24	147	909
Southwestern	17	17	19,600	3	675	2	1,250	17	17	96	502
Third District	20	18	32,350	7	2,835	3	1,500	20	20	112	798
Union	10	9	6,500					10	10	46	260
Unassociated	1	1	70,000	1	43,000			1	1	14	125
New Jersey:											
Middlesex Central	9	9	44,500	6	5,532	2	2,700	8	8	60	360
Seacoast	26	24	82,445	18	12,003	4	5,200	25	25	149	1,666
Unassociated	34	33	197,890	24	51,890	1	3,000	34	34	296	2,135
New York:											
Unassociated	13	10	79,875	4	25,988			11	11	90	619
North Carolina:											
Bear Creek	37	34	28,300	4	735			32	32	227	1,508
Beulah	20	20	18,100	3	135			20	23	133	1,065
Brunswick Atlantic	11	10	4,450					11	11	77	397
Cedar Grove	31	31	20,915	4	205	1	150	29	31	171	1,633
East Cedar Grove	36	35	23,040	4	175			32	35	204	1,423
Ebenezer	24	22	15,965					22	22	116	1,196
French Broad	15	14	10,025	1	200			13	13	85	431
Hammonds Creek	14	13	6,385	2	76			14	14	51	644
High Point	23	22	18,750	4	283			22	22	93	1,058
Johnson District	34	32	22,570	6	397	1	1,000	34	34	237	1,853
Kenansville, Eastern	35	35	39,400					34	34	268	2,166
Lake Waccamaw	10	10	3,950					9	9	51	307
Lanes Creek	10	10	5,950					10	10	49	432
Lumber River	25	25	34,950	5	2,250			25	26	199	1,742
McDowell	6	5	3,800	2	65			5	5	30	350
Middle	18	18	21,475	1	30	1	75	18	19	144	1,365
Middle District	50	50	38,331	1	82	2	2,300	50	50	259	2,518
Middle Ground	19	14	7,650	6	1,150			12	13	71	715
Mount Pleasant	14	13	9,200	2	650			13	13	82	467
Mountain-Catawba	18	18	15,809	2	550			17	17	121	850
Mud Creek	11	11	15,675	2	1,850			11	11	87	590
Neuse River	66	66	68,852	3	212	2	900	65	67	455	3,897
New Hope	42	42	41,368	10	2,490			41	43	284	2,572
Newbern, Eastern	46	46	33,860	6	1,080	2	1,300	43	43	274	2,216
Old Eastern	60	59	46,930	12	1,424	1	1,500	52	55	294	2,549
Pee Dee	28	27	27,475	2	175	1	500	27	28	191	1,780
Reedy Creek	40	40	35,910	2	115			40	41	269	3,020
Roanoke	70	70	121,500	11	3,645	2	3,000	70	72	513	5,527
Roanoke, West	62	62	94,700	13	1,760			60	69	371	3,970
Rowan	58	58	171,005	16	11,310	7	8,150	57	61	494	5,032
Shiloh	60	56	67,700	5	1,555			58	59	449	3,950
Shiloh, West	15	15	13,555	3	185			15	15	77	757
Trent River-Oakey Grove	24	23	10,165	2	61			22	23	102	574
Union	25	25	23,702	3	96	1	2,000	24	27	174	1,184
Wake	38	38	67,700	4	6,000	1	1,000	38	38	387	3,641

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES AND SUNDAY SCHOOLS, BY STATES AND ASSOCIATIONS: 1906—Continued.

STATE AND ASSOCIATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
North Carolina—Continued.											
Western Union	15	15	$9,900	1	$100			12	13	93	1,310
Yadkin	19	19	8,255	2	130			16	16	122	950
Yadkin Valley	15	15	5,020					13	14	58	546
Zion	25	25	14,700	3	365			25	27	187	1,895
Unassociated	2	1	2,500					1	1	13	150
Ohio:											
Eastern Union	52	45	235,420	11	18,670	10	$13,600	48	51	412	3,144
Northern	11	8	19,975	4	6,290	1	750	11	11	70	470
Providence	32	30	32,650	8	2,900	1	300	32	32	198	1,268
Western Union	64	60	284,726	19	29,054	6	3,950	57	57	473	3,274
Oklahoma:											
Central Wayland	34	32	11,867	9	522	1	500	27	30	146	966
Chickasaw	34	34	23,250	5	738	2	2,000	33	34	173	1,220
Collate	35	35	22,595	8	411			35	36	203	1,529
Creek	45	45	23,855	7	1,245			45	45	226	1,506
Eastern Oklahoma	20	16	19,765	2	2,825			17	17	91	577
North Central	22	19	29,150	5	696			21	21	137	1,640
Northeastern	23	23	8,400					23	23	97	409
Oklahoma	5	4	750					5	5	22	109
South Central	11	9	2,815					10	10	57	347
Southeastern	15	13	4,394	2	50			15	15	75	460
Southwestern Creek and Seminole	23	22	15,675	10	1,443			22	22	116	944
Western	37	28	16,950	4	830			30	30	159	917
Oregon:											
Unassociated	2	1	15,000	1	1,200			1	1	4	30
Pennsylvania:											
Allegheny	41	34	278,100	21	51,324	3	8,000	39	39	323	2,599
Keystone	6	6	192,500	4	49,100	2	9,900	6	6	93	1,747
Union	20	16	221,900	7	21,150	2	6,800	20	20	181	1,999
Youghiogheny	11	8	39,000	5	12,425			11	11	68	469
Unassociated	27	21	134,800	11	37,014	1	4,000	27	27	220	1,877
Rhode Island:											
Unassociated	1	1	5,000	1	4,000			1	1	5	28
South Carolina:											
Antioch	8	8	2,550	3	910	1	15	8	8	24	338
Ashley	107	105	100,937	25	6,797	4	2,800	103	104	568	5,358
Beaver Creek	16	16	16,750	2	750			16	16	100	1,165
Berea	12	12	11,735	1	25			12	12	87	1,250
Bethlehem	27	27	24,625	1	5	2	1,300	27	29	208	2,436
Black River	28	27	23,650	6	833	2	600	26	26	150	1,423
Bright Light	19	19	15,400					19	19	118	979
Central	3	3	2,600					3	3	19	160
Charleston Pilgrim	23	23	25,840	10	1,245	2	1,250	21	24	161	2,060
Enoree River	16	16	72,700	3	5,800	2	3,500	16	17	133	1,635
Enoree River, North	11	11	11,300	3	327			11	11	69	603
Four Mile	8	8	5,050					8	10	42	463
Gethsemane	70	70	139,550	4	3,690	3	950	68	68	457	5,260
Kingston Lake	23	23	6,541	4	75			23	23	121	805
Little Pee Dee	24	24	12,050	1	175			24	24	128	1,523
Little River	31	31	48,865	12	2,021			31	32	271	2,659
Lovely Hill	21	21	13,550	5	94			21	21	108	816
Macedonia	18	18	11,600	1	257			18	20	126	1,752
Mount Calvary	13	12	14,550	1	150			12	12	83	935
Mount Canaan	22	22	17,800	4	1,040			22	26	149	2,485
Mount Carmel	56	55	33,400	5	840			54	54	314	3,788
Mount Olive	16	16	11,875	5	878			16	16	101	856
Nazarene	23	23	15,450	3	50			23	23	125	1,166
New Ashley	51	50	25,910	15	4,337	2	1,650	49	51	233	1,908
New Enoree	17	17	18,500	5	735			16	16	114	1,182
New Zion	27	26	10,230	3	31			27	27	172	1,594
North Augusta	14	14	10,100					14	14	65	800
North Pacolet	3	3	12,500	1	150			3	3	26	235
Oolenoy River	9	9	8,350					8	8	42	316
Orangeburg County	37	37	51,475	3	1,640			37	37	226	2,565
Pacolet River	28	28	37,565	4	390	2	2,500	24	24	124	1,712
Pee Dee	75	75	86,200	10	1,690	3	1,800	74	75	476	6,833
Reedy River	11	11	10,200	1	18			11	11	84	771
Ridge Hill	15	15	24,900					15	15	98	1,130
Rocky River	32	32	81,475	7	4,375	2	2,300	31	34	279	3,119
Rosa Spring	5	5	5,700	2	200			5	5	30	619
St. Matthew	8	8	2,650					8	8	31	292
St. Paul	7	7	2,050					7	7	35	282
St. Vaughnsville	10	9	7,200	3	100			9	9	59	452
Sandy River	45	45	47,450	11	1,501	2	500	44	46	277	2,717
Savannah Valley	22	22	14,600	5	243			21	21	116	1,000
Seneca River	26	26	26,925	2	38			24	25	159	1,463
Simmons Ridge	38	38	47,700	5	1,100			38	40	241	2,477
Spartanburg	15	15	15,700	6	509	1	500	14	14	80	918
Spring Grove	7	7	8,500					7	7	44	501
Storm Branch	23	23	15,850	2	260			23	25	178	2,144
Thickety Mountain	16	16	15,650	1	50			16	16	67	729
Tiger River	20	20	34,950					20	20	153	1,127
Tumbling Shoals	27	27	38,200	1	50			26	26	249	2,406

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES AND ASSOCIATIONS: 1906—Continued.

STATE AND ASSOCIATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
South Carolina—Continued.											
Union	22	22	$10,730	1	$21			22	22	147	1,066
Wateree, Lower	55	55	50,075	7	856	1	$350	55	55	335	3,484
Wateree, Upper	53	53	38,380	7	940			53	53	408	5,322
Unassociated	4	4	1,290					3	3	15	125
Tennessee:											
Bethel-East Tennessee	24	22	12,725	1	50			20	21	98	781
Browns Creek	23	22	10,835					21	21	105	1,054
Buena Vista	14	14	6,625	1	100			14	14	47	282
Cumberland River, Middle Tennessee, and South Kentucky	49	45	31,280	10	1,908	2	600	45	47	269	1,859
Duck River	29	28	29,350	2	35			28	28	127	862
East Fork	31	31	40,970	2	57	1	500	31	31	174	1,197
Elk River	41	41	27,020	2	60	2	850	40	40	213	1,229
Farmers Indian Creek	15	15	8,300	3	710			15	15	50	397
Friendship	35	35	47,475	2	250	1	200	34	35	155	1,613
Little Fork, North Tennessee, and Mount Zion	20	19	15,000	3	312	1	200	20	20	106	669
Little Zion	10	10	43,300	1	2,000	1	1,000	10	10	69	663
Loudon	18	18	14,700					18	18	67	521
Mississippi Valley	35	33	20,133	7	831	1	350	34	34	180	1,103
Nashville City	13	13	12,560	2	165			13	13	71	492
New Tennessee River	9	8	2,175					6	6	22	110
North Chickamauga and Chattanooga	26	23	36,300	3	2,500	1	300	26	26	128	1,336
Obion River	57	57	46,320	6	1,166	2	900	56	57	344	2,038
Pleasant Grove	25	25	34,650	1	40			25	25	132	1,130
Richland Creek	31	31	26,225	4	337			28	28	131	1,265
Richland District	10	10	6,475					8	8	24	220
Riverside Union	18	18	32,350	2	500			17	17	74	710
Smith Fork	12	11	5,150					12	12	55	335
Stone River	57	57	210,900	11	14,825	5	5,950	56	57	388	3,106
Tennessee River	21	19	5,345	2	275			21	21	79	481
West Tennessee	68	65	192,597	16	13,035	6	12,600	64	64	470	4,883
West Tennessee, Central	33	32	26,925	7	781	1	300	32	34	145	1,094
West Tennessee, East Arkansas, and North Mississippi	38	36	245,600	4	11,650	6	7,500	38	38	180	2,060
Zion	18	18	11,075	1	100			18	18	74	722
Unassociated	8	8	36,200	3	2,500			8	8	54	603
Texas:											
American	56	55	50,825	17	4,700	3	1,000	44	47	258	1,744
Bowen, General	46	35	53,235	15	5,495	1	3,000	38	38	245	2,476
Bowen, No. 2	22	19	7,500					19	19	83	720
Central, No. 1	14	14	22,550	2	265	1	700	14	14	100	820
Central, No. 2	58	56	44,680	8	1,161	2	600	53	53	312	2,417
Cypress	34	34	30,260	3	110	5	4,550	33	33	195	1,724
East Texas	92	90	71,875	8	1,600	2	600	89	93	516	5,056
East Texas-Bethel	31	31	25,600	3	176			31	33	185	1,504
Emanuel	30	29	11,660	4	270			27	27	141	844
Friendship	65	59	59,048	7	3,250	9	5,400	52	54	293	2,499
Goodhope, Western	59	57	50,345	3	390	1	150	52	52	263	2,021
Guadalupe	42	39	67,490	5	402	2	1,900	41	42	233	1,975
Hopewell	16	16	12,300	4	663	1	150	16	16	87	756
La Grange	66	62	47,792	10	1,490	2	1,000	58	58	300	2,133
La Grange, West	27	25	13,670	4	571			23	23	120	680
Lebanon	20	20	12,550			1	500	20	20	84	544
Lincoln, Southern	26	26	23,906	7	1,235	1	400	20	20	96	653
Lone Star	15	13	4,050					14	14	69	384
Mount Zion	64	57	53,340	10	2,557	2	800	56	59	283	2,752
Mount Zion, East Texas	19	19	9,450			2	1,250	19	19	93	637
Mount Zion, Lively Hope	34	31	19,110	4	1,691			21	21	107	729
New Home, No. 1	33	32	17,150	1	20	1	100	31	31	145	1,073
New Home, No. 2	7	7	4,350	5	594			7	7	28	250
New Light	12	12	11,250					12	12	37	483
North	49	46	52,205	21	5,072	2	1,400	48	50	257	2,332
Northeast	43	43	34,480	14	2,156	4	2,250	43	43	234	1,514
Northwestern	66	65	106,700	17	4,902	7	5,700	65	66	352	3,154
Old Landmark	39	38	61,850	11	3,646	3	1,700	36	36	239	2,758
Palestine	24	24	19,951	2	35			23	26	152	1,318
Ritter Lake	25	22	6,730	3	75			20	20	98	669
Robertson County	11	10	3,298					11	11	58	386
Sabine Valley	50	47	32,000	9	984			50	50	264	1,615
St. John	66	66	84,375	18	3,569	1	1,200	64	67	419	4,784
St. John Landmark	17	14	13,125	3	1,282			16	16	85	712
St. Paul	17	17	13,100	1	123			16	17	65	651
South	41	37	14,790	5	132	1	400	32	32	126	849
Southwestern Central	48	48	50,400	5	552	2	350	39	39	265	2,278
Texas-Louisiana	67	67	85,350	15	2,044	7	3,950	66	77	571	4,977
Trinity Valley	55	44	32,180	5	1,113			44	45	264	1,666
Twentieth Century	19	18	15,700	5	982	4	650	16	16	105	744
Union	34	28	29,975	9	2,239			32	32	154	1,106
Unity	38	37	32,825	2	679	2	1,000	37	38	173	1,963
West	14	14	13,650	2	821	2	425	14	14	60	275
Willow Grove	24	23	14,400	1	30			23	23	108	638
Zion	70	70	82,520	10	6,813	2	1,500	67	67	333	3,588

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES AND ASSOCIATIONS: 1906—Continued.

STATE AND ASSOCIATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Texas—Continued.											
Zion Hill	22	22	$27,450	1	$22	1	$800	20	20	133	1,203
Zion Progressive	21	20	18,575	4	1,263	1	500	21	22	106	1,140
Zion Rest	17	13	8,850	2	400	1	750	17	17	67	418
Unassociated	3	3	775					3	3	18	77
Virginia:											
Amelia Protective	15	15	11,075	2	850	1	500	15	15	91	1,097
Banister	26	26	43,700	2	2,150			26	26	203	1,797
Berean Valley	63	62	97,375	20	17,147	3	3,200	60	60	364	2,628
Bethany	117	117	190,712	29	4,842	3	8,500	117	143	1,045	9,484
Bluestone	51	51	43,959	8	598	1	500	50	52	308	2,821
Cherrystone	50	49	90,994	14	8,892	3	6,500	50	50	341	3,421
Clinch River	13	12	17,250	6	788	2	1,000	10	11	52	656
Cornerstone	32	29	21,920	6	694			22	25	147	1,109
Harmony	20	20	18,695	3	500			19	21	134	1,056
Hasadiah	36	36	164,040	8	22,678	2	910	36	39	365	3,203
James River	12	12	12,050	4	905			12	12	70	580
Lebanon	35	35	32,300	5	527			34	39	208	1,684
Macedonia	24	20	22,300	2	200			23	23	107	1,017
Mattaponi	69	68	152,050	12	22,993	1	750	59	64	392	3,845
Norfolk Union	71	71	327,935	19	19,750	2	3,200	68	70	612	6,908
Northampton	19	18	39,200	8	2,663	2	1,850	18	20	142	1,990
Northern	102	89	120,785	18	7,961	1	150	94	95	561	4,054
Northern Neck	29	29	53,925	3	340	1	250	29	41	310	2,914
Pamunkey	10	10	13,215	3	1,585			10	11	66	729
Peaks of Otter	19	18	15,450	2	825			19	19	136	965
Piedmont	40	40	39,535	7	1,314			38	40	236	1,785
Pig River	19	17	7,325	2	18			15	15	88	646
Rockfish	54	54	44,010	4	425	3	1,250	53	56	352	2,829
Schaeffer Memorial	30	29	105,300	9	4,975	3	4,400	30	31	211	2,097
Shiloh	58	56	308,550	7	12,630	3	1,150	52	59	544	5,923
Slate River	38	38	34,350	2	40			38	41	192	1,770
Southside-Rappahannock	38	38	67,730	6	379	1	1,000	38	43	288	2,547
Staunton River	20	20	17,260	3	190			17	17	101	810
Sunnyside	20	20	18,550	4	710			19	19	128	1,237
Tidewater Peninsula	60	56	208,400	13	37,961			57	58	406	4,566
Tuckahoe	21	21	17,620	1	300			19	19	106	1,090
Valley	83	82	179,280	15	27,019	8	9,200	82	83	569	5,621
Wayland Blue Ridge	50	50	40,850	3	810			49	49	270	1,768
Unassociated	5	5	7,800	1	700			5	5	33	257
Washington:											
Unassociated	5	5	19,600	3	1,475			5	5	25	125
West Virginia:											
Flat Top	45	39	50,460	12	2,022	2	500	45	46	301	2,745
Mount Olivet	28	16	66,371	3	6,550	3	10,200	28	29	177	1,355
Mount Zion	12	12	28,220	5	2,555	2	3,000	12	13	93	476
New River Valley	58	40	57,125	10	3,173	1	300	54	54	299	2,144
Tygart Valley	8	6	8,750	3	1,025			6	6	31	135

GENERAL SIX PRINCIPLE BAPTISTS.

HISTORY.

In the records of the early Baptist churches in England there are numerous references to a discussion on the qualifications for church fellowship, especially in regard to the "laying on of hands," included in the list of foundation "principles of the doctrine of Christ," given in Hebrews vi, 1, 2. The General (Arminian) Baptists considered it essential, and included it in the ceremony of admission to the church, immediately after baptism. The Particular (Calvinistic) Baptists did not so consider it.

With the organization of Baptist churches in America, the same question came up and agitated the church at Providence, R. I., with the result that a number of members withdrew and in 1653 organized what was known as the General Six Principle Baptist Church, the six principles being those mentioned in the above passage in the Epistle to the Hebrews: Repentance, faith, baptisms, laying on of hands, resurrection of the dead, and eternal judgment. Other churches were organized on the same basis, and in time two conferences were formed, one in Rhode Island and Massachusetts, and one in Pennsylvania. The Pennsylvania Conference has only a few churches remaining, the strength of the denomination being now in the Rhode Island Conference. These conferences are members of an international body entitled "The Old Baptist Union in all the World," which is represented by an international council, consisting of a bishop of the union, an international secretary, a treasurer, and representatives elected by the churches in the different countries. This council has authority to act in all "matters relating to the world-wide union or extension minutes," but the churches in each country or state manage their own internal affairs without interference from the international council or from the churches of any other country or state.

DOCTRINE AND POLITY.

In doctrine these churches are in sympathy with the Arminian rather than the Calvinistic Baptists. Their distinctive feature is still the laying on of hands when members are received into the church, not, however, as a mere form, but as a sign of the reception of the gifts of the Holy Ghost.

The general ecclesiastical organization corresponds to that of other Baptist bodies. The individual church is independent in its management, electing its own officers and delegates. The conferences, composed of delegates from the local churches, are for purposes of fellowship, and their decisions have only a general advisory character, although when a question has been submitted to a conference, or to its executive committee in the interval between the meetings of the conference, its decision is regarded as final. The two conferences, those of Rhode Island and Pennsylvania, are entirely distinct, although they interchange delegates or messengers for mutual counsel. Ordination to the ministry is dependent on approval of a majority of a council comprising the ordained ministers of a conference, not less than two ordained ministers officiating.

WORK.

The churches employ a home missionary, who visits the different communities, especially those where there are no regular services. This work is under the direction of a forward movement committee, which also arranges for the compensation of the workers.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow, and show 16 organizations; of these, 12 are in Rhode Island and 4 in Pennsylvania.

There are 2 conferences, coincident with state lines.

The total number of communicants reported is 685; of these, as shown by the returns for 14 organizations, about 39 per cent are males and 61 per cent females. According to the statistics, the denomination has 14 church edifices; a seating capacity for church edifices of 2,870; church property valued at $19,450, against which there appears no debt; and 1 parsonage valued at $1,500. The Sunday schools number 9, with 94 officers and teachers and 414 scholars.

The number of ministers connected with the denomination is given as 8.

As compared with the report for 1890, these figures show a decrease of 2 organizations, 252 communicants, and $50 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	16	16	685	14	251	398	13	1	14	13	2,870
North Atlantic division	16	16	685	14	251	398	13	1	14	13	2,807
Rhode Island	12	12	618	11	223	365	10	.....	11	10	1,750
Pennsylvania	4	4	67	3	28	33	3	1	3	3	1,102

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	16	13	$19,450	.....	.....	1	$1,500	9	9	94	414
North Atlantic division	16	13	19,450	.....	.....	1	1,500	9	9	94	414
Rhode Island	12	10	15,400	.....	.....	.....	.....	8	8	90	384
Pennsylvania	4	3	4,050	.....	.....	1	1,500	1	1	4	30

SEVENTH-DAY BAPTISTS.

HISTORY.

From the earliest periods of the Christian Church there have been those who claimed, in respect to the Sabbath, that Christ simply discarded the false restrictions with which the Pharisees had burdened and perverted the Jewish Sabbath, but that otherwise He preserved it in its full significance. Accordingly, they have held that loyalty to the law of God and to the ordinances of Christ required continuance of the observance of the seventh day as the Sabbath. Gathered in scattered communities, and frequently suffering severe persecution, even at the hands of Christians, for their supposed adherence to "Judaic" or "legal" customs, these believers are regarded by the modern Seventh-day Baptists as the links which connect them with Christ and the New Testament Church. Although it is difficult to learn the exact facts concerning them, owing partly to the lack of definite records, partly to the not always accurate accounts that have been handed down by hostile historians, it is claimed that among them in the earlier days were the sects known as Nazarenes, Cerinthians, and Hypsistari, and later certain communities of the Albigenses and Waldenses.

At the time of the English Reformation, when the Bible was accepted as the supreme authority on all questions of faith and conduct, the question of the Sabbath again came to the front, and a considerable number forsook the observance of Sunday and accepted the seventh day as the Sabbath. Among the earlier Seventh-day Baptists in England were some of the prominent followers of Oliver Cromwell, one of them, Hon. Thomas Bampfield, being Speaker of the House of Commons. Others were Dr. Hugh Chamberlen, royal physician; Nathaniel Bailey, compiler of Bailey's Dictionary and editor of classical text-books; William Tempest; and William Henry Black. Fourteen Seventh-day Baptist churches were soon established in different parts of England, the earliest being the Mill Yard and Pinner's Hall churches in London. The former apparently had its origin in 1617, though the earliest records have been lost by fire.

In 1664 Stephen Mumford, a Seventh-day Baptist, came from London and settled at Newport, R. I. His observance of the Sabbath soon attracted attention, and several members of the Newport church adopted his views and practices, though they did not change their church relation until 1671, when, after correspondence with the Seventh-day Baptist church in Bell Lane, London, they organized the first Seventh-day Baptist church in America. Other organizations were effected, at Philadelphia, as early as 1700, with Abel Noble as leader, and at Piscataway, Middlesex county, N. J., with Edmund Dunham as leader. From these three centers, Seventh-day Baptist churches have been established in almost every part of the United States. It was also from one of these communities that the impulse came for the founding of the well-known Ephrata Community of German Baptist Brethren, resulting in the organization of the German Seventh-day Baptists in 1728.

The two hundredth anniversary of the American Seventh-day Baptists was celebrated on December 21, 1871, and in commemoration of this, a board of trustees of the Seventh-day Baptist Memorial Fund was elected and chartered, which now holds trust funds, for educational and other denominational work, amounting to $450,000.

DOCTRINE.

In doctrine the Seventh-day Baptists are evangelical, and belong to the regular Calvinistic group of Baptists, being distinguished only by their observance of the seventh day instead of the first day as the Sabbath. They are in no sense "Judaizers" or "Legalizers," but believe in salvation through faith alone, and insist upon the observance of the Sabbath, not as a basis of salvation, but as evidence of obedience and conformity to the teachings of Christ.

Originally the Seventh-day Baptists were restricted communionists, and invitations to the Lord's Supper were given "to members of churches in sister relation." That form of invitation has, by common consent, gradually disappeared, and at present no specific invitation is given to the Lord's Supper, all present being at liberty to partake if they desire. Neither do Seventh-day Baptists forbid their members to partake of the communion in other churches or congregations, the matter being left to the private judgment of each individual. Church membership, however, is granted only to those who have been immersed.

POLITY.

In polity the Seventh-day Baptists were at first intensely independent congregationalists, and they have continued such with some slight modifications which experience has shown to be useful in the development of denominational life and work. Each local church is thus independent in its own affairs, and all union for denominational work is voluntary. For administrative purposes chiefly, the churches are organized into associations and a general conference, which, however, have only advisory powers. In the general conference each church is entitled to 4 delegates as a church, and 2 additional delegates for each 25 members, while members of the four denominational societies mentioned below, if present at the conference, are thereby entitled to membership. Churches which can not be represented by their own members are at liberty to appoint, as their delegates, members of other

churches which are in full and regular membership in the conference, and the delegate or delegates present from any church are entitled to cast the full vote to which that church is entitled when the vote is taken by churches.

Applicants for church membership are admitted by a vote of the local church, generally on recommendation by a permanent committee composed of the pastor and deacons of the church. The local church is the prime authority in the ordination of elders and deacons, but of late years the associations have taken part in this service through a permanent committee which is represented in each council called by the local church. Conference, however, upon the request of a church, may approve or disapprove its action in the name of the denomination. In every case, however, the local church must first move in the matter of ordination and the calling of a council, but no church has the right to ordain or recognize such ordinations for other churches or the denomination.

WORK.

The churches carry on their missionary and other activities through boards or societies which were originally wholly independent of the general conference, though their members were, according to the constitutions of the various boards and societies, also annual members of the general conference. In forming a more compact organization in order to bring the societies into close relations with the general conference, a plan has been adopted by which the boards of the incorporated societies are nominated by the general conference and elected by the societies at their annual meetings, in accordance with the provisions of their charters. The societies thus organized are the Seventh-day Baptist Missionary Society, carrying on both home and foreign work; the Seventh-day Baptist Sabbath School Board, having special charge of the establishment and supervision of Bible schools; the Seventh-day Baptist Education Society; and the American Sabbath Tract Society, which is both the publishing society of the denomination and, in a sense, a home missionary society through which the work of Sabbath reform is carried on.

A missionary spirit has always been characteristic of the denomination, as indicated by the coming of the first Seventh-day Baptists from England to America, which was missionary action on the part of the churches in London, England. It found expression at a very early period in "yearly meetings," which were essentially missionary gatherings. As the number of churches grew larger and they were more widely spread, the sending out of missionaries by the yearly meetings increased; and it was chiefly this missionary spirit which led, in 1802, to the organization of the general conference for the special purpose of prosecuting that work more successfully. For about twenty years this general work was carried on under the direct management of the conference, through a missionary committee. In 1828 the American Seventh-day Baptist Missionary Society was organized, with membership, both annual and life, upon a financial basis. Subsequently modifications took place, including the organization of the Hebrew Missionary Society for work among the Jews. In 1843 the word "American" was dropped from the name, and in 1846 the present organization was completed and incorporated as the Seventh-day Baptist Missionary Society.

During the year 1906 this society conducted home mission work through 27 missionary pastors and workers and 4 general missionaries, serving and assisting in various ways 38 churches, at an expense of about $8,000.

In the foreign field the same organization has had charge of work in China, Africa, Holland, and Java. An enterprise carried on for a time in Palestine was broken up by the unsettled state of the local government. The mission in China, begun before the middle of the last century, is still carried on with increasing vigor. The different departments there—evangelistic, missionary, medical, hospital, and educational—are under the immediate direction of the Shanghai Seventh-day Baptist Missionary Association, which is practically a branch of the Seventh-day Baptist Missionary Society. The work in Java is under the direct care of the churches in Holland, though it receives considerable financial support from the United States. The report of the foreign work of the Seventh-day Baptist churches for 1906 shows 7 stations, 9 American missionaries and 19 native workers; 6 churches with 235 members; 7 schools with 150 scholars; 2 hospitals, in which 2,692 patients were treated; 1 asylum with 150 to 200 inmates; property valued at $25,000; and a total amount of $5,400 contributed by the churches for the work during the year. There are also 2 Seventh-day Baptist churches in Holland, which carry on missionary work and together conduct a magazine which is supported by the American Sabbath Tract Society in the United States.

The organization of special societies for promoting education began in 1834 under the direction of the general conference. At first academies were established, and later a system of graded schools was developed. The Seventh-day Baptist Education Society took its present form in 1852, and although directly connected with Alfred University, Alfred, N. Y., acts for the entire denomination. Two other colleges, at Milton, Wis., and at Salem, W. Va., are identified with the denomination. The returns for the three for 1906 show 48 teachers, 572 students, and property

and endowments valued at about $752,000. The amount contributed during the year through the Education Society is given as $5,202.

Among other organizations, one of the most prominent is the Woman's Board for Religious Work, organized in 1884, and doing excellent service along industrial, missionary, educational, and Sabbath reform lines.

Organized denominational Sabbath school work was begun in 1836, although Sabbath schools were already in existence in various churches, one at least having been organized as early as 1740 by the German Seventh-day Baptists at Ephrata, Pa. Previous to 1870, Sabbath school boards were appointed by the various associations, and carried forward systematic work along this line within their various boundaries. In that year the general conference appointed a denominational Sabbath school board, which is incorporated and has charge of the general work, including Sabbath school literature.

The first Young People's Christian Endeavor societies were formed in 1884, three years after the beginning of the movement under the Rev. F. E. Clark, at Portland, Me.; and within a brief period thereafter, a larger percentage of Seventh-day Baptist churches had organized these societies than of any other denomination. In 1906 there were 46 societies with 1,896 members. They are identified with the denomination through a Young People's Executive Board appointed by the general conference.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and by associations in the tables which follow. As shown by these tables, the denomination has 77 organizations in 6 associations, located in 19 states. More than one-half are in the North Atlantic division and 27 are in New York.

The total number of communicants reported is 8,381; of these, as shown by 70 organizations, about 41 per cent are males and 59 per cent females. According to the statistics, the denomination has 71 church edifices; a seating capacity for church edifices of 19,400; church property valued at $292,250, against which there appears an indebtedness of $1,942; and 39 parsonages valued at $69,440. The Sabbath schools reported number 68, with 843 officers and teachers and 5,117 scholars.

The number of ministers in the denomination is given as 90. The number of licentiates is not known.

As compared with the report for 1890, these figures show a decrease of 29 organizations and 762 communicants, but an increase of $26,990 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	77	76	8,381	70	3,312	4,708	69	7	71	69	19,400
North Atlantic division	43	42	4,967	38	1,921	2,784	40	3	42	40	11,200
Rhode Island	6	6	1,080	6	485	595	6	.....	6	6	1,800
Connecticut	1	1	38	1	12	26	1	.....	1	1	200
New York	27	26	2,926	22	1,055	1,609	25	2	26	25	6,850
New Jersey	4	4	735	4	299	436	4	.....	5	4	1,500
Pennsylvania	5	5	188	5	70	118	4	1	4	4	800
South Atlantic division	9	9	698	8	290	395	9	.....	9	9	2,500
West Virginia	8	8	681	7	280	388	8	.....	8	8	2,350
North Carolina	1	1	17	1	10	7	1	.....	1	1	150
North Central division	18	18	2,315	17	922	1,307	15	2	15	15	4,400
Ohio	1	1	130	1	58	72	1	.....	1	1	300
Illinois	3	3	290	3	125	165	2	1	2	2	600
Michigan	1	1	18	1	9	9	.....	.....	.....	.....	.....
Wisconsin	6	6	955	6	374	581	6	.....	6	6	1,800
Minnesota	2	2	207	2	83	124	2	.....	2	2	600
Iowa	2	2	131	1	20	25	2	.....	2	2	400
Nebraska	2	2	321	2	149	172	1	1	1	1	350
Kansas	1	1	263	1	104	159	1	.....	1	1	350
South Central division	6	3	338	6	158	180	4	2	4	4	1,100
Alabama	1	1	24	1	9	15	1	.....	1	1	200
Louisiana	1	1	60	1	21	39	1	.....	1	1	400
Arkansas	4	4	254	4	128	126	2	2	2	2	500
Western division	1	1	63	1	21	42	1	.....	1	1	200
Colorado	1	1	63	1	21	42	1	.....	1	1	200

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	77	68	$292,250	7	$1,942	39	$69,440	67	68	843	5,117
North Atlantic division	43	40	181,250	5	1,692	23	41,800	37	37	481	2,814
Rhode Island	6	6	33,500	.....	.....	3	7,200	6	6	60	525
Connecticut	1	1	2,000	.....	.....	.....	.....	1	1	9	54
New York	27	25	78,050	3	1,067	14	22,400	21	21	304	1,725
New Jersey	4	4	60,500	1	550	4	10,500	4	4	78	402
Pennsylvania	5	4	7,200	1	75	2	1,700	5	5	30	108
South Atlantic division	9	8	29,700	1	50	4	9,540	7	8	70	486
West Virginia	8	7	29,500	1	50	4	9,540	6	7	69	472
North Carolina	1	1	200	.....	.....	.....	.....	1	1	1	14
North Central division	18	15	73,200	.....	.....	11	17,100	18	18	243	1,571
Ohio	1	1	3,000	.....	.....	1	2,000	1	1	13	75
Illinois	3	2	8,000	.....	.....	2	2,000	3	3	39	206
Michigan	1	.....	.....	.....	.....	.....	.....	1	1	5	25
Wisconsin	6	6	35,900	.....	.....	2	2,800	6	6	80	538
Minnesota	2	2	2,800	.....	.....	1	2,000	2	2	29	141
Iowa	2	2	5,500	.....	.....	2	2,600	2	2	22	115
Nebraska	2	1	6,000	.....	.....	2	2,700	2	2	34	297
Kansas	1	1	12,000	.....	.....	1	3,000	1	1	21	174
South Central division	6	4	4,600	1	200	1	1,000	4	4	38	197
Alabama	1	1	1,000	.....	.....	.....	.....	.....	.....	.....	.....
Louisiana	1	1	2,000	.....	.....	1	1,000	1	1	9	45
Arkansas	4	2	1,600	1	200	.....	.....	3	3	29	152
Western division	1	1	3,500	.....	.....	.....	.....	1	1	11	49
Colorado	1	1	3,500	.....	.....	.....	.....	1	1	11	49

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY ASSOCIATIONS: 1906.

ASSOCIATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	77	76	8,381	70	3,312	4,708	69	7	71	69	19,400
Central	12	11	1,027	9	346	579	12	.....	12	12	2,850
Eastern	14	14	2,078	14	898	1,180	13	1	14	13	4,050
Northwestern	19	19	2,378	18	943	1,349	16	2	16	16	4,600
Southeastern	9	9	708	8	293	402	9	.....	9	9	2,700
Southwestern	6	6	338	6	158	180	4	2	4	4	1,100
Western	17	17	1,852	15	674	1,018	15	2	16	15	4,100

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS: 1906.

ASSOCIATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	77	68	$292,250	7	$1,942	39	$69,440	67	68	843	5,117
Central	12	12	29,650	1	25	7	9,100	7	7	108	511
Eastern	14	13	99,200	1	550	8	19,700	14	14	173	1,125
Northwestern	19	16	76,700	.....	.....	11	17,100	19	19	254	1,620
Southeastern	9	8	31,000	1	50	5	10,040	7	8	78	507
Southwestern	6	4	4,600	1	200	1	1,000	4	4	38	197
Western	17	15	51,100	3	1,117	7	12,500	16	16	192	1,157

FREE BAPTISTS.

HISTORY.

The acceptance of Calvinistic theology by the Baptist churches of New England[1] about the middle of the eighteenth century was not by any means unanimous. There was a strong Arminian sentiment which declined to approve the preaching that characterized The Great Awakening. There was also much dissatisfaction with the practical dominance of the Congregational churches, generally spoken of as "the standing order;" with the character of not a few ministers who, while well educated, were not regarded as fully converted; and especially with the laxity of discipline manifest in the "half-way covenant," by which non-church members were allowed to present their children for baptism and exercise many of the privileges of communicants.

The return of Whitefield to New England in 1769, with his cyclonic preaching, stirred the communities anew, and aroused again the feeling which had resulted in the "New Light" party. Among those who listened to him in Portsmouth, N. H., in 1770, was a young man, Benjamin Randall, who was, however, more impressed by the news of the sudden death of the evangelist two days later than he had been by his preaching. He was converted and joined the Congregational church in Newcastle, N. H. The general conditions of church life which he found, especially the laxity of church discipline, troubled him, and, as he was powerless to effect a reform, he found a more congenial church home in a Baptist church in Berwick, Me. He soon became noted as a leader of religious meetings, and, later, as a preacher. It was discovered, however, that he did not preach the sterner Calvinistic doctrines, and when questioned upon this point, declared his disbelief in them. The result was that in 1779 he was tried, adjudged unsound in doctrine, and disfellowshiped. A considerable number, however, especially of those who had become dissatisfied with the condition of church life, as indicated above, sympathized with him, and the next year he organized in New Durham, N. H., a Baptist church, being formally set apart by his associates to the work of the gospel ministry. For several years they had no thought of starting a new denomination, but as their numbers increased, they found themselves disfellowshiped and ostracized by the more rigid Calvinists, so that some distinctive name became necessary. For twenty years after the organization of the New Durham church they had been called "General Provisioners," "New Lights," "Randallites," "Freewillers," etc., and, finally, though with much protest on the part of many, they accepted the most prevalent of these names, and called themselves Freewill Baptists, although to many of them the term "Free Baptist" seemed more nearly descriptive and to be preferred, since they believed not only in the doctrine of free will, but also in free grace and in free communion.

Following the death of Mr. Randall in 1808, the number of Free Baptists increased considerably, and a strong, though unsuccessful, effort was made to bring about a union between them and the community recently organized as "Christians," under the lead of Abner Jones and Elias Smith.

As the denomination grew and the necessity of mutual relations between the local churches became evident, various efforts were made to perfect an organization, and in 1827 representatives of several associations, or yearly meetings, as they were called, took into consideration the propriety of organizing a general conference. No immediate result was secured, but in the course of a few years such a degree of harmony had been reached as enabled the body to set forth "A Treatise on the Faith of the Freewill Baptists." By 1841 the conference had been already organized, and in that year it adopted a constitution and by-laws. At this time the basis of fellowship was broadened so as to take in a number of Arminian and open communion Baptist churches in the Middle states and in Canada. No change of name on their part was asked, and each local church retained its own name—Free Baptist, Free Communion Baptist, Freewill Baptist, and Open Communion Baptist—all, however, being recognized as parts of the same religious body. In 1892, when a charter was granted to the general conference by the state of Maine, the name "General Conference of Free Baptists" was adopted. Of late years this name has attained wider use through the Eastern and Northern states, while through the Southern states, for the most part, the older name of Freewill Baptists is preferred.

The Free Baptists claim to be the first religious body to declare themselves against slavery, the general conference in 1835 taking a pronounced position on this question. They also took a strong stand on the temperance question at an early date. During the earlier years of their history, in their protest against an unregenerate ministry and church membership, and their emphasis on the necessity of the new birth and a vital spiritual experience, they made the mistake of undervaluing mental training, a result partly due to the fact that the educational institutions of the time were entirely in the hands of Calvinists or of a liberal and practically Unitarian element. In addition, in their reaction against the support of the clergy by taxation, which at that time made the Congregational Church virtually an established church in some of the New England states, they went to the extreme of paying their ministers no fixed salaries. These two factors

[1] See Baptists, page 45.

resulted in an uneducated and poorly paid ministry, and greatly retarded the growth of the denomination. Although they eventually realized the disadvantages entailed by their position, and changed their attitude, particularly in reference to education, their growth continued slow, and their number fluctuated more or less.

Of late years the differences between the Free Baptists and the Baptists have largely disappeared, and in some quarters a tendency to union has manifested itself. At the present time the two denominations are considering a plan for cooperation in missionary work, which has already been approved by a large number of associations and conferences of both bodies.

DOCTRINE.

In doctrine the Free Baptists have always held that, though man in his fallen state can not become the child of God by natural goodness and works of his own, redemption and regeneration are freely provided for him; the call of the gospel is coextensive with the atonement, to all men, so that salvation is equally possible to all; the truly regenerate are through infirmity and manifold temptations in danger of falling, and ought therefore to watch and pray lest they make shipwreck of faith.

They hold, with Baptists in general, that baptism, of which immersion is regarded as the only proper form, should be administered only to those who for themselves repent and believe in the Lord Jesus Christ. Participation in the Lord's Supper is the "privilege and duty of all who have spiritual union with Christ." The invitation to the Lord's Supper is to all, decision as to participation in it being left with the individual. The human will is declared to be "free and self-determined, having power to yield to gracious influences and live, or resist them and perish;" and the doctrine of election is defined not as an "unconditional decree" fixing the future state of man, but simply as God's determination "from the beginning to save all who should comply with the conditions of salvation."

POLITY.

In polity the Free Baptists are congregational, each local church being independent and self-governed, electing its own officers, judging as to the qualifications of its members, and forming the final court of authority in matters of Christian life. For purposes of fellowship, the churches send delegates to associations, ordinarily called quarterly conferences; while these latter are represented in yearly conferences, and these in turn in the denominational general conference, which meets triennially. These conferences are empowered to advise, admonish, or withdraw fellowship from a subordinate body, but are expressly forbidden to reverse or change the decision of any of them. One result of this spirit of independence is seen in the difficulty of securing statistics. A considerable number of quarterly conferences, and a still larger number of individual churches, fail to report to the denominational headquarters, and in not a few cases have practically dropped out of church fellowship without any definite action to that effect.

WORK.

The activities of the Free Baptist churches are carried on through different organizations varying somewhat in their constitution. The Freewill Baptist Home Mission Society was organized in 1834. After several failures to secure an act of incorporation from the New Hampshire legislature on account of the abolitionist sentiments of the petitioners, an act was finally passed in 1838. This society did excellent work until 1894, when it transferred its funds and work to the triennial general conference. It has helped to establish and strengthen hundreds of churches, sent more than one hundred missionaries to frontier and destitute fields, and aided in founding Storer College at Harpers Ferry, W. Va. From Cairo, Ill., as a center, the general conference is now carrying on an extensive work for the colored people of the South, and sustains a Bible school for colored preachers in that city. During 1906, in the home mission field, it supported 12 missionaries, aided 20 churches, and expended a total of $55,990. Since the organization of the Home Mission Society the total receipts of the denomination for home missions have been $504,149, exclusive of considerable sums raised and expended by the several state organizations and by the Woman's Missionary Society.

The Foreign Mission Society was organized in 1833, its membership being based upon the payment of certain sums of money into the treasury. In 1894, together with the Home Mission Society, it transferred its funds and work to the General Conference of Free Baptists. In 1835 the first missionaries, 2 men with their wives, sailed for India, and in 1906 there were in the field 26 missionaries and 300 native helpers, occupying 9 stations and a large number of outstations; 19 churches with 1,330 members; 122 schools with 4,105 scholars; 3 medical dispensaries; 4 orphanages with 167 inmates; and property valued at $85,000. The income of the society for the year was $62,582. The languages used are the Bengali, Uriya, Hindi, and Santali.

Prior to 1840 there were few churches in cities and large villages, and few men qualified to act as preachers. However, as the demand grew for a better training, the Education Society was organized in 1840 for the special purpose of furthering the education of those who had been called to the gospel ministry. Until 1870 it provided theological instruc-

tion and also gave financial aid to needy students. At that time Bates College in the East assumed the responsibility of supporting a divinity department, while Hillsdale College in the West already had such a department. The Education Society turned over to these two colleges its permanent fund of over $42,000, and has since attempted only to aid students preparing for the ministry. The receipts for this object for 1906 were $2,070, though the entire amount contributed for educational purposes was $6,770. Since 1840 the total contributions by the denomination for educational purposes have amounted to $241,195. Since 1870 good work has been done along educational lines, but the funds for the various institutions have not passed through the treasury of the Education Society. In 1906, there were 6 colleges and 4 preparatory schools, reporting 95 teachers and 1,700 students; 3 mission schools with 275 scholars; and property, including endowments, valued at $1,765,000.

The Free Baptists do not carry on any philanthropic enterprises distinctively denominational in character. They are, however, increasingly interested in matters pertaining to the general welfare of communities and are sharing more closely in the interdenominational work of the churches. They report 450 young people's societies with a membership of 14,285. A weekly paper, issued in Boston, represents the general interests of the denomination.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 1,346 organizations, contained, with the exception of 5 unassociated, in 52 yearly meetings, located in 32 states. Of these organizations, 568 are in the North Central division and 518 in the North Atlantic division. The greatest number in any one state is 199 in Maine.

The total number of communicants reported is 81,359; of these, as shown by the returns for 1,129 organizations, about 37 per cent are males and 63 per cent females. According to the statistics, the denomination has 1,111 church edifices; a seating capacity for church edifices of 275,601, as reported by 1,072 organizations; church property valued at $2,974,130, against which there appears an indebtedness of $138,233; halls, etc., used for worship by 61 organizations; and 318 parsonages valued at $454,226. The Sunday schools, as reported by 1,059 organizations, number 1,089, with 9,170 officers and teachers and 65,101 scholars.

The number of ministers connected with the denomination is 1,160 and the number of licentiates is 133.

As compared with the report for 1890, these figures show a decrease of 240 organizations, 6,539 communicants, and $141,512 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	1,346	1,338	81,359	1,129	26,051	43,774	1,090	61	1,111	1,072	275,601
North Atlantic division	518	516	35,607	462	11,631	20,741	471	11	487	468	120,862
Maine	199	199	11,698	181	3,871	7,127	179	4	188	178	45,646
New Hampshire	84	84	6,210	75	2,111	3,716	82	.....	87	82	21,325
Vermont	32	32	1,501	29	526	850	30	1	30	29	6,355
Massachusetts	20	20	2,720	18	839	1,674	20	.....	20	20	6,845
Rhode Island	28	28	3,252	27	1,051	2,101	27	1	27	27	8,146
Connecticut	3	3	299	3	141	158	3	.....	3	3	500
New York	109	107	7,910	89	2,322	3,948	90	3	92	90	22,000
New Jersey	1	1	50	.....	.....	.....	.....	.....	.....	.....	.....
Pennsylvania	42	42	1,967	40	770	1,167	40	2	40	39	10,045
South Atlantic division	63	61	3,956	39	836	1,322	36	1	36	36	8,190
Maryland	12	10	1,242	4	49	133	4	.....	4	4	900
Virginia	7	7	425	7	167	258	7	.....	7	7	2,050
West Virginia	30	30	1,513	17	399	629	13	1	13	13	3,300
Georgia	14	14	776	11	221	302	12	.....	12	12	1,940
North Central division	568	564	31,320	504	11,090	17,988	466	36	471	460	115,109
Ohio	82	82	5,553	49	1,547	2,558	51	.....	52	51	13,775
Indiana	31	31	1,931	31	743	1,188	29	1	29	27	7,014
Illinois	123	122	7,755	117	2,993	4,549	118	2	118	118	33,410
Michigan	92	92	4,977	89	1,616	3,186	83	5	83	82	20,816
Wisconsin	36	36	1,287	35	448	832	33	2	34	32	7,000
Minnesota	20	20	1,316	19	501	801	18	2	20	18	4,275
Iowa	27	27	1,563	26	595	948	23	1	23	23	5,210
Missouri	121	119	5,525	110	2,133	3,141	83	23	83	81	17,914
South Dakota	4	4	96	2	20	40	2	.....	2	2	400
Nebraska	19	19	491	14	173	240	15	.....	16	15	2,445
Kansas	13	12	826	12	321	505	11	.....	11	11	2,850
South Central division	195	195	10,358	122	2,449	3,650	115	13	115	106	31,040
Kentucky	39	39	2,165	28	627	896	29	.....	29	29	6,605
Tennessee	30	30	1,840	23	671	827	17	8	17	16	4,690
Alabama	21	21	1,200	13	121	209	13	.....	13	8	1,005
Mississippi	47	47	2,804	43	843	1,466	43	1	43	41	15,440
Louisiana	31	31	1,382	3	40	52	7	.....	7	6	2,150
Arkansas	8	8	337	6	80	115	4	.....	4	4	850
Texas	19	19	630	6	67	85	2	4	2	2	300
Western division	2	2	118	2	45	73	2	.....	2	2	400
California	2	2	118	2	45	73	2	.....	2	2	400

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	1,346	1,092	$2,974,130	122	$138,233	318	$454,226	1,059	1,089	9,170	65,101
North Atlantic division	518	467	1,936,008	43	79,251	189	298,026	439	450	4,487	33,205
Maine	199	181	576,500	12	20,479	62	89,651	158	162	1,529	11,648
New Hampshire	84	79	346,500	3	3,345	47	92,925	71	73	689	5,441
Vermont	32	29	62,450	2	1,500	19	19,100	26	26	218	1,332
Massachusetts	20	20	285,000	9	37,550	2	4,000	19	19	364	2,789
Rhode Island	28	28	221,650	6	8,115	9	22,950	25	25	409	3,331
Connecticut	3	3	5,250	.....	.....	.....	.....	2	2	19	125
New York	109	88	367,675	9	7,550	44	63,600	99	104	935	6,829
New Jersey	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Pennsylvania	42	39	70,983	2	712	6	5,800	39	39	324	1,710
South Atlantic division	63	36	47,400	6	1,595	6	2,950	31	31	211	1,607
Maryland	12	4	8,050	4	1,380	1	400	8	8	72	413
Virginia	7	7	7,300	2	215	3	1,700	7	7	47	315
West Virginia	30	12	29,300	.....	.....	2	850	10	10	67	675
Georgia	14	13	2,750	.....	.....	.....	.....	6	6	25	204
North Central division	568	471	909,267	55	53,478	120	152,000	442	450	3,766	25,334
Ohio	82	51	167,300	6	23,600	16	27,200	74	76	709	5,300
Indiana	31	29	79,100	10	5,305	6	13,400	29	29	276	1,694
Illinois	123	118	153,365	18	15,761	10	10,650	103	109	745	5,307
Michigan	92	85	193,500	12	4,475	32	31,550	83	83	872	5,461
Wisconsin	36	33	72,700	1	300	19	30,450	31	31	223	1,348
Minnesota	20	19	94,025	2	600	11	13,200	18	18	176	1,147
Iowa	27	23	51,500	.....	.....	12	16,400	21	21	218	1,448
Missouri	121	85	57,042	5	2,937	3	1,100	59	59	354	2,512
South Dakota	4	2	6,000	.....	.....	1	2,000	3	3	25	160
Nebraska	19	15	21,510	.....	.....	5	2,950	12	12	81	430
Kansas	13	11	13,225	1	500	5	3,100	9	9	87	527
South Central division	195	116	72,455	18	3,909	3	1,250	145	156	691	4,854
Kentucky	39	29	21,400	5	2,975	1	1,000	31	33	162	1,075
Tennessee	30	19	15,500	1	30	.....	.....	24	28	159	1,219
Alabama	21	13	4,750	3	300	.....	.....	12	12	39	273
Mississippi	47	41	24,080	8	579	1	150	38	41	144	1,111
Louisiana	31	7	3,275	.....	.....	1	100	24	24	123	732
Arkansas	8	5	2,450	1	25	.....	.....	4	6	6	85
Texas	19	2	1,000	.....	.....	.....	.....	12	12	58	359
Western division	2	2	9,000	.....	.....	.....	.....	2	2	15	101
California	2	2	9,000	.....	.....	.....	.....	2	2	15	101

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY YEARLY MEETINGS: 1906.

YEARLY MEETING.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	[1] 11,346	1,338	81,359	1,129	26,051	43,774	1,090	61	1,111	1,072	275,601
Beaver Creek	[2] 9	9	203	9	71	132	9	.....	9	9	1,080
Big Sandy	14	14	701	.....	.....	.....	.....	.....	.....	.....	.....
Cave Spring	[2] 16	16	477	9	120	155	3	6	3	2	500
Central Illinois	70	69	5,243	67	2,124	3,082	66	1	66	65	20,330
Central Ohio	22	22	1,365	22	476	889	22	.....	23	22	5,950
Genesee	17	17	1,346	16	505	835	16	1	16	16	4,600
Golden Gate	2	2	118	2	45	73	2	.....	2	2	400
Holland Purchase	26	26	1,836	26	693	1,143	26	.....	27	26	5,975
Illinois	14	14	432	13	172	254	14	.....	14	14	3,425
Indiana	23	23	1,502	23	582	920	23	.....	23	22	5,864
Iowa	25	25	1,524	24	575	929	23	.....	23	23	5,210
J. S. Manning	33	33	2,304	32	899	1,385	28	2	28	28	6,230
Kentucky	33	33	1,641	32	621	933	30	1	30	30	5,930
Laclede County	[2] 17	17	697	17	295	402	7	10	7	7	1,900
Liberty	[2] 14	14	776	11	221	302	12	.....	12	12	1,940
Louisiana	26	26	978	.....	.....	.....	.....	.....	.....	.....	.....
Maine	197	197	11,612	179	3,853	7,059	177	4	186	176	45,210
Malletts Creek	[2] 5	5	145	5	58	87	5	.....	5	.....	.....
Massachusetts	17	17	2,630	15	822	1,601	17	.....	17	17	6,245
Michigan	93	93	5,027	90	1,626	3,226	84	5	84	83	21,016
Minnesota	27	27	1,459	26	555	890	25	2	27	25	5,475
Mississippi, Louisiana, and Arkansas	49	49	2,673	44	823	1,415	47	1	47	44	16,315
Mount Moriah	[2] 8	8	870	.....	.....	.....	.....	.....	.....	.....	.....
Nebraska	21	21	527	14	173	240	15	.....	16	15	2,445
New Hampshire	86	86	6,296	77	2,129	3,784	84	.....	89	84	21,761
New York and Pennsylvania	24	24	1,355	24	500	855	23	1	23	23	5,160
New York Central	31	30	2,644	14	533	983	15	.....	16	15	3,700
Niangua	[2] 9	9	496	9	216	280	6	1	6	6	2,000
Northeastern Missouri	13	13	451	12	191	240	9	4	9	9	1,530
Northern Kansas	6	6	411	6	171	240	5	.....	5	5	1,400
Northwestern Missouri	8	8	537	7	202	315	6	2	6	6	2,350
Ohio	8	8	665	7	243	402	8	.....	8	8	2,250
Ohio and Kentucky	10	10	741	9	296	425	10	.....	10	10	2,500
Ohio and Pennsylvania	30	30	1,753	9	316	614	9	.....	9	9	2,725
Ohio River	21	21	1,458	9	360	477	10	.....	10	10	2,700
Pennsylvania	7	7	208	6	63	95	5	1	5	5	1,570
Rhode Island	34	34	3,641	33	1,209	2,332	33	1	33	33	9,246
St. Lawrence	11	11	655	11	273	382	11	.....	11	11	2,540
Southeastern Missouri	11	11	902	10	277	562	9	.....	9	8	2,400
Southern Illinois	28	28	1,340	26	440	730	27	1	27	27	6,805
Southern Kansas	7	6	415	6	150	265	6	.....	6	6	1,450
Southwestern Missouri	19	17	545	17	229	316	15	.....	15	15	1,979
Susquehanna	23	22	762	22	311	451	21	2	21	21	4,400
Union	23	23	1,360	17	474	564	13	7	13	12	3,800
Vermont	31	31	1,476	29	526	850	30	1	30	29	6,355
Virginia, West Virginia, Pennsylvania, and Maryland	26	24	2,180	18	407	713	18	.....	18	18	4,900
Water Valley	[2] 6	6	689	5	124	193	5	.....	5	5	1,900
West Virginia	19	19	869	11	223	327	7	1	7	7	1,500
Western Missouri	15	15	567	15	243	324	14	.....	14	14	3,040
Western Pennsylvania	6	6	267	4	86	151	6	.....	6	5	1,850
Western Texas	19	19	630	6	67	85	2	4	2	2	300
Wisconsin	32	32	1,279	31	444	828	29	2	30	28	6,500
Unassociated	5	5	681	3	39	39	3	.....	3	3	950

[1] Includes 8 yearly meetings not connected with general conference.

[2] Not connected with general conference.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY YEARLY MEETINGS: 1906.

YEARLY MEETING.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	[1] 1,346	1,092	$2,974,130	122	$138,233	318	$454,226	1,059	1,089	9,170	65,101
Beaver Creek	[2] 9	9	2,200	2	225			8	8	24	163
Big Sandy	14							5	5	26	205
Cave Spring	[2] 16	3	700					3	3	13	54
Central Illinois	70	65	84,340	8	10,490	6	6,350	60	66	473	3,816
Central Ohio	22	22	96,600	4	20,800	8	16,100	22	23	212	1,601
Genesee	17	16	52,600	2	400	12	21,900	15	15	168	1,219
Golden Gate	2	2	9,000					2	2	15	101
Holland Purchase	26	25	115,800	5	4,450	14	22,900	25	26	240	1,731
Illinois	14	14	19,700			2	2,000	9	9	80	361
Indiana	23	23	57,700	6	2,930	5	5,400	22	22	230	1,431
Iowa	25	23	51,500			12	16,400	21	21	218	1,448
J. S. Manning	33	28	38,100	9	6,586	3	1,100	30	34	160	1,051
Kentucky	33	31	43,650	7	2,800	1	8,000	28	29	156	984
Laclede County	[2] 17	7	3,417					7	7	50	421
Liberty	[2] 14	13	2,750					6	6	25	204
Louisiana	26							20	20	108	649
Maine	197	179	568,000	12	20,479	60	86,651	156	160	1,517	11,548
Malletts Creek	[2] 5	5	2,700	1	75			5	5	18	126
Massachusetts	17	17	277,000	9	37,550	1	3,000	17	17	338	2,655
Michigan	93	86	196,500	12	4,475	32	31,550	84	84	879	5,511
Minnesota	27	26	105,225	2	600	12	15,200	24	24	217	1,405
Mississippi, Louisiana, and Arkansas	49	46	27,105	9	604	2	250	43	46	156	1,177
Mount Moriah	[2] 8										
Nebraska	21	15	21,510			5	2,950	13	13	87	460
New Hampshire	86	81	355,000	3	3,345	49	95,925	73	75	701	5,541
New York and Pennsylvania	24	24	53,500	1	2,500	2	1,200	23	23	200	1,250
New York Central	31	14	69,700			8	11,000	25	25	239	1,775
Niangua	[2] 9	6	2,900					4	4	27	200
Northeastern Missouri	13	9	3,675					2	2	8	85
Northern Kansas	6	5	7,675	1	500	5	3,100	4	4	44	282
Northwestern Missouri	8	6	7,350					6	6	49	306
Ohio	8	8	13,800			3	3,500	8	8	79	600
Ohio and Kentucky	10	10	10,950	1	1,600	1	1,000	10	11	78	823
Ohio and Pennsylvania	30	9	36,650	1	1,200	4	6,400	29	29	292	1,790
Ohio River	21	10	17,600			3	3,100	14	14	124	894
Pennsylvania	7	5	8,533	2	712			4	4	25	146
Rhode Island	34	34	234,900	6	8,115	10	23,950	29	29	454	3,590
St. Lawrence	11	11	24,000	1	200	7	6,600	11	14	92	643
Southeastern Missouri	11	10	7,400					7	7	41	430
Southern Illinois	28	27	22,775	7	3,840	1	800	23	23	132	663
Southern Kansas	7	6	5,550					5	5	43	245
Southwestern Missouri	19	15	4,800	1	10			4	4	33	210
Susquehanna	23	20	33,675			5	3,900	22	23	156	707
Union	23	15	10,050					17	18	117	864
Vermont	31	29	62,450	2	1,500	19	19,100	25	25	213	1,307
Virginia, West Virginia, Pennsylvania, and Maryland	26	18	35,550	6	1,595	6	2,950	22	22	157	1,188
Water Valley	[2] 6	5	2,400					1	1	5	50
West Virginia	19	6	12,200					4	4	34	255
Western Missouri	15	15	12,300	1	352			12	12	57	332
Western Pennsylvania	6	5	10,600					6	6	46	390
Western Texas	19	2	1,000					12	12	58	359
Wisconsin	32	29	70,500	1	300	20	31,950	28	28	209	1,334
Unassociated	5	3	60,550					4	6	47	521

[1] Includes 8 yearly meetings not connected with general conference.

[2] Not connected with general conference.

FREEWILL BAPTISTS.

HISTORY.

One of the influential factors in early Baptist history, especially in the Middle states, was a Welsh church, organized in Wales in 1701, which emigrated the same year to Pennsylvania. Two years later it received a grant of land known as the "Welsh Tract," where the colony prospered and was able to send a number of able ministers to various sections. One of these, Elder Paul Palmer, gathered a company in North Carolina and, in 1727, organized a church at Perquimans, in Chowan county. The principal element appears to have been Arminian, in sympathy with certain communities in Virginia which had received ministerial assistance from the General Baptists of England. There was no thought, however, of organizing a separate denomination, the object being primarily to provide a church home for the community, a place for the administration of the ordinances, and for the teaching of Christian ethics.

Under the labors of Elder Palmer and other ministers whom he ordained, additional churches were organized, which grew rapidly, considering the sparsely settled country, and an organization was formed, called a yearly meeting, including, in 1752, 16 churches, 16 ministers, and probably 1,000 communicants. As the Philadelphia Association of Calvinistic Baptists increased in strength, a considerable number of these Arminian churches were won over to that confession, so that only 4 remained undivided. These however rallied, reorganized, and, being later reinforced by Freewill Baptists from the North, especially from Maine, regained most of the lost ground.

In the early part of their history they do not appear to have had a distinctive name. They were afterwards called "Freewill Baptists," and most of them became known later as "Original Freewill Baptists." They were so listed in the report on religious bodies, census of 1890, but have since preferred to drop the term "Original," and be called simply "Freewill Baptists."

In 1836 they were represented by delegates in a General Conference of Freewill Baptists throughout the United States, but after the civil war they held their own conferences. In recent years they have drawn to themselves a number of churches of similar faith throughout the Southern states, and have increased greatly in strength. They hold essentially the same doctrines as the Free Baptist churches of the North, have the same form of ecclesiastical polity, and are to some degree identified with the same interests, missionary and educational.

DOCTRINE.

The Freewill Baptists accept the five points of Arminianism as opposed to the five points of Calvinism, and in a confession of faith of eighteen articles, declare that Christ "freely gave himself a ransom for all, tasting death for every man;" that "God wants all to come to repentance;" and that "all men, at one time or another, are found in such capacity as that, through the grace of God, they may be eternally saved."

Believers' baptism is considered the only true principle, and immersion the only correct form; but no distinction is made in the invitation to the Lord's Supper, and Freewill Baptists uniformly practice open communion. They further believe in foot-washing and anointing the sick with oil.

POLITY.

In polity the Freewill Baptists are distinctly congregational. Quarterly conferences for business purposes are held in which all members may participate. The officers of the church are the pastor, clerk, treasurer, deacons, who have charge of the preparations for the communion service and care for the poor, and elders, who care for the spiritual interests of the churches and settle controversies between brethren. The quarterly conferences are united in state bodies, variously called conferences or associations, and there is an annual conference representing the entire denomination.

WORK.

The general activities of the churches are not as yet well organized, although considerable evangelistic work is done in the home field, and some of the churches contribute to the support of the foreign mission in Bengal, India, more particularly under the supervision of the General Conference of the Free Baptists. A theological seminary has been established at Ayden, N. C., in which young men are prepared for the ministry. The Freewill Baptists have also a more or less close relation to the various Free Baptist colleges of the North.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 608 organizations, in 30 associations or conferences, located in 13 states. A great majority of the organizations, 436, are in the South Atlantic division, 284 being in North Carolina.

The total number of communicants reported is 40,280; of these, as shown by the returns for 574 organizations, about 41 per cent are males and 59 per cent females. According to the statistics, the denom-

ination has 556 church edifices; a seating capacity for church edifices of 158,540, as reported by 534 organizations; church property valued at $296,585, against which there appears an indebtedness of $3,536; halls, etc., used for worship by 45 organizations; and 8 parsonages valued at $3,400. The Sunday schools reported number 263, with 1,440 officers and teachers and 12,720 scholars.

The number of ministers is given as 600, and there are also about 75 licentiates.

As compared with the report for 1890, these figures show a considerable gain: Organizations, 441; communicants, 28,416; value of church property, $239,580. The territory covered has also increased, the denomination being reported now in 13 states as against 2 in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	608	608	40,280	574	15,702	22,483	554	45	556	534	158,540
South Atlantic division	436	436	31,348	422	12,354	18,290	409	23	411	403	121,365
Virginia	1	1	64	1	34	30	1	.....	1	1	150
West Virginia	7	7	193	7	81	112	3	4	3	3	650
North Carolina	284	284	22,518	271	8,641	13,196	271	9	272	266	84,792
South Carolina	41	41	2,649	40	1,104	1,522	40	1	40	39	10,398
Georgia	77	77	4,500	77	1,884	2,616	70	7	71	70	20,200
Florida	26	26	1,424	26	610	814	24	2	24	24	5,175
North Central division	30	30	1,425	30	688	737	23	6	23	23	7,800
Ohio	30	30	1,425	30	688	737	23	6	23	23	7,800
South Central division	142	142	7,507	122	2,660	3,456	122	16	122	108	29,375
Tennessee	49	49	3,093	34	814	1,064	43	5	43	30	10,550
Alabama	42	42	2,213	41	957	1,190	40	1	40	40	10,800
Mississippi	1	1	35	1	10	25	1	.....	1	1	400
Arkansas	10	10	371	10	153	218	9	.....	9	8	2,025
Oklahoma[1]	29	29	1,288	27	507	686	20	9	20	20	3,725
Texas	11	11	507	9	219	273	9	1	9	9	1,875

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	608	554	$296,585	37	$3,536	8	$3,400	263	263	1,440	12,720
South Atlantic division	436	409	214,935	22	1,818	6	2,450	186	186	994	9,369
Virginia	1	1	200	.....	.....	.....	.....	1	1	6	72
West Virginia	7	3	1,900	.....	.....	.....	.....	5	5	15	135
North Carolina	284	271	155,510	19	1,601	5	2,250	128	128	707	6,805
South Carolina	41	40	14,750	2	142	1	200	23	23	123	1,038
Georgia	77	70	36,950	1	75	.....	.....	18	18	97	864
Florida	26	24	5,625	.....	.....	.....	.....	11	11	46	455
North Central division	30	23	22,200	2	310	.....	.....	24	24	164	900
Ohio	30	23	22,200	2	310	.....	.....	24	24	164	900
South Central division	142	122	59,450	13	1,408	2	950	53	53	282	2,451
Tennessee	49	44	27,400	3	700	2	950	28	28	153	1,272
Alabama	42	40	15,150	3	215	.....	.....	11	11	53	502
Mississippi	1	1	600	.....	.....	.....	.....	.....	.....	.....	.....
Arkansas	10	8	2,250	.....	.....	.....	.....	3	3	23	95
Oklahoma[1]	29	20	8,400	1	370	.....	.....	5	5	22	306
Texas	11	9	5,650	3	123	.....	.....	6	6	31	276

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY ASSOCIATIONS AND CONFERENCES: 1906.

ASSOCIATION OR CONFERENCE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	608	608	40,280	574	15,702	22,483	554	45	556	534	158,540
Alabama:											
Cahaba	11	11	584	11	276	308	10	.....	10	10	2,950
North River	8	8	336	8	161	175	8	.....	8	8	1,150
State Line	23	23	1,337	22	549	722	22	1	22	22	6,950
Arkansas:											
Old Mount Zion	10	10	371	10	153	218	9	.....	9	8	2,025
Florida:											
Liberty	9	9	461	9	185	276	9	.....	9	9	2,300
Salem	18	18	954	18	406	548	16	2	16	16	3,025
Georgia:											
Chattahoochee	16	16	853	16	369	484	13	3	13	13	3,230
Martin	15	15	996	15	426	570	14	1	15	14	5,600
Midway	13	13	969	13	366	603	13	.....	13	13	3,820
South	24	24	1,279	24	545	734	21	3	21	21	5,800
Union	9	9	403	9	178	225	9	.....	9	9	1,750
North Carolina:											
Cape Fear	62	62	4,029	62	1,548	2,481	59	.....	59	59	26,300
Central	56	56	6,148	52	2,435	3,563	54	2	54	51	16,450
Eastern	78	78	5,971	76	2,383	3,523	74	3	75	73	18,057
French Broad	13	13	730	12	284	402	12	1	12	11	2,375
Jacks Creek	15	15	1,226	8	289	422	15	.....	15	15	5,600
Pee Dee	5	5	545	5	226	319	5	.....	5	5	1,050
St. Annah	6	6	281	6	118	163	6	.....	6	6	1,350
Western	53	53	3,761	53	1,409	2,352	50	3	50	50	14,460
Ohio:											
Scioto (Yearly Meeting)	21	21	952	21	460	492	15	5	15	15	5,900
Oklahoma:											
Canadian	11	11	372	11	167	205	5	6	5	5	725
First	4	4	158	3	49	49	2	2	2	2	250
Territorial	12	12	707	11	271	401	11	1	11	11	2,425
South Carolina:											
Mount Moriah	8	8	464	8	175	289	8	.....	8	8	2,250
South Carolina	32	32	2,202	31	925	1,254	31	1	31	30	8,048
Tennessee:											
Cumberland	33	33	2,538	19	617	799	30	2	30	17	6,250
Flat Creek	14	14	429	14	184	245	11	3	11	11	3,700
Texas:											
Denton Creek	7	7	295	7	131	164	7	.....	7	7	1,250
Woodlawn	6	6	263	4	108	140	4	1	4	4	950
West Virginia:											
Ohio River (Yearly Meeting)	16	16	666	16	309	357	11	5	11	11	2,550

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS AND CONFERENCES: 1906.

ASSOCIATION OR CONFERENCE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	608	554	$296,585	37	$3,536	8	$3,400	263	263	1,440	12,720
Alabama:											
Cahaba	11	10	4,600	1	100			3	3	19	144
North River	8	8	3,025					2	2	15	128
State Line	23	22	7,150	1	50			7	7	22	235
Arkansas:											
Old Mount Zion	10	8	2,250					3	3	23	95
Florida:											
Liberty	9	9	2,825	1	65			3	3	12	173
Salem	18	16	3,775					7	7	31	277
Georgia:											
Chattahoochee	16	13	5,800					2	2	7	104
Martin	15	14	8,950					5	5	29	255
Midway	13	13	8,900	1	75			6	6	30	257
South	24	21	10,400					5	5	31	248
Union	9	9	2,900								
North Carolina:											
Cape Fear	62	58	33,850	2	32			48	48	247	2,570
Central	56	55	35,796	10	1,326	3	950	24	24	150	1,323
Eastern	78	75	40,510	4	118			20	20	139	1,055
French Broad	13	12	4,675					6	6	21	350
Jacks Creek	15	15	9,400					7	7	35	406
Pee Dee	5	5	1,925					3	3	13	210
St. Annah	6	6	2,393					1	1	5	40
Western	53	49	28,261	3	125	2	1,300	20	20	99	898
Ohio:											
Scioto (Yearly Meeting)	21	15	16,800	1	160			16	16	121	670
Oklahoma:											
Canadian	11	5	1,600	1	200						
First	4	2	450	1	20						
Territorial	12	11	5,200	2	150			3	3	16	233
South Carolina:											
Mount Moriah	8	8	2,575					7	7	37	325
South Carolina	32	31	12,075	2	142	1	200	17	17	92	763
Tennessee:											
Cumberland	33	30	20,450			2	950	18	18	115	856
Flat Creek	14	12	5,950	3	700			9	9	36	391
Texas:											
Denton Creek	7	7	4,550	1	37			7	7	27	300
Woodlawn	6	4	2,250	2	86			1	1	10	49
West Virginia:											
Ohio River (Yearly Meeting)	16	11	7,300	1	150			13	13	58	365

GENERAL BAPTISTS.

HISTORY.

The General, or Arminian, Baptists trace their origin as a distinct denomination to the early part of the seventeenth century. Their first church is believed to have been founded in Holland in 1607 and their first church in England in 1611. During the latter half of the seventeenth and the first half of the eighteenth centuries many of the Baptist churches in New England held Arminian views, and early in the eighteenth century there were also a number of General Baptists in Virginia. These sent a request for ministerial aid to the General Baptists of London, in answer to which Robert Nordin was sent to Virginia in 1714. Nordin is supposed after his arrival to have organized at Burleigh the first Baptist church in Virginia, although it is possible that he found it already established. Later other Baptist churches were organized, and the movement spread into North Carolina, where a flourishing yearly meeting was formed, and to other colonies of the South.

As the Calvinistic Baptists, who had better educated and more aggressive leaders, increased in numbers and strength, the majority of the Arminian Baptist churches, both in New England and the South, became affiliated with them, although the General Six Principle Baptists of New England and a small body of churches in the Carolinas continued to hold the doctrines of the General Baptists. Later the Free Baptists of New England, who held essentially the same principles, attracted many who would otherwise have formed General Baptist churches. The small group of General Baptist churches in the Carolinas, being reinforced by Free Baptists from the North, in time became known as "Freewill Baptists," and included most of those holding Arminian views in that section of the country.

The historical origin of those Baptist bodies in the United States that bear the appellation "General Baptists" at the present time is somewhat uncertain, but it seems probable that they represent colonies sent to the Cumberland region by the early General Baptist churches of North Carolina. The first very definite information concerning them is that in 1823 a General Baptist church was organized in Vanderburg county, Ind., by Benoni Stinson and others. The following year Liberty Association was organized, which appar-

ently included churches in Kentucky, as well as in Indiana. The movement gradually extended, covering, in addition to the states already named, Illinois, Tennessee, Missouri, Arkansas, and Nebraska. More recently churches have been established in Oklahoma and Texas.

Two distinct influences appeared early in these churches, one for greater denominational emphasis, the other for union with other Baptist bodies, such as the Freewill and the Separate Baptists. Various efforts for such union were put forth, but without conspicuous success. One association united with the Freewill Baptists in 1868, but withdrew in 1877. In 1881 two associations had a conference with an association of "Missionary Baptists," as they were called, to distinguish them from Anti-Missionary or Primitive Baptists, but it failed to produce results. More recently a union with a Separate Baptist association caused some disturbance, but this also was not permanent. Notwithstanding the hindrances attending these discussions, the denomination has made progress, establishing churches and organizing missionary societies and Sunday schools.

DOCTRINE.

The confession of faith of the General Baptists consists of eleven articles which, with but two slight changes, are identical with those formulated by Benoni Stinson in 1823. The distinctive feature of this confession is the doctrine of a general atonement (whence the name, "General Baptist"), which is that Christ died for all men, not merely for the elect, and that any failure of salvation rests purely with the individual. Other clauses state that man is "fallen and depraved," and can not extricate himself from this state by any ability possessed by nature; that except in the case of infants and idiots, regeneration is necessary for salvation, and is secured only through repentance and faith in Jesus Christ; that while the Christian who endures to the end shall be saved, it is possible for him to fall from grace and be lost; that rewards and punishments are eternal; that the bodies of the just and unjust will be raised, the former to the resurrection of life, the latter to the resurrection of damnation; that the only proper mode of baptism is immersion, and the only proper subjects are believers; and that the communion, or Lord's Supper, should be free to all believers. Some of the churches practice foot-washing.

POLITY.

In polity the General Baptists are in accord with other Baptist bodies. The local churches are independent, but are united in local, state, and general associations, of advisory character, with no authority over the individual church. No association can legally form an organic union with any other denomination without the ratification of each individual church, and any local church wishing to withdraw from any association may do so, while any local association may withdraw from a state or general association.

When a church desires the ordination of one of its members, it makes recommendation to a body composed of the ordained ministers and deacons of the various local churches, corresponding closely to the councils of Congregational churches, though sometimes called a presbytery. This body conducts an examination of the candidate and, if he is found worthy, ordains him, acting as the representative of the church. It has, however, no authority except such as is given to it by the local church. The vote of the local church on the reception of members must be unanimous.

In 1870 a general association was organized to bring "into more intimate and fraternal relation and effective cooperation various bodies of liberal Baptists." With this most of the local associations are connected through delegates. While this general association is a General Baptist institution, its constitution permits the reception of other Baptist associations whose doctrines and usages harmonize with those of the General Baptists. This constitution states that the name can never be changed, and that no less than three-fourths of its trustees shall be members of General Baptist churches. It has general supervision over the college and educational interests of the denomination, the home and foreign mission work, publication interests, literature, etc.

WORK.

A home mission board is maintained under the direction of the general association, its object being to support home missionaries, establish churches in new fields, assist in building houses of worship, etc. Its funds are secured through voluntary contributions of individuals and churches. The various local associations also have boards which do similar work within their own territory, and which cooperate with the general board. The Home Mission Board of the Liberty Association of Indiana has a permanent fund of several thousand dollars, and has been the means of advancing the interests of the association and of the denomination as much perhaps as any other one agency. Largely through its efforts the present publishing house of the denomination was established.

For many years the General Baptists cooperated with the Free Baptists in foreign mission work, but, since this was found to be not entirely satisfactory, a foreign missionary society was organized in 1904, under direction and control of the general association. In order that the foreign work to be undertaken in future years might be successful, the society began at once to raise a permanent endowment fund of $10,000. It is expected that funds and missionaries will soon be ready to begin active missionary work in foreign lands.

The General Baptists have one educational institution, Oakland City College, in Indiana, which includes a theological department. It has a faculty of 10 teachers and an average attendance of about 150 students, property valued at $30,000, and an endowment of about $40,000.

The publishing house at Owensville, Ind., issues the Messenger, the church organ, which was established in 1886, and has assisted largely in building up and strengthening the denomination and its institutions.

Sunday schools and Christian Endeavor societies are maintained in nearly all of the churches.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and associations in the tables which follow. As shown by these tables, the denomination has 518 organizations in 38 associations, located in 8 states; the largest number of organizations, 186, being in Missouri.

The total number of communicants reported is 30,097; of these, as shown by the returns for 497 organizations, about 41 per cent are males and 59 per cent females. According to the statistics, the denomination has 380 church edifices; a seating capacity for church edifices of 117,095, as reported by 372 organizations; church property valued at $252,019, against which there appears an indebtedness of $6,999; halls, etc., used for worship by 119 organizations; and 6 parsonages valued at $8,900. The Sunday schools, as reported by 230 organizations, number 240, with 1,520 officers and teachers and 11,658 scholars.

The number of ministers reported in connection with the denomination is 525.

As compared with the report for 1890, the figures show a notable increase: Organizations, 119; communicants, 8,735; and church property, $50,879.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	518	518	30,097	497	11,577	16,573	376	119	380	372	117,095
North Central division	313	313	19,443	301	7,436	11,018	234	64	237	232	72,935
Indiana	73	73	6,671	71	2,679	3,865	70	2	71	70	26,565
Illinois	48	48	3,621	43	1,227	1,980	43	4	45	43	14,075
Missouri	186	186	9,048	181	3,490	5,110	121	55	121	119	32,295
Nebraska	6	6	103	6	40	63	.....	3	.....	.....	.....
South Central division	205	205	10,654	196	4,141	5,555	142	55	143	140	44,160
Kentucky	98	98	6,881	90	2,598	3,385	88	8	89	86	29,430
Tennessee	27	27	1,108	27	450	658	20	7	20	20	6,000
Arkansas	54	54	2,035	53	827	1,148	25	26	25	25	6,750
Oklahoma[1]	26	26	630	26	266	364	9	14	9	9	1,980

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	518	382	$252,019	28	$6,999	6	$8,900	230	240	1,520	11,658
North Central division	313	235	180,851	16	5,437	6	8,900	155	159	1,099	7,811
Indiana	73	70	93,100	8	3,875	4	6,100	50	50	419	3,217
Illinois	48	43	29,350	.....	.....	1	2,000	28	30	225	1,460
Missouri	186	122	58,401	8	1,562	1	800	75	77	444	2,954
Nebraska	6	.....	.....	.....	.....	.....	.....	2	2	11	180
South Central division	205	147	71,168	12	1,562	.....	.....	75	81	421	3,847
Kentucky	98	89	51,272	7	1,140	.....	.....	39	41	218	2,055
Tennessee	27	22	8,151	3	185	.....	.....	6	6	33	277
Arkansas	54	25	8,750	2	237	.....	.....	15	17	79	748
Oklahoma[1]	26	11	2,995	.....	.....	.....	.....	15	17	91	767

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES AND ASSOCIATIONS: 1906.

STATE AND ASSOCIATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	518	518	30,097	497	11,577	16,573	376	119	380	372	117,095
Arkansas:											
Arkansas	10	10	559	10	215	344	4	5	4	4	900
Lone Star	4	4	47	4	25	22	2	2	2	2	600
North	12	12	407	12	185	222	1	10	1	1	500
Post Oak Grove	11	11	351	11	143	208	8	3	8	8	1,150
Wolf Bayou	4	4	106	4	47	59	1	2	1	1	250
Illinois:											
Mount Olivet	13	13	999	10	322	412	13	.....	13	13	4,450
Ohio	15	15	1,165	15	429	736	12	3	12	12	4,100
Union Grove	20	20	1,531	18	537	845	18	1	20	18	5,575
Indiana:											
Flat Creek	23	23	1,250	23	554	696	21	2	21	21	7,650
Freedom	8	8	659	7	215	347	8	.....	8	8	3,300
Liberty	28	28	3,179	28	1,233	1,946	27	.....	28	27	10,520
United	18	18	1,722	17	709	983	18	.....	18	18	6,645
Kentucky:											
Green River Union	14	14	724	13	226	392	14	.....	15	13	3,450
Long Creek	9	9	616	9	245	371	7	.....	7	7	2,300
Mount Union	31	31	1,690	28	680	820	27	4	27	26	10,280
New Harmony	17	17	1,179	16	403	576	14	3	14	14	3,500
Union	35	35	3,013	32	1,171	1,440	32	3	32	32	11,850
Missouri:											
Concord	5	5	434	4	91	123	5	.....	5	5	1,310
Fairdealing	8	8	208	8	90	118	6	2	6	6	1,700
Hopewell	14	14	856	14	371	485	9	5	9	9	3,500
Liberty	21	21	995	21	486	509	21	.....	21	21	5,720
Little Vine	14	14	396	14	152	244	6	6	6	6	1,250
Missouri	29	29	1,512	28	533	919	11	16	11	11	2,780
Mount Hope	7	7	306	7	110	196	2	5	2	2	800
Mount Lebanon	16	16	731	16	336	395	11	4	11	11	2,470
New Liberty	37	37	2,309	36	805	1,476	30	7	30	29	10,295
North Liberty	6	6	278	5	88	137	3	3	3	3	685
West Liberty	8	8	414	8	202	212	7	.....	7	6	1,625
Western Union	18	18	733	16	250	336	11	5	11	11	2,575
White River	16	16	441	16	188	253	8	6	8	8	935
Nebraska:											
Clinton	3	3	31	3	8	23	.....	3	.....	.....	.....
New Hope	3	3	72	3	32	40	.....	.....	.....	.....	.....
Oklahoma:											
Cherokee Home	9	9	279	9	115	164	3	6	3	3	580
Indian Territory	9	9	225	9	93	132	4	4	4	4	1,050
Oklahoma	3	3	44	3	21	23	1	2	1	1	200
West Liberty	5	5	82	5	37	45	1	2	1	1	150
Tennessee:											
Bethel	4	4	79	4	40	39	1	3	1	1	150
New Liberty	11	11	475	11	190	285	9	2	9	9	2,300

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES AND ASSOCIATIONS: 1906.

STATE AND ASSOCIATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	518	382	$252,019	28	$6,999	6	$8,900	230	240	1,520	11,658
Arkansas:											
Arkansas	10	3	1,300					5	6	28	320
Lone Star	4	2	1,000					3	3	13	80
North	12	1	300					1	1	3	40
Post Oak Grove	11	8	1,750								
Wolf Bayou	4	2	550					1	1	5	32
Illinois:											
Mount Olivet	13	13	11,000					9	9	60	463
Ohio	15	12	6,250	1	30			5	7	48	240
Union Grove	20	18	10,100					12	12	96	592
Indiana:											
Flat Creek	23	21	16,250	5	845	1	400	10	10	81	560
Freedom	8	8	7,400	2	230			8	8	57	355
Liberty	28	27	60,600	2	3,000	4	7,700	22	22	216	1,802
United	18	18	13,850					14	14	94	755
Kentucky:											
Green River Union	14	14	4,375					3	3	17	167
Long Creek	9	9	3,230					3	3	16	135
Mount Union	31	28	13,750	5	315			13	15	77	692
New Harmony	17	13	4,500					6	6	33	336
Union	35	32	26,367	3	780			16	16	89	857
Missouri:											
Concord	5	5	2,400								
Fairdealing	8	5	2,100	1	200						
Hopewell	14	9	5,300					9	10	50	446
Liberty	21	21	8,700					21	21	123	473
Little Vine	14	7	2,375					2	2	15	85
Missouri	29	10	3,750	1	50			4	4	17	217
Mount Hope	7	2	1,300								
Mount Lebanon	16	11	4,500	2	140			9	9	51	373
New Liberty	37	32	19,545	5	1,009			22	22	132	1,133
North Liberty	6	3	925								
West Liberty	8	7	3,356					4	6	22	218
Western Union	18	11	5,300	1	400	1	800	3	3	15	90
White River	16	8	2,700					6	6	49	195
Nebraska:											
Clinton	3										
New Hope	3							2	2	11	180
Oklahoma:											
Cherokee Home	9	2	350					6	6	30	324
Indian Territory	9	7	1,645					7	7	44	325
Oklahoma	3	1	200					1	1	5	40
West Liberty	5	1	800					1	3	12	78
Tennessee:											
Bethel	4	2	501								
New Liberty	11	9	3,700					2	2	11	55

SEPARATE BAPTISTS.

HISTORY.

The term "Separate" as applied to church bodies had its origin in what is known as the "Separatist Movement" in England, toward the close of the sixteenth century and early in the seventeenth century. It indicated primarily a withdrawing from the Anglican Church, without implying any specific doctrinal or ecclesiastical character. Among the churches which thus withdrew were some distinctively Baptist churches, though the first definite date appears to be that of 1662, when a church called the "English Puritan Separate Baptist Church" is said to have been organized. This in common with some of the other independent churches was compelled to emigrate to the colonies, and came to America in 1695.

In the early part of the eighteenth century a somewhat similar condition existed in New England. The revival movement in which Whitefield took so prominent a part, and which culminated in The Great Awakening, caused sharp discussion. Those who indorsed the revival were called "New Lights," and were opposed bitterly on two specific points; one was the use of lay preachers, and the other, the refusal to retain on church rolls those who were regarded by them as unregenerate because they had not experienced conversion. Denominational lines were not drawn, both the Congregational and Presbyterian churches, the latter under the lead of the Tennents, sharing in the controversy, which resulted in the withdrawal or "separation" of a number of churches. In all of these "separate" churches there were Baptists, and of 31 ministers ordained as pastors from 1746 to 1751, 5 were Baptists before they were ordained and 8 became Baptists, among the latter being Isaac Backus, the famous Baptist theologian and historian. These Separate Baptist churches were distinguished from the regular Baptist churches by their milder Calvinism and their willingness to receive those who prac-

ticed infant baptism, even though they themselves preferred the form of immersion. As a result the Regular Baptists refused to recognize them, and for some time there was more or less hostility between the two branches. This, however, gradually disappeared, and in New England the two bodies coalesced, though there was never any formal act of union.

Among the more prominent leaders of the Separate Baptists was Shubael Stearns, a native of Boston, who was baptized and ordained in Tolland, Conn. In 1754 he left New England and settled at Sandy Creek, Guilford (now Randolph) county, N. C., where he made his permanent residence. With him had come 8 families, 16 persons in all, and there the same year he organized the first Separate Baptist church in the South. Before long it contained 606 members, and Daniel Marshall, Samuel Harris, and others soon became influential coworkers with Mr. Stearns. In seventeen years the southern Separate Baptists had spread westward to the Mississippi, southward to Georgia, and eastward to the sea, and had 125 ministers and 42 churches. Their first association, the Sandy Creek, was organized at Stearns Church in January, 1758. As early as 1776 they were found in Kentucky, and in 1785 organized the South Kentucky Association, which is still in existence. In 1815 they crossed into Indiana territory, established a church on Indian Creek, and in 1830 organized the Sand Creek Association. The first association in Illinois, the Shelby, was organized in 1845, and the Ambraw, one of their strongest associations, was formed in 1869. At present they are found in Illinois, Indiana, Kentucky, and Tennessee.

In 1787 the Regular and Separate Baptists in Virginia formed a union, adopting the name "United Baptist Churches of Christ in Virginia." In course of time similar unions were formed in most of the other states in which the southern branch of the Separate Baptists had organizations. A few Separate Baptist churches, however, refused to join in this movement, and have maintained distinct organizations until the present time. The Separate Baptists are now found principally in Indiana and one or two neighboring states. Owing largely to the difficulty of communication, some practically kindred associations, such as the Duck River Association and others of similar character, have not identified themselves with the distinctive Separate Baptist body. Individual members of these associations have expressed their willingness to be classed with the Separate Baptists, but no official action in that direction has been taken.

DOCTRINE AND POLITY.

Separate Baptists reject all creeds and confessions of faith, but the various associations publish, in the minutes of their yearly meetings, articles of belief. These are not always worded exactly alike, but in the main are in substantial agreement. The declaration of the Indiana State Association, which may be taken as an illustration, emphasizes the Scriptures as the infallible Word of God, the only safe rule of faith and practice; the existence of three divine personages in the Godhead; and three ordinances—baptism, the Lord's Supper, and foot-washing. The immersion of believers is considered the only proper mode of baptism. They hold that regeneration, justification, and sanctification take place through faith in the life, death, resurrection, ascension, and intercession of Christ; that both the just and unjust will have part in the resurrection, and that God has appointed a day in which He will judge the world by Jesus Christ.

The strict Calvinistic doctrines of election, reprobation, and fatality have never been accepted by the Separate Baptist churches, the special points of emphasis in their preaching being the general atonement of Jesus Christ and the freedom of salvation for all who will come to Him on the terms laid down in His Word. In the statements of some associations the doctrines of "adoption by the Spirit of God" and the "perseverance of the saints" are included. The Lord's Supper is observed in the evening and is regarded, not as a church table, but the Lord's table. Each one who partakes is expected to follow the scriptural rule, "Let a man examine himself, and so let him eat of that bread and drink of that cup."

In polity the Separate Baptists are thoroughly congregational, recognizing the autonomy of the local church, the purely advisory character of the association, and the rights of the individual Christian.

WORK.

In the line of home missionary work each association, independent of any other, conducts its own work, but the amount of money expended for this object is not reported. No provision has as yet been made for foreign missionary work.

Although the denomination has no established institution of learning, education is firmly believed in. Sunday schools are very generally maintained throughout the different associations and are usually prosperous.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and associations in the tables which follow. As shown by these tables, the denomination has 76 organizations in 7 associations. These are located in 4 states; the largest number, 30, in Kentucky, and the next largest number, 25, in Indiana.

The total number of communicants reported is 5,180; of these, as shown by the returns for 55 organizations, about 43 per cent are males and 57 per cent females. According to the statistics, the denomination has 60

church edifices, with a seating capacity for church edifices of 19,070; and church property valued at $66,980, against which there appears an indebtedness of $380. The Sunday schools reported number 45, with 312 officers and teachers and 1,962 scholars.

The number of ministers is given as 100, and there are also about 15 licentiates.

A comparison with the report for 1890 shows a gain of 52 organizations, 3,581 communicants, and $57,780 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	76	73	5,180	55	1,918	2,518	60	4	60	60	19,070
North Central division	40	39	3,277	35	1,296	1,731	38	1	38	38	11,545
Indiana	25	24	2,201	21	854	1,145	24	1	24	24	7,425
Illinois	15	15	1,076	14	442	586	14	.....	14	14	4,120
South Central division	36	34	1,903	20	622	787	22	3	22	22	7,525
Kentucky	30	28	1,765	16	582	719	19	2	19	19	6,950
Tennessee	6	6	138	4	40	68	3	1	3	3	575

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	76	59	$66,980	4	$380	.....	.....	45	45	312	1,962
North Central division	40	39	56,530	4	380	.....	.....	32	32	252	1,420
Indiana	25	25	41,530	4	380	.....	.....	19	19	143	846
Illinois	15	14	15,000	.....	.....	.....	.....	13	13	109	574
South Central division	36	20	10,450	.....	.....	.....	.....	13	13	60	542
Kentucky	30	19	10,050	.....	.....	.....	.....	13	13	60	542
Tennessee	6	1	400	.....	.....	.....	.....	.....	.....	.....	.....

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY ASSOCIATIONS: 1906.

ASSOCIATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	76	73	5,180	55	1,918	2,518	60	4	60	60	19,070
Ambraw	15	15	1,076	14	442	586	14	.....	14	14	4,120
Indiana Central	10	10	983	9	400	511	10	.....	10	10	3,500
Mount Olivet	6	6	138	4	40	68	3	1	3	3	575
Nolynn	12	12	1,161	12	529	632	11	1	11	11	4,550
North Indiana	11	10	838	8	304	404	10	1	10	10	3,075
South Kentucky	18	16	604	4	53	87	8	1	8	8	2,400
White River	4	4	380	4	150	230	4	.....	4	4	850

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS: 1906.

ASSOCIATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	76	59	$66,980	4	$380	.....	.....	45	45	312	1,962
Ambraw	15	14	15,000	.....	.....	.....	.....	13	13	109	574
Indiana Central	10	10	23,800	.....	.....	.....	.....	7	7	54	324
Mount Olivet	6	1	400	.....	.....	.....	.....	.....	.....	.....	.....
Nolynn	12	11	7,150	.....	.....	.....	.....	8	8	41	411
North Indiana	11	11	14,980	4	380	.....	.....	10	10	74	471
South Kentucky	18	8	2,900	.....	.....	.....	.....	5	5	19	131
White River	4	4	2,750	.....	.....	.....	.....	2	2	15	51

UNITED BAPTISTS.

HISTORY.

With the immigration of Baptists from the New England and Middle states into Virginia, the Carolinas, Tennessee, and Kentucky, and the more intimate fellowship that grew up in those isolated communities, the distinction between the different Baptist bodies became in many cases less marked, and a tendency toward union was apparent. In Virginia and the Carolinas, particularly, and also in Kentucky, during the latter part of the eighteenth and early part of the nineteenth centuries, a considerable number of the Separate Baptists, and those who were known as "Regular Baptists," combined under the name of "United Baptists." The Separate Baptists emphasized less strongly the Arminian characteristics of their belief, while the Regular Baptists were more ready to allow special customs, particularly foot-washing, wherever they were desired. For a time this movement gained strength and the associations kept their identity; but gradually, as they came into closer relations with the larger Baptist bodies of the North and South, many United Baptist churches ceased to be distinct, and became enrolled with other Baptist bodies.

The name "United Baptist" still appears on the minutes of many associations whose churches are enrolled with the Baptists of the Northern Convention or the Southern Convention, chiefly with the latter, but there are some which retain their distinctive position. They are in the main Calvinistic rather than Arminian; some practice foot-washing; and all are strict in admission to the Lord's Supper. In many cases, even where they are not on the rolls of the Southern Baptist Convention, they are still in intimate relations with its churches, attend the same meetings, and are identified with them in many ways.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and by associations in the tables which follow. As shown by these tables, the denomination has 196 organizations in 14 associations. These are located in 6 states; the largest number, 82, in Kentucky, followed by 35 in Arkansas, and 32 in West Virginia.

The total number of communicants reported is 13,698; of these, as shown by the returns for 84 organizations, about 43 per cent are males and 57 per cent females. According to the statistics, the denomination has 77 church edifices; a seating capacity for church edifices of 16,745, as reported by 64 organizations; church property valued at $36,715, against which there appears an indebtedness of $115; halls, etc., used for worship by 22 organizations; and 1 parsonage valued at $200. The Sunday schools, as reported by 21 organizations, number 23, with 168 officers and teachers and 1,360 scholars.

The number of ministers connected with the denomination is estimated at 260.

A comparison with the report for 1890 shows no great change in the number of organizations or of communicants, but a decrease in the value of church property of $43,435.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	196	190	13,698	84	2,152	2,875	76	22	77	64	16,745
South Atlantic division	32	32	2,226	26	768	949	10	12	11	10	3,400
West Virginia	32	32	2,226	26	768	949	10	12	11	10	3,400
North Central division	47	46	2,659	23	379	600	34	2	34	33	8,600
Ohio	18	17	1,381	.....	.....	.....	8	.....	8	8	1,350
Missouri	28	28	1,267	22	374	594	26	2	26	25	7,250
Nebraska	1	1	11	1	5	6	.....	.....	.....	.....	.....
South Central division	117	112	8,813	35	1,005	1,326	32	8	32	21	4,745
Kentucky	82	79	7,167	14	604	858	18	.....	18	18	3,645
Arkansas	35	33	1,646	21	401	468	14	8	14	3	1,100

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	196	75	$36,715	2	$115	1	$200	21	23	168	1,360
South Atlantic division	32	10	6,850	2	115	.....	.....	6	8	53	470
West Virginia	32	10	6,850	2	115	.....	.....	6	8	53	470
North Central division	47	35	22,125	.....	.....	.....	.....	9	9	67	380
Ohio	18	8	5,800	.....	.....	.....	.....	2	2	12	90
Missouri	28	27	16,325	.....	.....	.....	.....	7	7	55	290
Nebraska	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
South Central division	117	30	7,740	.....	.....	1	200	6	6	48	510
Kentucky	82	17	4,560	.....	.....	.....	.....	5	5	46	390
Arkansas	35	13	3,180	.....	.....	1	200	1	1	2	120

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY ASSOCIATIONS: 1906.

ASSOCIATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	196	190	13,698	84	2,152	2,875	76	22	77	64	16,745
Bethel	16	16	701	16	254	447	15	1	15	15	4,500
Bethlehem	15	15	1,032	14	446	546	8	3	9	8	2,800
Center Point	8	7	441	.....	.....	.....	.....	.....	.....	.....	.....
Central Missouri	8	8	434	4	71	112	7	1	7	7	2,650
Good Hope	13	13	736	13	327	409	2	9	2	2	600
Laurel River	14	14	1,462	14	604	858	14	.....	14	14	2,545
Mount Carmel	7	5	354	.....	.....	.....	.....	.....	.....	.....	.....
Mount Pleasant	10	10	923	.....	.....	.....	9	.....	9	9	1,450
Mulberry, No. 1	12	12	463	12	245	218	11	.....	11	.....	.....
Mulberry, No. 2	10	8	342	4	35	51	2	6	2	2	600
New Harmony	3	3	115	2	49	35	3	.....	3	3	700
Paint Union	41	40	3,625	.....	.....	.....	.....	.....	.....	.....	.....
Union	14	14	858	5	121	199	2	2	2	1	500
Zion	25	25	2,212	.....	.....	.....	3	.....	3	3	1,000

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS: 1906.

ASSOCIATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	196	75	$36,715	2	$115	1	$200	21	23	168	1,360
Bethel	16	16	10,850					3	3	20	130
Bethlehem	15	8	6,200	2	115			6	8	53	470
Center Point	8										
Central Missouri	8	7	4,850					4	4	35	160
Good Hope	13	2	650								
Laurel River	14	14	1,560					1	1	4	65
Mount Carmel	7										
Mount Pleasant	10	9	6,300					2	2	12	90
Mulberry, No. 1	12	11	2,530			1	200				
Mulberry, No. 2	10	1	150								
New Harmony	3	3	525								
Paint Union	41										
Union	14	2	600					1	1	2	120
Zion	25	2	2,500					4	4	42	325

DUCK RIVER AND KINDRED ASSOCIATIONS OF BAPTISTS (BAPTIST CHURCH OF CHRIST).

HISTORY.

Baptist principles gained a particularly strong foothold in the mountain regions of Tennessee, Kentucky, Georgia, and Alabama. The very isolation and lack of intercommunication served to emphasize individual beliefs, make fellowship between different forms of belief difficult, and develop independence of church life.

One of the earliest associations to be organized in this section was the Elk River Association, founded in 1808, which was strongly Calvinistic in doctrine and thoroughly independent in polity. With the growth of the more liberal influences of the revival movement of that time and the introduction of Methodism there grew up a counter movement, emphasizing a stricter theology and making for a more rigid rule in the church. This manifested itself especially in the growth of the Two-Seed-in-the-Spirit Predestinarian Baptists.[1] In this controversy the Elk River Association was divided. A minority, holding to the milder form of doctrine, organized the Duck River Association, and this furnished the nucleus for a number of churches holding essentially the same general doctrines as the Separate Baptists, but not identifying themselves with the latter, largely because of the local conditions of the time.

Later, the discussion arose as to the legitimacy of missionary societies, and there came another division, some withdrawing and identifying themselves with the churches that became known as the Missionary Baptists, leaving the others bound still more closely together. This fellowship included in 1906 seven associations, located in Tennessee, Alabama, and Mississippi. In the report for 1890 they were classed as the "Baptist Church of Christ," but while the individual churches usually call themselves "Baptist Churches of Christ," in common with a great many organizations of the United, Separate, Primitive, and other Baptist bodies, they claim no denominational name other than that of associations of Baptists.

Several associations in Arkansas, North Carolina, and Texas, formerly identified with these associations, appear to have dropped out of relation with them. Whether they have disintegrated or have become associated with other Baptist bodies is not evident.

DOCTRINE.

In doctrine the Duck River and its kindred associations are Calvinistic, though liberal, believing that "Christ tasted death for every man," and made it possible for God to have mercy upon all who come unto Him on gospel terms. They believe that sinners are justified by faith; that the saints will "persevere;" and that baptism of believers by immersion, the Lord's Supper, and foot-washing, are gospel institutions, and should be observed until the second coming of Christ. While acknowledging the similarity of their doctrinal position to that of the Separate Baptists, they have not as yet seen their way clear to form a union with them, although an increasing sentiment appears to exist among their churches in favor of such union.

POLITY.

In polity they are in accord with other Baptists, believing that no one member has a ruling voice over another. All business is transacted by a majority vote, no one person being given any ecclesiastical

[1] See page 155.

power over a church or churches. Admission to the church is by examination and vote of the church, and ordination to the ministry is by the association, the candidate being expected to demonstrate his consciousness of a divine call to preach the gospel. The minister has no right to demand a stated salary, but the local church is expected to give liberally, "that they which preach the gospel [may] live of the gospel."

The association meetings are purely for purposes of fellowship, and communication with kindred bodies is by messenger or letter. The only form of discipline is withdrawal of fellowship, on evidence of difference of views, or of conduct unbecoming a member of the church.

WORK.

While not represented by any distinctive missionary societies or benevolent organizations, they are not to be classed with antimissionary churches. Since they occupy mountainous sections chiefly, and represent the less wealthy communities, their missionary spirit finds expression in local evangelistic work. As they have come in contact more and more with other churches, their sense of fellowship has broadened, and with this has been apparent a desire to share in the wider work of the general church.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from returns of the individual church organizations, are given by states and associations in the tables which follow. As shown by these tables, the denomination has 93 organizations, in 7 associations. These are distributed in 3 states; 57 in Tennessee, 28 in Alabama, and 8 in Mississippi.

The total number of communicants reported is 6,416; of these, as shown by the returns for 85 organizations, about 41 per cent are males and 59 per cent females. According to the statistics, the denomination has 86 church edifices; a seating capacity for church edifices of 27,508; church property valued at $44,321, against which there appears a small indebtedness of $107; and 1 parsonage valued at $156. There are 9 Sunday schools reported, with 37 officers and teachers and 402 scholars.

The number of ministers is given as 99, and there are also 24 licentiates.

A comparison with the Baptist Church of Christ in the report for 1890 shows a considerable decrease: Organizations, 59; communicants, 1,838; and value of church property, $12,434. This is due chiefly to the loss of certain associations as stated on page 136.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	93	92	6,416	85	2,432	3,519	86	2	86	85	27,508
South Central division	93	92	6,416	85	2,432	3,519	86	2	86	85	27,508
Tennessee	57	56	4,099	52	1,525	2,250	54	1	54	54	14,713
Alabama	28	28	1,947	25	741	1,065	24	1	24	24	8,845
Mississippi	8	8	370	8	166	204	8	.....	8	7	3,950

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	93	87	$44,321	3	$107	1	$156	9	9	37	402
South Central division	93	87	44,321	3	107	1	156	9	9	37	402
Tennessee	57	55	24,196	1	50	1	156	2	2	12	125
Alabama	28	24	11,525	1	40	.....	.....	1	1	3	50
Mississippi	8	8	8,600	1	17	.....	.....	6	6	22	227

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY ASSOCIATIONS: 1906.

ASSOCIATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	93	92	6,416	85	2,432	3,519	86	2	86	85	27,508
Duck River	22	21	2,181	20	787	1,171	22	.....	22	22	7,253
East Union	7	7	298	7	120	178	6	.....	6	6	985
Ebenezer	7	7	346	7	170	176	7	.....	7	6	3,200
Liberty	8	8	512	8	213	299	8	.....	8	8	2,635
Mount Pleasant	22	22	1,505	18	524	794	17	1	17	17	6,960
Mount Zion	13	13	583	12	218	343	12	1	12	12	2,450
Union	14	14	991	13	400	558	14	.....	14	14	4,025

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS: 1906.

ASSOCIATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	93	87	$44,321	3	$107	1	$156	9	9	37	402
Duck River	22	22	13,725	.....	.....	.....	.....	1	1	6	65
East Union	7	7	1,526	.....	.....	.....	.....	.....	.....	.....	.....
Ebenezer	7	7	8,150	1	17	.....	.....	7	7	25	277
Liberty	8	8	3,525	.....	.....	.....	.....	.....	.....	.....	.....
Mount Pleasant	22	17	8,450	1	40	.....	.....	.....	.....	.....	.....
Mount Zion	13	12	3,545	.....	.....	.....	.....	1	1	6	60
Union	14	14	5,400	1	50	1	156	.....	.....	.....	.....

PRIMITIVE BAPTISTS.

HISTORY.

With the development of organized church life shown in the formation of benevolent, and particularly of missionary societies, of Sunday schools and similar organizations, during the early part of the nineteenth century, there developed also considerable opposition to such new ideas. The more independent church associations were based on the principle that the Scriptures are the sole and sufficient authority for everything connected with the religious life. The position taken was, in brief, that there were no missionary societies in the apostles' days, and therefore there should be none to-day. Apart from this, however, there seemed to many to be inherent in these societies a centralization of authority which was not at all in accord with the spirit of the gospel. Sunday schools also were considered unauthorized of God, as was everything connected with church life that was not included in the clearly presented statement of the New Testament writers. These views appeared particularly in some of the Baptist bodies, and occasioned what became known as the "antimission movement."

Apparently the first definite announcement of this position was made by the Kehukee Baptist Association of North Carolina, formed in 1765, at its meeting with the Kehukee church in Halifax county in 1827, although similar views were expressed by a Georgia association in 1826. The Kehukee association unanimously condemned all "modern, money-based, so-called benevolent societies" as contrary to the teaching and practice of Christ and His apostles, and, furthermore, announced that it could no longer fellowship with churches which indorsed such societies. In 1832 a similar course was adopted by the Country Line Association, at its session with Deep Creek Church in Alamance (then Orange) county, N. C.; and by a "Convention of the Middle States" at Black Rock Church, Baltimore county, Md. Other Baptist associations in the North, South, East, and West, during the next ten years, took similar action. In 1835 the Chemung Association, including churches in New York and Pennsylvania, adopted a resolution declaring that as a number of associations with which it had been in correspondence had "departed from the simplicity of the doctrine and practice of the gospel of Christ, * * * uniting themselves with the world and what are falsely called benevolent societies founded upon a money basis," and preaching a gospel "differing from

the gospel of Christ," it would not continue in fellowship with them, and urged all Baptists who could not approve the new ideas to come out and be separate from those holding them.

The various Primitive Baptist associations have never organized as a denomination and have no state conventions or general bodies of any kind. For the purpose of self-interpretation, each association adopted the custom of printing in its annual minutes a statement of its articles of faith, constitution, and rules of order. This presentation was examined carefully by every other association, and, if it was approved, fellowship was accorded by sending to its meetings messengers or letters, reporting on the general state of the churches. Any association that did not meet with approval was simply dropped from fellowship. The result was that, while there are certain links binding the different associations together, they are easily broken, and the lack of any central body or even of any uniform statement of belief, serves to prevent united action. Another factor in the situation has been the difficulty of intercommunication in many parts of the South. As groups of associations developed in North and South Carolina and Georgia, they drew together, as did those in western Tennessee, northern Mississippi and Alabama, and Missouri, while those in Texas had little intercourse with any of the others. Occasional fraternal visits were made through all of these sections, and a quasi union or fellowship was kept up, but this has not been sufficient to secure what might be called denominational individuality or growth. This is apparent in the variety of names, some friendly and some derisive, which have been applied to them, such as "Primitive," "Old School," "Regular," "Anti-Mission," and "Hard Shell." In general, the term "Primitive" has been the one most widely used and accepted.

DOCTRINE.

In matters of doctrine the Primitive Baptists are strongly Calvinistic. Some of their minutes have eleven articles of faith, some less, some more. They declare that by Adam's fall or transgression all his posterity became sinners in the sight of God; that the corruption of human nature is total; that man can not, by his own free will and ability, reinstate himself in the favor of God; that God elected or chose His people in Christ before the foundation of the world; that sinners are justified only by the righteousness of Christ imputed to them; that the saints will all be preserved and will persevere in grace unto heavenly glory, and that not one of them will be finally lost; that baptism and the Lord's Supper are ordinances of the gospel in the church to the end of time; that the institutions of the day (church societies) are the inventions of men, and are not to be fellowshiped; that Christ will come a second time, in person or bodily presence to the world, and will raise all the dead, judge the human race, send the wicked to everlasting punishment, and welcome the righteous to everlasting happiness. They also hold uncompromisingly to the full verbal inspiration of the Old and New Testament Scriptures.

Some Primitive Baptists maintain, as formulated in the London Baptist Confession of Faith of 1689, that God eternally decreed or predestinated all things, yet in such a manner that He does not compel anyone to sin, and that He does not approve or fellowship sin. The great majority of them, however, maintain that, while God foreknew all things, and while He foreordained to suffer, or not prevent, sin, His active and efficient predestination is limited to the eternal salvation of all His people and everything necessary thereunto; and all Primitive Baptists believe that every sane human being is accountable for all his thoughts, words, and actions.

Immersion of believers is the only form of baptism which they acknowledge, and they insist that this is a prerequisite to the Lord's Supper. They hold that no minister has any right to administer the ordinances unless he has been called of God, come under the laying on of hands by a presbytery, and is in fellowship with the church of which he is a member; and that he has no right to permit any clergyman who has not these qualifications to assist in the administering of these ordinances. More than half of the Primitive Baptists believe that washing the saints' feet should be practiced in the church, usually in connection with the ordinance of the Lord's Supper. Of late years a few churches in Georgia have used organs in public worship, but most of the churches are earnestly opposed to the use of instrumental music of any kind in church services.

POLITY.

In polity the Primitive Baptists are congregational in that they believe that each church should govern itself according to the laws of Christ as found in the New Testament, and that no minister, association, or convention has any authority. They believe that if, in the view of its sister churches, a church departs, in doctrine or order, from the New Testament standard, it should be labored with, and if it can not be reclaimed, fellowship should be withdrawn from it. Admission to the church takes place after careful examination by the pastor and church officers, and by vote of the church. Ministers are ordained by the laying on of the hands of pastors and elders called by the church of which the candidate is a member. No theological training is required. The gifts of the candidate are first tested by association with pastors

in evangelistic work, and he is then recommended for ordination. There is no opposition to education, the position being that the Lord is able to call an educated man to preach His gospel when it is His will to do so, and that it is the duty of the minister to study, and especially to study the Scriptures, but they hold that lack of literary attainments does not prevent one whom the Lord has called from being able to preach the gospel.

WORK.

Notwithstanding the strong opposition to missionary societies, the Primitive Baptists are by no means opposed to evangelistic effort, and preachers, both regular pastors and others who are in a position to do so, travel much and preach the gospel without charge, going where they feel that the Spirit of God leads them, and where the way is opened in His providence. The members and friends whom they freely serve freely contribute to their support. Although opposed to Sunday schools, they believe in giving their children religious training and instruction.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and associations in the tables which follow. As shown by these tables, the denomination has 2,922 organizations, contained, with the exception of 149 unassociated, in 269 associations. These organizations are distributed in 34 states and the District of Columbia, Georgia leading with 443 organizations, followed by Alabama with 306, North Carolina with 275, Tennessee and Texas with 247 each, and Virginia with 235.

The total number of communicants reported is 102,311; of these, as shown by the returns for 2,138 organizations, about 36 per cent are males and 64 per cent females. According to the statistics, the denomination has 2,003 church edifices; a seating capacity for church edifices of 679,190, as reported by 1,925 organizations; church property valued at $1,674,810, against which there appears an indebtedness of $16,207; halls, etc., used for worship by 176 organizations; and 16 parsonages valued at $38,295. The denomination has no Sunday schools.

The number of ministers connected with the denomination is 1,500, and there are about 500 licentiates.

As compared with the report for 1890, these figures show a decrease of 185 organizations and 13,960 communicants, but an increase in the value of church property of $83,259. The decrease in the number of organizations and communicants is probably due to the fact that the Colored Primitive Baptist churches, which appear to have been included with the white churches in the report for 1890, are now reported as a separate body.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	2,922	2,878	102,311	2,138	28,581	50,033	1,974	176	2,003	1,925	679,190
North Atlantic division	47	47	1,134	40	257	725	36	2	36	35	12,792
Maine	2	2	68	2	28	40	2	.....	2	2	700
Massachusetts	1	1	9	1	2	7	1	.....	1	1	200
New York	20	20	435	18	102	321	15	.....	15	14	5,000
New Jersey	4	4	225	3	46	137	4	.....	4	4	1,950
Pennsylvania	20	20	397	16	79	220	14	2	14	14	4,942
South Atlantic division	1,110	1,098	40,934	820	10,673	20,345	806	32	822	786	294,919
Delaware	7	7	227	5	56	126	5	.....	6	5	1,750
Maryland	12	12	251	9	43	124	9	.....	9	8	1,850
District of Columbia	2	2	44	2	16	28	.....	2	.....	.....	.....
Virginia	235	232	9,642	157	2,286	4,867	157	10	158	152	59,950
West Virginia	59	58	2,019	41	444	816	24	8	24	22	6,900
North Carolina	275	272	10,207	222	2,720	5,793	229	6	235	227	87,829
South Carolina	16	16	606	7	76	129	10	1	10	10	2,550
Georgia	443	439	16,157	329	4,491	7,508	326	4	334	318	122,640
Florida	61	60	1,781	48	541	954	46	1	46	44	11,450
North Central division	488	480	19,931	390	5,835	10,302	366	31	370	361	119,780
Ohio	59	57	1,588	46	423	941	49	.....	51	49	14,375
Indiana	147	147	8,132	131	2,472	4,454	133	2	135	131	45,700
Illinois	120	118	5,163	92	1,500	2,564	91	5	91	90	29,220
Michigan	1	1	21	.....	.....	.....	.....	.....	.....	.....	.....
Iowa	25	25	657	21	187	275	15	2	15	15	4,160
Missouri	116	114	4,040	87	1,157	1,927	73	19	73	73	25,575
South Dakota	1	1	5	1	3	2	.....	.....	.....	.....	.....
Nebraska	5	5	118	4	30	49	2	1	2	2	450
Kansas	14	12	207	8	63	90	3	2	3	1	300
South Central division	1,255	1,231	39,888	867	11,675	18,432	759	101	768	736	249,949
Kentucky	163	159	5,442	74	1,093	1,762	76	10	76	74	23,775
Tennessee	247	244	10,204	219	3,642	5,734	196	17	198	193	69,740
Alabama	306	303	9,772	224	2,901	4,706	221	5	221	213	77,031
Mississippi	116	115	3,416	84	1,070	1,568	83	2	86	79	24,875
Louisiana	38	38	781	13	178	222	12	.....	12	10	2,275
Arkansas	109	108	2,591	66	625	984	56	18	58	54	15,293
Oklahoma[1]	29	28	587	16	157	201	5	11	5	5	1,150
Texas	247	236	7,095	171	2,009	3,255	110	38	112	108	35,810
Western division	22	22	424	21	141	229	7	10	7	7	1,750
Idaho	2	2	43	2	17	26	.....	2	.....	.....	.....
Colorado	2	2	31	2	11	20	.....	1	.....	.....	.....
Washington	8	8	193	7	58	81	4	4	4	4	1,150
Oregon	10	10	157	10	55	102	3	3	3	3	600

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	2,922	1,953	$1,674,810	68	$16,207	16	$38,295				
North Atlantic division	47	33	92,100			4	21,800				
Maine	2	1	1,500			1	1,800				
Massachusetts	1	1	8,000								
New York	20	13	44,900			1	12,000				
New Jersey	4	4	14,500			1	5,000				
Pennsylvania	20	14	23,200			1	3,000				
South Atlantic division	1,110	799	663,411	14	2,453	2	7,300				
Delaware	7	5	18,500	1	1,000	1	7,000				
Maryland	12	9	22,500								
District of Columbia	2										
Virginia	235	159	133,026	3	175						
West Virginia	59	21	17,925								
North Carolina	275	226	200,075	3	720						
South Carolina	16	11	5,560								
Georgia	443	322	252,450	7	558	1	300				
Florida	61	46	13,375								
North Central division	488	365	461,410	14	8,618	3	4,600				
Ohio	59	49	69,650	2	4,800						
Indiana	147	131	176,500	5	1,280	2	2,600				
Illinois	120	91	118,110	3	468						
Michigan	1										
Iowa	25	15	11,750			1	2,000				
Missouri	116	75	80,300	4	2,070						
South Dakota	1										
Nebraska	5	2	2,500								
Kansas	14	2	2,600								
South Central division	1,255	749	454,264	40	5,136	7	4,595				
Kentucky	163	77	59,300	5	615	2	2,500				
Tennessee	247	202	139,946	6	775	2	1,525				
Alabama	306	213	123,123	10	911	2	550				
Mississippi	116	77	34,621	2	260	1	20				
Louisiana	38	12	5,500								
Arkansas	109	56	21,942	1	10						
Oklahoma[1]	29	5	2,275	1	150						
Texas	247	107	67,557	15	2,415						
Western division	22	7	3,625								
Idaho	2										
Colorado	2										
Washington	8	4	2,500								
Oregon	10	3	1,125								

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES AND ASSOCIATIONS: 1906.

STATE AND ASSOCIATION.	COMMUNICANTS OR MEMBERS.						PLACES OF WORSHIP.				
	Total number of organizations.	Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	2,922	2,878	102,311	2,138	28,581	50,033	1,974	176	2,003	1,925	679,190
Alabama:											
Antioch	17	17	519	17	213	306	16	1	16	16	6,025
Beulah	21	21	933	20	356	533	21	.....	21	19	7,700
Buttahatchie	6	6	107	6	43	64	6	.....	6	6	1,815
Cane Creek	8	8	204	1	20	25	1	.....	1	1	500
Choctawhatchee	11	11	321	11	99	222	11	.....	11	11	3,800
Clay Bank	23	23	776	14	201	353	13	.....	13	13	4,550
Conecuh River, No. 1	8	8	266	8	106	160	7	.....	7	6	2,400
Conecuh River, No. 2	16	16	656	10	136	252	10	.....	10	10	3,800
Ebenezer	10	10	424	10	137	287	10	.....	10	10	3,625
Fellowship	24	24	540	11	117	165	10	.....	10	10	2,950
Five Mile	3	3	64	3	19	45	3	.....	3	2	550
Flint River	12	11	248	10	83	154	8	1	8	8	2,550
Hillabee	20	20	699	19	279	400	19	.....	19	18	8,150
Hopewell	11	11	221	6	52	71	6	.....	6	6	2,200
Liberty	8	8	474	8	204	270	8	.....	8	8	3,500
Little Hope	4	4	87	4	40	47	4	.....	4	4	1,350
Little Vine	10	10	308	9	119	159	9	1	9	9	2,700
Lost Creek	9	9	186	4	43	62	5	.....	5	5	2,000
Mount Zion	15	14	482	5	75	138	7	.....	7	4	1,050
Mud Creek	12	12	362	5	77	100	5	.....	5	5	1,700
Mussel Shoals	4	3	37	3	13	24	3	.....	3	3	900
Patsaliga	18	18	503	10	84	177	9	1	9	9	2,600
Pilgrims Rest, No. 1	16	16	535	8	142	294	8	.....	8	8	3,066
Pilgrims Rest, No. 2	3	3	93	3	39	54	3	.....	3	3	650
River Fork	3	3	44	3	10	34	3	.....	3	3	550
Second Creek	7	7	212	7	76	136	6	.....	6	6	1,500
Wetumpka	14	14	579	11	139	259	10	1	10	10	3,450
Unassociated	12	12	354	12	148	206	12	.....	12	12	5,500
Arkansas:											
Harmony	5	5	151	.....	.....	.....	.....	.....	.....	.....	.....
Little Zion	4	4	106	1	12	14	1	1	1	1	200
Mountain Springs	10	10	193	1	10	14	4	6	4	4	1,500
New Hope	8	8	165	7	53	98	1	4	1	1	300
Original Pine Light	3	3	55	3	16	39	1	2	1	1	200
Ouachita, North	12	12	214	8	61	92	7	1	7	7	2,650
Ouachita, South	9	9	178	8	67	103	8	.....	8	8	1,900
Pine Light	13	13	230	10	62	131	8	2	8	7	1,443
Point Remove	5	5	70	.....	.....	.....	.....	.....	.....	.....	.....
Rich Mountain	11	11	324	10	127	176	10	.....	10	10	2,350
Salem	8	8	225	.....	.....	.....	.....	.....	.....	.....	.....
South	14	13	264	13	108	156	13	1	14	13	3,900
Washington	5	5	289	4	83	119	3	.....	3	3	950
Unassociated	3	3	52	3	23	29	2	1	2	1	300
Delaware:											
Delaware	8	8	209	6	42	122	5	1	5	5	1,342
Florida:											
Mount Enon, No. 1	12	12	339	11	126	189	11	.....	11	11	2,850
Mount Enon, No. 2	5	5	106	5	42	64	4	.....	4	3	475
Pilgrims Rest	6	6	141	5	42	77	5	.....	5	5	625
San Pedro	13	12	381	9	97	200	8	1	8	8	2,075
Suwanee	19	19	652	16	206	373	16	.....	16	15	4,525
Georgia:											
Allapaha River	19	19	1,044	15	424	477	15	.....	15	15	4,740
Bethel	10	10	414	10	148	266	10	.....	10	10	3,650
Brushy Creek Union	11	11	468	8	152	219	8	.....	8	8	2,700
Canoochee, Lower	13	13	562	6	64	139	6	.....	6	6	2,800
Canoochee, Upper	20	20	1,309	19	406	731	19	.....	19	19	7,400
Ebenezer	21	21	536	12	105	183	13	.....	14	13	5,300
Echeconnee	20	18	852	16	284	488	16	.....	16	16	6,750
Euharlee	14	14	337	12	131	161	12	.....	12	12	4,350
Flint River Corresponding	3	3	35	3	12	23	3	.....	3	3	800
Harmony	16	16	483	16	180	303	16	.....	18	14	4,325
Little Echeconnee	5	5	115	1	2	12	1	.....	1	1	500
Lotts Creek	10	10	347	9	129	166	9	.....	9	9	2,725
Marietta	15	15	375	12	116	202	11	.....	12	10	2,875
Mount Pleasant	19	19	483	.....	.....	.....	.....	.....	.....	.....	.....
New Beulah	10	10	322	10	120	202	10	.....	11	10	3,175
New Hope	28	28	770	9	108	151	11	.....	11	11	5,325
Ochlochnee, No. 1	14	14	365	10	100	170	10	.....	10	10	3,850
Ochlochnee, No. 2	15	15	512	12	168	266	12	.....	12	12	4,750
Ocmulgee	7	7	248	7	86	162	7	.....	7	7	3,500
Ocmulgee Zion	4	4	57	1	4	8	1	.....	1	1	300
Oconee	15	15	496	14	178	299	14	.....	14	14	6,350
Ohoopee	3	3	735	2	52	83	3	.....	6	2	1,000
Original Flint River	15	15	505	12	161	313	10	1	10	10	4,150
Pulaski, No. 1	16	15	386	10	112	183	10	.....	10	10	3,550
Pulaski, No. 2	9	9	217	9	96	121	8	.....	8	8	4,100
Towaliga	19	19	825	14	221	401	16	.....	16	16	6,350
Union	23	23	854	14	136	295	13	.....	13	11	3,550

PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES AND ASSOCIATIONS: 1906—Continued.

STATE AND ASSOCIATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male. Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Georgia—Continued.										
Upatoie	18	18	710	13	184 337	13		13	13	4,800
Western	17	16	567	16	201 366	14	1	14	14	6,100
Yellow River	26	26	1,015	23	293 559	24		24	22	9,250
Unassociated	8	8	177	8	62 115	7	1	7	7	2,350
Illinois:										
Bethel	7	7	298	6	149 112	7		7	7	2,550
Big Spring	3	3	90	3	34 56	3		3	2	650
Central	4	4	137	3	31 67	3		3	3	850
Concord	6	6	278	3	17 52	4		4	4	1,050
Kaskaskia	6	6	176	6	68 108	6		6	6	1,325
Little Wabash	6	6	269	4	76 118	5		5	5	1,800
Morgan	9	9	274	8	79 160	8		8	8	1,750
Mount Gilead	4	4	106	3	36 55	3		3	3	450
Muddy River	12	12	739	9	237 312	12		12	12	5,490
Okaw	5	5	72	4	16 25		3			
Salem	8	8	151	6	22 67	5	1	5	5	1,255
Sangamon	7	6	130	4	32 62	3		3	3	1,000
Skillet Fork	14	14	1,210	12	375 717	12		12	12	4,400
Spoon River	8	8	188	6	50 99	5		5	5	1,850
Wabash	8	8	408	7	103 224	8		8	8	2,600
Unassociated	8	8	425	8	141 284	7	1	7	7	1,900
Indiana:										
Blue River	13	13	983	13	359 624	13		13	13	5,850
Conns Creek	5	5	209	5	68 141	5		5	5	1,700
Danville	14	13	694	12	226 369	12		13	12	3,800
Eel River	13	13	395	12	128 252	11	1	11	11	3,700
Lebanon	5	5	162	5	57 105	5		5	5	1,400
Little Zion	7	7	443	6	157 233	7		7	7	2,350
Mississinewa	7	7	329	6	59 172	7		7	6	2,150
Mount Salem	3	3	111	1	15 30	1		1	1	200
Mount Tabor	16	15	1,011	10	362 464	10		10	10	3,750
Patoka	12	12	1,353	9	326 617	9		9	9	3,350
Salem	9	9	934	7	198 437	7		7	7	3,700
Sugar Creek	8	8	157	7	54 79	7		7	7	1,800
White River	11	11	348	10	124 206	11		11	11	3,300
White Water, No. 1	9	9	376	8	107 243	8		8	8	2,900
White Water, No. 2	6	6	199	6	61 138	6		6	6	1,650
Unassociated	16	16	672	15	220 407	15	1	16	14	4,700
Iowa:										
Des Moines River	7	7	116	7	48 68	5	1	5	5	1,160
Hazel Creek	4	4	75	4	32 43	2	2	2	2	800
Missouri Valley	6	6	260	1	11 15	2		2	2	800
Mount Pleasant	2	2	106	2	44 62	2		2	2	500
Western	5	5	102	5	42 60	2		2	2	600
Unassociated	4	4	87	4	31 56	3		3	3	600
Kansas:										
Elk River	6	4	112	4	51 61	2		2	1	300
First	3	3	36							
Turkey Creek	5	5	98	4	33 47	1	2	1		
Unassociated	1	1	14	1	4 10	1		1	1	300
Kentucky:										
Bethel	8	7	193	2	32 48	1		1	1	500
Burning Springs	16	16	601	7	72 185	6	1	6	6	1,800
Highland	7	7	160	4	38 45	4		4	4	1,100
Licking	8	8	131	3	8 30	3		3	3	850
Little Flock	3	3	78	3	26 52	3		3	3	1,050
Mates Creek	14	13	499	11	210 258	7	3	7	6	2,600
Mount Pleasant	5	5	77	3	22 23	3		3	3	800
North	4	4	317	2	69 120	3	1	3	3	1,500
Original Little River	6	6	116	4	34 46	4		4	3	1,400
Red Bird	11	9	320	6	73 134	3	3	3	3	800
Red River	15	15	637	5	45 91	5		6	5	1,800
Sand Lick	7	7	235			4		4	4	1,175
Soldier Creek, No. 1	11	11	357							
Soldier Creek, No. 2	8	8	361	5	103 141	5		5	5	1,650
Tates Creek	11	11	365	4	93 140	4		4	4	1,250
Union	32	32	1,039	13	242 370	19	3	19	19	6,100
Unassociated	9	9	368	9	125 243	9		9	9	2,850
Louisiana:										
Crew Lake	13	13	152							
Louisiana	14	14	349	3	59 70	3		3	1	300
Louisiana Bithynia	3	3	84	2	34 41	1		1	1	50
Unassociated	2	2	75	2	35 40	2		2	2	525
Maine:										
Maine	3	3	77	3	30 47	3		3	3	900
Maryland:										
Baltimore	4	4	65	4	17 48	3	1	3	3	950
Salisbury	9	9	207	7	44 111	7		8	6	1,600
Mississippi:										
Amite	11	11	260	7	83 92	7		7	7	1,475
Bethany	14	14	456	9	138 162	9		9	9	3,050
Good Hope	12	12	291	10	107 138	10	1	13	10	2,550
Hopewell	12	12	374	12	147 227	12		12	10	3,350

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES AND ASSOCIATIONS: 1906—Continued.

STATE AND ASSOCIATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Mississippi—Continued.											
Little Black	5	5	145	4	45	83	4	.....	4	4	800
Little Zion	9	8	194	2	25	40	3	.....	3	3	575
New Hope	12	12	435	11	168	245	10	.....	10	10	4,300
Primitive	6	6	187	5	60	94	5	.....	5	5	1,200
Regular	9	9	218	9	83	135	9	.....	9	7	1,850
Tallahatchie	4	4	115	4	48	67	4	.....	4	4	1,200
Tombigbee	6	6	213	4	53	100	3	1	3	3	1,500
Unassociated	2	2	55	2	25	30	2	.....	2	2	600
Missouri:											
Bethel	3	3	32	.....	.....	.....	.....	.....	.....	.....	.....
Cape Girardeau	5	5	161	5	81	80	3	1	3	3	1,300
Center Creek	6	6	241	6	83	158	3	3	3	3	750
Cuivre Siloam	8	8	171	7	45	104	7	.....	7	7	2,175
Current River	5	5	99	5	40	59	3	2	3	3	1,000
Fishing River	11	11	516	11	194	322	11	.....	11	11	3,400
Hazel Creek	6	6	125	4	17	34	2	3	2	2	800
Lamine River	5	5	110	2	12	23	2	.....	2	2	600
Little Piney	5	5	165	5	60	105	3	1	3	3	1,050
Mount Zion	10	10	292	5	52	60	6	2	6	6	2,300
Nodaway	6	5	176	4	60	78	4	.....	4	4	1,350
Ozark	10	10	421	5	77	140	4	2	4	4	1,400
Panther Creek	2	2	27	2	12	15	.....	2	.....	.....	.....
Pine Forest	4	4	107	3	38	48	1	2	1	1	400
Salem	6	6	538	5	127	310	6	.....	6	6	2,450
Sugar Creek	5	5	216	4	59	98	4	.....	5	4	900
Two River	11	10	266	8	74	118	8	.....	8	8	3,100
Yellow Creek	8	8	428	6	132	206	7	.....	7	7	3,050
Unassociated	3	3	100	2	28	27	2	.....	2	2	450
New Jersey:											
Delaware River	5	5	299	4	63	194	5	.....	5	5	2,650
New York:											
Lexington	6	6	96	4	24	60	5	.....	5	5	1,750
Roxbury	5	5	116	5	28	88	4	.....	4	4	1,400
Warwick	6	6	170	6	28	142	4	.....	4	3	1,350
Unassociated	3	3	53	3	22	31	2	.....	2	2	500
North Carolina:											
Abbotts Creek	15	13	310	11	119	191	14	.....	16	14	5,950
Bear Creek	20	20	487	16	116	245	16	.....	17	16	6,175
Black Creek	16	16	1,046	14	239	622	14	.....	14	14	7,549
Contentnea	26	26	932	21	236	579	23	1	23	23	6,525
Fishers River	19	19	772	17	244	506	15	1	15	15	6,450
Kehukee	42	42	1,569	35	433	978	34	.....	35	33	12,800
Little River	21	21	754	15	177	343	15	.....	15	15	6,900
Mayo	25	25	877	22	231	533	20	1	20	20	8,450
Mountain	17	17	1,167	17	454	713	17	.....	17	17	5,800
Reorganized Silver Creek	8	7	173	5	48	81	4	1	4	4	1,000
Roaring River	10	10	440	7	78	166	9	.....	9	9	3,450
Senter	15	15	729	13	223	381	14	.....	15	13	4,430
Seven Mile	9	9	240	7	55	154	7	.....	7	7	2,200
Upper Country Line	16	16	448	14	128	279	14	.....	14	14	6,100
White Oak	18	18	587	13	141	268	16	1	16	16	5,850
Unassociated	8	8	210	7	66	104	8	.....	8	8	1,650
Ohio:											
Miami	6	6	144	5	44	92	5	.....	5	5	1,350
Muskingum	19	19	466	15	114	305	17	.....	19	17	5,275
Owl Creek Harmony	7	7	217	5	60	97	5	.....	5	5	1,300
Sandusky	7	6	242	3	49	106	3	.....	3	3	800
Scioto	15	15	455	14	130	290	14	.....	14	14	3,700
Unassociated	5	5	76	4	18	50	5	.....	5	5	1,850
Oklahoma:											
Cimarron	7	7	76	.....	.....	.....	.....	.....	.....	.....	.....
Elk Creek	5	4	92	3	18	26	1	2	1	1	100
First	5	5	115	5	52	63	1	4	1	1	300
Panhandle and Oklahoma	10	10	237	7	85	100	1	4	1	1	150
Unassociated	5	5	109	5	45	64	1	4	1	1	300
Oregon:											
Siloam	11	11	228	10	64	110	4	3	4	4	900
Unassociated	7	7	120	7	49	71	2	5	2	2	500
Pennsylvania:											
Juniata	6	6	64	6	18	46	5	.....	5	5	1,850
Red Stone	1	1	7	1	2	5	1	.....	1	1	700
Unassociated	5	5	100	4	32	63	4	1	4	4	1,050
South Carolina:											
Mill Branch	11	11	347	4	39	100	10	.....	11	10	2,900
Prince William	6	6	366	2	50	83	2	.....	2	2	550
Unassociated	2	2	21	2	11	10	2	.....	2	2	350
Tennessee:											
Big Sandy	8	8	355	8	159	196	8	.....	8	8	2,550
Buffalo River	11	11	413	7	82	140	7	.....	7	6	1,750
Collins River	6	6	101	6	39	62	1	5	1	1	200
Cumberland	12	12	536	11	167	331	11	.....	11	11	4,950
Elk River	15	15	741	15	297	444	15	.....	15	14	5,300

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES AND ASSOCIATIONS: 1906—Continued.

STATE AND ASSOCIATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Tennessee—Continued.											
Forked Deer	5	5	176	5	78	98	5		5	5	1,650
Fountain Creek	7	7	180	7	67	113	6	1	6	6	2,250
Greenfield-Philesic	11	11	698	11	273	425	11		11	11	4,900
Hiwassee	16	16	675	15	245	422	13	2	13	12	3,250
Mississippi River	5	4	55	2	11	17	2		2	2	600
Nolachucky	14	14	807	13	310	387	9	3	9	9	3,360
Obion	6	6	284	5	92	139	5		5	5	1,650
Obion, Original	4	4	57	2	7	30	2		2	2	650
Powells Valley, No. 1	18	18	1,001	17	330	651	14	2	14	14	6,150
Powells Valley, No. 2	8	8	475	5	141	206	4	1	4	4	1,650
Predestinarian	10	10	334	8	83	170	7	1	7	6	1,750
Regular	12	12	383	5	41	73	4		4	4	1,210
Round Lick	10	10	466	9	160	269	10		10	10	4,200
Sequatchie Valley	16	16	590	15	207	330	13	1	13	13	4,035
Tennessee	13	13	683	12	293	352	9	4	9	9	3,750
Tennessee River Bend	5	5	150	4	41	63	4		4	4	1,200
West	22	21	679	20	230	430	17	1	18	18	5,275
Unassociated	22	21	897	21	372	525	18	1	18	18	6,910
Texas:											
Bosque River	5	5	120	4	45	66	2	2	2	2	650
Chambers Creek	7	7	207	2	18	23		1			
Duffau	13	12	343	11	135	190	3	3	3	3	1,150
Enon	3	3	116	2	29	35	2		2	2	850
Fellowship	4	4	69	4	28	41	4		4	4	1,100
Friendship	6	6	126	6	46	80	2	2	2	2	600
Hill County	5	5	136	5	53	83	3	2	3	3	1,600
Little Flock	13	13	413	9	103	215	10		10	10	4,000
Macedonia	4	4	253	4	30	223	4		4	4	600
New Harmony, No. 1	12	12	288	3	43	42		2			
New Harmony, No. 2	8	7	175	3	33	47	2	1	2	2	650
Old Harmony	16	16	599	10	144	225	4	2	4	3	1,200
Peace Valley	6	6	111	4	31	42	3		3	2	500
Pilot Grove	12	7	319	5	128	150	4	1	4	4	1,700
Primitive, No. 1	9	9	237	6	65	79	5	1	5	5	1,200
Primitive, No. 2	6	6	68	2	6	11	3		3	3	650
Red River	14	13	389	9	101	151	5	3	5	5	1,825
Salem	9	9	198	6	59	68	1	3	1	1	200
Southeast	11	11	194	6	31	71	6		6	6	1,050
Southwest	9	9	296	9	110	186	7	2	7	7	2,265
Sulphur Fork	15	13	514	11	151	238	11		11	11	5,300
Timber Creek	3	3	53								
Trinity River	4	4	105	4	51	54	3	1	3	3	725
Unity	4	4	174	3	61	85	2		2	2	850
Village Creek	5	5	81	5	25	56	3	2	3	3	1,150
West Providence	13	13	386	12	149	198	5	2	5	5	1,600
Wise County	2	2	39	2	19	20	1	1	1	1	300
Zion Rest	8	8	585	7	105	280	8		10	8	2,050
Unassociated	13	12	358	12	142	216	7	4	7	7	2,045
Virginia:											
Corresponding Meeting	7	6	196	4	18	87	4		4	4	1,100
Ebenezer	12	12	589	12	197	392	12		12	12	4,850
Ketocton, No. 1	18	18	541	18	191	350	17	1	17	17	5,950
Ketocton, No. 2	29	29	612								
New River	22	22	1,484	19	358	904	21		21	21	10,000
Pig River	24	24	990	23	272	660	23		23	22	7,200
St. Clairs Bottom	8	8	295	6	96	167	6		7	6	2,750
Smiths River	18	18	1,060	14	219	611	16		16	16	7,700
Snow Hill	1	1	15	1	7	8	1		1	1	200
Staunton River	19	17	623	8	87	264	8		8	8	3,250
Stony Creek	7	7	280	6	72	184	4	2	4	4	1,100
Three Forks	15	15	442	1	5	11					
Washington	25	25	1,173	15	228	431	18	4	18	14	6,650
Zion	7	7	239	7	90	149	6	1	6	6	2,250
Unassociated	1	1	9	1	3	6	1		1	1	100
West Virginia:											
Elk River	4	4	157	2	37	63		1			
Elkhorn	9	8	290	5	55	148	2	1	2	2	800
Indian Creek	15	15	593	11	151	255	7	2	7	7	2,000
Mud River	11	11	479	5	47	72	3	3	3	2	450
Patterson Creek	2	2	41	2	12	29	2		2	1	300
Pocotalico	11	11	228	11	91	137	4	1	4	4	1,250
Tygarts Valley	5	5	163	3	31	64	4		4	4	1,500
Unassociated	2	2	54	2	16	38	2		2	2	600
Unattached congregations	8	8	134	8	50	84	2	3	2	2	500

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES AND ASSOCIATIONS: 1906.

STATE AND ASSOCIATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	2,922	1,953	$1,674,810	68	$16,207	16	$38,295				
Alabama:											
Antioch	17	16	8,175	2	35						
Beulah	21	18	15,350			1	250				
Buttahatchie	6	5	1,190								
Cane Creek	8	1	2,000								
Choctawhatchee	11	11	5,350								
Clay Bank	23	14	5,125	1	36						
Conecuh River, No. 1	8	7	5,850								
Conecuh River, No. 2	16	9	15,100			1	300				
Ebenezer	10	9	5,548	1	30						
Fellowship	24	10	2,550								
Five Mile	3	3	1,550								
Flint River	12	8	3,250								
Hillabee	20	19	10,210	2	90						
Hopewell	11	6	2,700								
Liberty	8	8	2,600								
Little Hope	4	4	1,050								
Little Vine	10	7	2,150	1	10						
Lost Creek	9	5	2,900								
Mount Zion	15	6	7,250	1	100						
Mud Creek	12	5	2,200								
Mussel Shoals	4	3	250								
Patsaliga	18	9	2,900								
Pilgrims Rest, No. 1	16	8	4,150	3	620						
Pilgrims Rest, No. 2	3	3	1,000								
River Fork	3	3	225								
Second Creek	7	6	1,900								
Wetumpka	14	10	6,100								
Unassociated	12	11	6,700								
Arkansas:											
Harmony	5										
Little Zion	4	1	100								
Mountain Springs	10	4	1,550								
New Hope	8	1	100								
Original Pine Light	3	1	100								
Ouachita, North	12	7	3,550								
Ouachita, South	9	8	2,550								
Pine Light	13	8	4,550	1	10						
Point Remove	5										
Rich Mountain	11	10	2,617								
Salem	8										
South	14	12	4,100								
Washington	5	3	1,750								
Unassociated	3	3	725								
Delaware:											
Delaware	8	5	18,000	1	1,000	1	7,000				
Florida:											
Mount Enon, No. 1	12	11	3,175								
Mount Enon, No. 2	5	4	500								
Pilgrims Rest	6	5	1,375								
San Pedro	13	8	2,800								
Suwanee	19	16	4,525								
Georgia:											
Allapaha River	19	14	5,800								
Bethel	10	10	7,950								
Brushy Creek Union	11	8	5,050								
Canoochee, Lower	13	5	3,300								
Canoochee, Upper	20	19	21,350	1	30	1	300				
Ebenezer	21	13	9,000								
Echeconnee	20	16	16,650	1	60						
Euharlee	14	12	5,750								
Flint River Corresponding	3	3	750								
Harmony	16	15	10,600	1	25						
Little Echeconnee	5	1	400								
Lotts Creek	10	9	5,050								
Marietta	15	11	4,500								
Mount Pleasant	19										
New Beulah	10	10	4,650								
New Hope	28	11	9,300	1	150						
Ochlochnee, No. 1	14	10	5,800								
Ochlochnee, No. 2	15	12	14,100								
Ocmulgee	7	7	7,500								
Ocmulgee Zion	4	1	500								
Oconee	15	14	12,400								
Ohoopee	3	3	3,900								
Original Flint River	15	10	7,600								
Pulaski, No. 1	16	10	5,350	1	50						
Pulaski, No. 2	9	9	5,700								
Towaliga	19	16	12,750								
Union	23	12	8,800								

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES AND ASSOCIATIONS: 1906—Continued.

STATE AND ASSOCIATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Georgia—Continued.											
Upatoie	18	13	$6,650	1	$23						
Western	17	14	14,400								
Yellow River	26	23	24,000								
Unassociated	8	7	10,900	1	220						
Illinois:											
Bethel	7	7	8,800	1	290						
Big Spring	3	3	3,600								
Central	4	3	2,400								
Concord	6	4	5,500								
Kaskaskia	6	6	4,800								
Little Wabash	6	5	3,300	1	150						
Morgan	9	8	14,900	1	28						
Mount Gilead	4	3	2,800								
Muddy River	12	12	23,100								
Okaw	5										
Salem	8	5	4,210								
Sangamon	7	3	7,200								
Skillet Fork	14	12	13,600								
Spoon River	8	5	6,700								
Wabash	8	8	9,100								
Unassociated	8	7	6,700								
Indiana:											
Blue River	13	13	14,050	1	25	1	$600				
Conns Creek	5	5	5,100								
Danville	14	12	27,700								
Eel River	13	11	8,500	1	80						
Lebanon	5	5	7,950								
Little Zion	7	7	5,300								
Mississinewa	7	7	8,100								
Mount Salem	3	1	700								
Mount Tabor	16	10	14,600	1	300						
Patoka	12	9	10,500								
Salem	9	7	12,400	1	750						
Sugar Creek	8	7	5,900								
White River	11	11	9,100								
White Water, No. 1	9	8	12,050								
White Water, No. 2	6	5	6,150			1	2,000				
Unassociated	16	14	31,400	1	125						
Iowa:											
Des Moines River	7	5	3,800								
Hazel Creek	4	2	900								
Missouri Valley	6	2	2,500								
Mount Pleasant	2	2	1,800								
Western	5	2	2,000								
Unassociated	4	3	2,250			1	2,000				
Kansas:											
Elk River	6	1	175								
First	3										
Turkey Creek	5	1	600								
Unassociated	1	1	2,000								
Kentucky:											
Bethel	8	1	700								
Burning Springs	16	6	1,200								
Highland	7	4	1,650								
Licking	8	3	4,000								
Little Flock	3	3	1,450								
Mates Creek	14	8	4,550			2	2,500				
Mount Pleasant	5	3	4,300								
North	4	3	4,600								
Original Little River	6	4	2,500								
Red Bird	11	3	1,200								
Red River	15	5	3,500								
Sand Lick	7	4	1,400								
Soldier Creek, No. 1	11										
Soldier Creek, No. 2	8	5	3,200	2	210						
Tates Creek	11	4	2,700								
Union	32	18	6,400	3	405						
Unassociated	9	9	18,000								
Louisiana:											
Crew Lake	13										
Louisiana	14	3	1,150								
Louisiana Bithynia	3	1	850								
Unassociated	2	2	1,900								
Maine:											
Maine	3	2	9,500			1	1,800				
Maryland:											
Baltimore	4	3	16,200								
Salisbury	9	7	6,800								
Mississippi:											
Amite	11	6	1,500								
Bethany	14	9	3,400								
Good Hope	12	10	3,191								
Hopewell	12	11	8,650								
Little Black	5	4	1,130								
Little Zion	9	3	1,100								
New Hope	12	10	4,550								
Primitive	6	4	1,550			1	20				

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES AND ASSOCIATIONS: 1906—Continued.

STATE AND ASSOCIATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Mississippi—Continued.											
Regular		8	$1,850								
Tallahatchie	4	4	3,900								
Tombigbee	6	2	1,500								
Unassociated	2	2	1,050	1	$250						
Missouri:											
Bethel	3										
Cape Girardeau	5	3	2,100								
Center Creek	6	3	2,100								
Cuivre Siloam	8	7	6,800								
Current River	5	4	1,850								
Fishing River	11	11	18,500	1	500						
Hazel Creek	6	2	1,200								
Lamine River	5	2	700								
Little Piney	5	3	1,150	1	50						
Mount Zion	10	6	4,500								
Nodaway	6	4	7,700	1	1,500						
Ozark	10	5	1,950	1	20						
Panther Creek	2										
Pine Forest	4	1	500								
Salem	6	6	7,350								
Sugar Creek	5	4	2,000								
Two River	11	8	13,700								
Yellow Creek	8	7	8,200								
Unassociated	3	2	1,700								
New Jersey:											
Delaware River	5	5	18,500			2	$8,000				
New York:											
Lexington	6	4	5,800								
Roxbury	5	4	6,800								
Warwick	6	3	29,500			1	12,000				
Unassociated	3	2	2,800								
North Carolina:											
Abbotts Creek	15	14	10,550	1	190						
Bear Creek	20	16	13,025								
Black Creek	16	14	30,050								
Contentnea	26	23	16,850	1	30						
Fishers River	19	15	14,700								
Kehukee	42	34	42,000	1	500						
Little River	21	15	10,250								
Mayo	25	20	10,625								
Mountain	17	17	22,400								
Reorganized Silver Creek	8	4	2,100								
Roaring River	10	9	3,550								
Senter	15	14	7,900								
Seven Mile	9	7	3,650								
Upper Country Line	16	14	13,600								
White Oak	18	15	8,400								
Unassociated	8	7	2,850								
Ohio:											
Miami	6	5	5,250								
Muskingum	19	17	27,150	1	4,000						
Owl Creek Harmony	7	5	6,900								
Sandusky	7	3	5,700								
Scioto	15	14	19,050	1	800						
Unassociated	5	5	5,200								
Oklahoma:											
Cimarron	7										
Elk Creek	5	1	300								
First	5	1	500	1	150						
Panhandle and Oklahoma	10	1	500								
Unassociated	5	1	800								
Oregon:											
Siloam	11	4	1,825								
Unassociated	7	2	1,300								
Pennsylvania:											
Juniata	6	5	4,500								
Red Stone	1	1	2,000								
Unassociated	5	4	8,700								
South Carolina:											
Mill Branch	11	10	4,850								
Prince William	6	2	2,500								
Unassociated	2	2	500								
Tennessee:											
Big Sandy	8	8	4,800	1	125						
Buffalo River	11	7	3,200								
Collins River	6	1	300								
Cumberland	12	11	16,090								
Elk River	15	15	10,850								
Forked Deer	5	5	4,100								
Fountain Creek	7	7	3,200								
Greenfield-Philesic	11	11	10,350	1	150	1	1,500				
Hiwassee	16	13	5,800	1	150	1	25				
Mississippi River	5	1	200								

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES AND ASSOCIATIONS: 1906—Continued.

STATE AND ASSOCIATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Tennessee—Continued.											
Nolachucky	14	8	$4,750								
Obion	6	5	2,300								
Obion, Original	4	2	1,100								
Powells Valley, No. 1	18	15	8,850	2	$250						
Powells Valley, No. 2	8	4	2,300	1	100						
Predestinarian	10	8	2,750								
Regular	12	4	1,100								
Round Lick	10	10	7,325								
Sequatchie Valley	16	13	14,550								
Tennessee	13	10	6,510								
Tennessee River Bend	5	4	800								
West	22	19	6,800								
Unassociated	22	21	22,981								
Texas:											
Bosque River	5	2	2,300								
Chambers Creek	7										
Duffau	13	3	3,000								
Enon	3	2	700								
Fellowship	4	4	1,400								
Friendship	6	2	1,250								
Hill County	5	3	2,000	1	267						
Little Flock	13	10	8,200	1	700						
Macedonia	4	4	2,700								
New Harmony, No. 1	12										
New Harmony, No. 2	8	2	1,000								
Old Harmony	16	4	2,200								
Peace Valley	6	2	1,350								
Pilot Grove	12	4	2,900								
Primitive, No. 1	9	4	1,250								
Primitive, No. 2	6	3	750								
Red River	14	5	2,950								
Salem	9	1	500								
Southeast	11	6	1,130								
Southwest	9	7	5,890								
Sulphur Fork	15	11	8,750								
Timber Creek	3										
Trinity River	4	4	2,175								
Unity	4	2	2,750	2	700						
Village Creek	5	3	1,000								
West Providence	13	4	3,050	3	440						
Wise County	2	1	600								
Zion Rest	8	8	4,300	6	219						
Unassociated	13	6	3,462	2	89						
Virginia:											
Corresponding Meeting	7	4	5,450								
Ebenezer	12	12	21,250	1	25						
Ketocton, No. 1	18	17	19,900								
Ketocton, No. 2	29										
New River	22	21	15,100								
Pig River	24	24	17,000	1	100						
St. Clairs Bottom	8	6	10,000	1	50						
Smiths River	18	16	8,430								
Snow Hill	1	1	81								
Staunton River	19	8	8,700								
Stony Creek	7	5	2,400								
Three Forks	15										
Washington	25	18	9,200								
Zion	7	6	2,650								
Unassociated	1	1	40								
West Virginia:											
Elk River	4										
Elkhorn	9	2	1,075								
Indian Creek	15	5	4,400								
Mud River	11	3	2,550								
Patterson Creek	2	1	400								
Pocotalico	11	4	3,000								
Tygarts Valley	5	4	4,600								
Unassociated	2	2	1,900								
Unattached congregations	8	2	1,500								

COLORED PRIMITIVE BAPTISTS IN AMERICA.

HISTORY.

The colored members of the Primitive Baptist churches of the South, during the years of slavery, shared the experience of others of their race. They were allowed to sit in the galleries during church service, but had no voice in the management of the churches, were compelled to baptize at night, and those of their number who were called to preach were simply exhorters, with no authority over their congregations.

With the emancipation a change came, and they were obliged to leave the white churches. In 1865 the White Springs Primitive Baptist Church was organized by Elder Thomas Williamson, at Columbia, Tenn. Several appeals were made to the white Primitive Baptists for his ordination to the work of the gospel ministry, but without success, and he, with two others, after a time of fasting and prayer, believing that the Lord through His spirit had revealed to them the answer to their prayers, knelt and laid their hands on each other's heads, receiving, as they felt, the "power of the Holy Ghost." They arose and started out to preach, to baptize, and to establish churches; and in 1866 the Big Harpeth Primitive Baptist Association was organized in the state of Tennessee. Soon other churches began to spring up in the Southern states. In Georgia a presbytery of white Primitive Baptist elders ordained Henry Griffin in 1867, and two years later the Antioch Association, the first Colored Primitive Baptist Association in that state, was organized. In 1867, also, the first church was formed in west Florida and the West Florida Association was constituted. The next year the Indian Creek Association in north Alabama was formed by Bartley Harris, who had gathered a church at Huntsville, and in 1869 the Rev. E. E. Gardner and others organized the Southwest Alabama Association. In Texas Elder Moffett began the work of rallying the Colored Primitive Baptist forces in 1869.

For years the churches showed little vitality, divisions occurred in the associations, generally on doctrinal matters, and "no-fellowship bars" were set up. In 1900 a great awakening began; opposition to modern methods was overborne; and since then "Union, Peace, and Progress" has been their motto. The result has been that the Colored Primitive Baptists differ in many respects from the white churches of the same faith and order, and at present the denomination might be called the "Reformed Primitive Baptists of America." In doctrine they have reverted to the older basis, and in their church organization and activities they are in full accord with modern methods. They demand an educated ministry, believe in Sunday schools, young people's societies, women's auxiliaries, state conventions, ministerial support, etc., and are organizing their forces, and sending out district, state, and national evangelists through all parts of the country.

DOCTRINE.

The doctrinal basis of the Colored Primitive Baptists is not the Black Rock Address of 1832, still widely accepted by the white Primitive Baptists, but the London Confession of Faith, adopted in 1689 by the Particular Baptists of England, and, in a slightly modified form, as the Philadelphia Confession, by the great majority of American Baptists. It is thoroughly Calvinistic, emphasizing the five points of Calvinism—predestination, particular redemption, total depravity, effectual calling or regeneration, and the certain perseverance of the saints.

The church ordinances include baptism, the Lord's Supper, and washing the saints' feet. Baptism is by immersion, and must be administered by a properly ordained person. The rite of foot-washing is observed not "as a Jewish tradition or custom, but as a matter of faith in Christ, and in obedience to the example given by Him;" the sacramental service is not considered complete until this rite is performed.

POLITY.

In polity the Colored Primitive Baptist churches are in full accord with other Baptist bodies. The local church is supreme in its authority over its members, in its selection of officers, and in the general conduct of its affairs. Each church holds, once a month, a church conference, where its business is conducted, and the decisions of this conference are final, there being no appeal to any other authority. Associations of churches are organized for the purpose of mutual improvement and spiritual development, and for greater effectiveness in spreading the gospel. Membership in these associations is not obligatory, but churches which hold such membership are expected, through pastor or delegate to the annual session, to report as to membership and financial receipts and expenditures for church, evangelistic, educational, benevolent, or associational purposes. There is also a state convention which includes the associations, churches, and other organizations within its bounds, and which has general direction of state evangelists.

The church offices recognized as scriptural are those of pastor and deacon. Pastors are elected and called by a majority of the members of the local church, to preach, oversee the spiritual affairs of the church, and administer the ordinances. The deacons assist the pastor in the temporal work of the church, while each church covenants to give its pastor support.

A candidate for the ministry must be called of God, approved by the church for his gifts and personal

character, and ordained and set apart to the work of the ministry by a presbytery of regularly ordained ministers, by prayer and laying on of hands. In addition to those engaged in pastoral work, there are evangelists who travel, organize churches, and encourage and strengthen the work at large.

WORK.

The activities of the church are under the general care of a national convention organized recently as an administrative rather than as an ecclesiastical body. It has for its purpose the consolidation of the Colored Primitive Baptist churches, associations, societies, etc., in the several states into one united national body, and the organization of the national work in the following departments: Financial, educational, young people's and Sunday school, benevolence and church aid fund, publication, woman's auxiliary, bureau of information and statistics, and national memorial building fund. The membership consists of delegates elected by the churches, associations, and state conventions; each church and organization being entitled to delegates on payment of a certain amount. Each department is conducted by a board elected by the national convention, and consisting of two members from each state represented in the convention.

The Young People's and Sunday School Congress is the national organization of the Primitive Baptist Young People's Volunteer Band and the Sunday schools of the various churches. The Young People's Volunteer Band was organized at Jacksonville, Fla., in 1900, and reports 259 local bands with a membership of 6,770. The national convention and its auxiliaries are conducting a number of enterprises for the benefit of the denomination at large. Among them are the erection of a $10,000 memorial building at Huntsville, Ala.; the publication of 2 weekly religious journals and a monthly Sunday school paper.

The educational department has under its auspices 3 institutions, an industrial and theological college at Winston-Salem, N. C.; an academy at Thomaston, Ala.; and a seminary at Tallahassee, Florida.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and associations in the tables which follow. As shown by these tables, the denomination has 797 organizations, in 48 associations, distributed in 14 states. There are 187 organizations in Alabama, 150 in Georgia, 128 in Florida, and 96 in Tennessee.

The total number of communicants reported is 35,076; of these, as shown by the returns for 325 organizations, about 36 per cent are males and 64 per cent females. According to the statistics, the denomination has 501 church edifices; a seating capacity for church edifices of 94,223, as reported by 318 organizations; church property valued at $296,539, against which there appears an indebtedness of $6,968; halls, etc., used for worship by 44 organizations; and 21 parsonages valued at $10,095. There are 166 Sunday schools reported, with 911 officers and teachers and 6,224 scholars.

The number of ministers is reported as 1,480, and there are a number of licentiates.

These churches appear to have been included with the white Primitive Baptist churches in the census of 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	797	787	35,076	325	6,341	11,438	497	44	501	318	94,223
North Atlantic division	2	2	45	2	19	26	2	.....	2	2	700
Pennsylvania	2	2	45	2	19	26	2	.....	2	2	700
South Atlantic division	408	403	13,731	190	2,804	5,471	296	19	299	197	57,875
Virginia	65	64	1,588	13	102	176	47	10	47	24	5,130
West Virginia	3	3	47	1	10	6	3	.....	3	2	1,100
North Carolina	62	62	2,215	15	154	432	15	4	15	14	4,775
Georgia	150	146	4,531	63	771	1,850	109	.....	112	59	18,810
Florida	128	128	5,350	98	1,767	3,007	122	5	122	98	28,060
South Central division	387	382	21,300	133	3,518	5,941	199	25	200	119	35,648
Kentucky	5	5	228	2	55	74	1	1	1	1	500
Tennessee	96	93	3,268	28	315	631	50	8	50	23	7,163
Alabama	187	186	14,829	63	2,714	4,547	86	1	87	64	21,855
Mississippi	27	27	554	10	71	89	13	6	13	6	1,150
Louisiana	4	4	201	1	50	75	4	.....	4	1	200
Arkansas	20	19	840	10	83	142	13	3	13	7	1,175
Oklahoma[1]	5	5	100	4	35	60	4	.....	4	4	440
Texas	43	43	1,280	15	195	323	28	6	28	13	3,165

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	797	508	$296,539	34	$6,968	21	$10,095	166	166	911	6,224
North Atlantic division	2	2	7,200	1	2,500	.....	.....	.....	.....	.....	.....
Pennsylvania	2	2	7,200	1	2,500	.....	.....	.....	.....	.....	.....
South Atlantic division	408	305	178,407	19	3,012	18	9,475	98	98	607	3,873
Virginia	65	38	10,830	1	67	4	1,025	3	3	44	225
West Virginia	3	2	1,400	1	70	.....	.....	.....	.....	.....	.....
North Carolina	62	36	26,815	1	19	.....	.....	13	13	195	1,035
Georgia	150	107	46,557	10	581	2	1,000	3	3	15	168
Florida	128	122	92,805	6	2,275	12	7,450	79	79	353	2,445
South Central division	387	201	110,932	14	1,456	3	620	68	68	304	2,351
Kentucky	5	1	2,000	.....	.....	.....	.....	.....	.....	.....	.....
Tennessee	96	52	28,747	3	440	1	20	10	10	54	426
Alabama	187	86	51,950	8	548	1	450	51	51	221	1,722
Mississippi	27	12	4,900	.....	.....	.....	.....	.....	.....	.....	.....
Louisiana	4	4	1,350	.....	.....	1	150	.....	.....	.....	.....
Arkansas	20	13	3,360	1	115	.....	.....	.....	.....	.....	.....
Oklahoma[1]	5	4	890	.....	.....	.....	.....	.....	.....	.....	.....
Texas	43	29	17,735	2	353	.....	.....	7	7	29	203

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES AND ASSOCIATIONS: 1906.

STATE AND ASSOCIATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	797	787	35,076	325	6,341	11,438	497	44	501	318	94,223
Alabama:											
Flint River	9	9	153	.....	.....	.....	8	1	8	.....	.....
Indian Creek	42	42	4,758	29	1,469	2,450	42	.....	43	30	12,250
Pilgrims Rest	13	13	525	.....	.....	.....	.....	.....	.....	.....	.....
Primitive	32	32	1,685	.....	.....	.....	.....	.....	.....	.....	.....
Sipsey River	11	11	612	1	5	6	1	.....	1	1	250
Union	38	38	3,712	38	1,366	2,346	38	.....	38	38	11,575
West	46	45	3,841	.....	.....	.....	.....	.....	.....	.....	.....
Arkansas:											
Boeuf River	6	6	136	6	52	84	4	2	4	4	725
Caney Creek	4	4	33	.....	.....	.....	.....	.....	.....	.....	.....
L'Angville River	4	4	89	4	31	58	3	1	3	3	450
Union	8	8	658	.....	.....	.....	8	.....	8	.....	.....
Florida:											
Antioch	20	20	463	20	185	278	20	.....	20	20	3,800
Bethlehem	20	20	221	.....	.....	.....	16	4	16	.....	.....
First West Florida	10	10	410	.....	.....	.....	9	1	9	.....	.....
Zion	50	50	3,029	50	1,128	1,901	50	.....	50	50	13,160
Zion, Eastern and Southern	34	34	1,675	34	599	1,076	34	.....	34	34	12,850
Georgia:											
Alcovia	11	10	184	.....	.....	.....	11	.....	11	.....	.....
Allapaha	17	17	507	.....	.....	.....	.....	.....	.....	.....	.....
Antioch	39	39	1,316	24	242	627	39	.....	40	24	8,058
Mount Calvary	13	12	373	8	78	173	13	.....	13	8	2,425
Mount Olive	7	7	443	1	50	292	1	.....	1	1	500
Mount Ramah	13	12	234	.....	.....	.....	.....	.....	.....	.....	.....
Ocmulgee	11	11	398	5	84	161	11	.....	11	5	1,300
Union	35	34	829	20	222	424	29	.....	31	16	4,950
Mississippi:											
Friendship	6	6	162	.....	.....	.....	.....	.....	.....	.....	.....
Mississippi River	6	5	70	.....	.....	.....	5	1	5	.....	.....
Shady Grove	4	4	27	.....	.....	.....	2	2	2	.....	.....
North Carolina:											
County Line	4	4	91	4	14	77	3	1	3	3	900
Lower County Line	12	12	511	12	147	364	12	.....	12	12	4,275
Radical	22	22	506	.....	.....	.....	.....	.....	.....	.....	.....
Sandy Ridge	32	32	1,322	.....	.....	.....	.....	5	.....	.....	.....
Oklahoma:											
Clear View	3	3	46	3	18	28	3	.....	3	3	240
Union	8	8	171	4	40	76	6	2	6	3	550
Tennessee:											
Big Creek	16	13	284	11	94	128	9	2	9	9	2,300
Big Harpeth	34	34	1,107	.....	.....	.....	.....	.....	.....	.....	.....
Cumberland	2	2	34	2	11	23	2	.....	2	2	400
Cypress Creek	20	20	476	14	135	194	12	5	12	9	2,050
Friendship	7	7	256	7	68	188	4	3	4	4	1,093
Lynn Creek	23	23	975	.....	.....	.....	21	2	21	.....	.....
Running Water	6	6	126	1	7	6	6	.....	6	1	150
Texas:											
Friendship	6	6	127	.....	.....	.....	.....	.....	.....	.....	.....
Providence	12	12	451	12	172	279	11	1	11	11	2,815
Sinai	19	19	585	.....	.....	.....	12	3	12	.....	.....
Virginia:											
Banister	10	10	385	.....	.....	.....	9	1	9	.....	.....
Chestnut Knob	18	18	369	.....	.....	.....	14	4	14	.....	.....
Ketocton	13	12	256	9	67	107	11	.....	11	9	2,530
Piedmont	16	16	318	1	3	9	16	.....	16	16	3,500
Roanoke	5	5	137	5	54	83	2	3	2	2	500

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES AND ASSOCIATIONS: 1906.

STATE AND ASSOCIATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	797	508	$296,539	34	$6,968	21	$10,095	166	166	911	6,224
Alabama:											
Flint River	9	8	2,650								
Indian Creek	42	42	22,225	9	922	2	470	14	14	51	500
Pilgrims Rest	13										
Primitive	32										
Sipsey River	11	1	400	1	31						
Union	38	38	27,150					38	38	175	1,273
West	46										
Arkansas:											
Boeuf River	6	4	785	1	115						
Caney Creek	4										
L'Angville River	4	3	750								
Union	8	8	2,750								
Florida:											
Antioch	20	20	4,000			1	150	8	8	36	218
Bethlehem	20	16	12,250								
First West Florida	10	9	8,300								
Zion	50	50	25,455			2	600	47	47	181	1,526
Zion, Eastern and Southern	34	34	47,600	6	2,275	11	7,250	27	27	151	869
Georgia:											
Alcovia	11	11	4,400								
Allapaha	17										
Antioch	39	39	13,430	4	128	1	600				
Mount Calvary	13	12	5,925	4	185						
Mount Olive	7	1	250								
Mount Ramah	13										
Ocmulgee	11	10	6,200	1	18						
Union	35	29	13,502	1	250						
Mississippi:											
Friendship	6										
Mississippi River	6	6	3,425								
Shady Grove	4										
North Carolina:											
County Line	4	4	1,850	1	19						
Lower County Line	12	12	12,600								
Radical	22										
Sandy Ridge	32	26	14,515					16	16	239	1,260
Oklahoma:											
Clear View	3	3	665								
Union	8	7	1,910								
Tennessee:											
Big Creek	16	9	3,370	1	35						
Big Harpeth	34										
Cumberland	2	2	850								
Cypress Creek	20	12	5,050								
Friendship	7	4	4,100								
Lynn Creek	23	23	11,952					6	6	39	315
Running Water	6	6	4,900					3	3	10	60
Texas:											
Friendship	6										
Providence	12	11	5,250	2	353			7	7	29	203
Sinai	19	12	10,800								
Virginia:											
Banister	10	9	1,100								
Chestnut Knob	18										
Ketocton	13	9	10,480	1	2,500						
Piedmont	16	16	5,250	2	137						
Roanoke	5	2	450			4	1,025				

TWO-SEED-IN-THE-SPIRIT PREDESTINARIAN BAPTISTS.

HISTORY.

The Two-Seed-in-the-Spirit Predestinarian Baptists as a distinct body arose early in the nineteenth century, as a protest of the more rigid Calvinism against what some considered a general laxity of doctrine and looseness of church discipline consequent upon the prevalence of Arminian doctrines as set forth by Methodism. This protest found its fullest expression in the mountain regions of Tennessee and Kentucky, but extended throughout the entire South and West. Its great leader was Elder Daniel Parker, a native of Virginia, who was ordained in Tennessee in 1806, and labored in that state, and in Illinois and Texas until his death.

Intensely Calvinistic in doctrine and equally independent in polity, these Baptists formed scattered churches rather than an organized denomination, and developed only in a minor degree an associational character. They differed from the Primitive Baptists chiefly in the degree to which they carried their theological opinions and ecclesiastical principles, and were frequently called by the same names, "Primitive," "Old School," and "Hard Shell," though the special feature of their belief was gradually recognized, and they became popularly known as the "Two-Seed Baptists." As a result of this general similarity, the distinction between them and the Primitive Baptists has not always been clearly drawn, especially by outsiders,

and in the Primitive Baptist papers there is still constant reference to discussions with the "Two-Seeds," and a complaint that the "Two-Seed" influence has permeated various churches and withdrawn them from the faith.

One effect of their extreme independency has been apparent in the disintegration of the associations and the disappearance of a number of churches. In the census of 1890 nearly 500 churches were reported, but when it came to gathering the statistics of the present census, the reply came from many sections that, while there had been such churches there, they had ceased to exist, either through the removal of the members or through absorption by some other organization. In many cases it was reported that no such church had ever existed there—indicating that in all probability the churches which in 1890 were credited to this body really belonged to some other Baptist denomination, either Primitive, Separate, or United. The best authorities in the denomination—the moderators of its associations—affirm that the figures given in the present census represent the full strength of the body; and that, while there may be additional scattered churches, they are few in number, and are practically moribund.

DOCTRINE.

In doctrine the Two-Seed Baptists represent not merely the extreme form of Calvinism, but what appears to be a certain element of dual Gnosticism. In the words of one of their leaders, their distinguishing doctrine is as follows:

> The phrase "Two-Seed" indicates one seed of evil and one of good, emanating from two different sources (as positive and negative), the earthly generation (or mankind) being the field through which both are manifested, the field yet being no part of either. Neither has it (the field) any power of its own to resist, but must, and does, develop or manifest what is sown in it, as in the parable of the wheat and tares; neither can one change from one to the other, but each produces after its kind. We do not divide the Adamic race, neither do we change the decrees of God, but as He declared the origin and destiny of the parent or progenitor in the beginning, we claim that, as He can not change, neither does it change either the origin or destiny of any one of His generation. This being the visible or representative character, then we also claim that both the good and evil being set forth as seed-fathers and progenitors, we can not use the term father, mother, or child, except as the other also is implied or understood; in both of these spiritual generators He also gives origin and destiny and that can not be changed. Thus it is the crop which grows in the field that we gather in our barn; we do not gather the field, nor has the field any power of resistance, but has to develop whatever is sown in it; and the atonement, or offering, being for the redemption of something, must necessarily mean that something was once possessed and then lost. We also claim the price demanded was paid, the debt of divine justice satisfied, nothing more charged against them; but as the sufferings of the Saviour were visible, then we suffer temptations while in the flesh, or, in other words, both grow together in the field, but when the harvest is come then the crop is gathered, not the field it grew on.

Another form of the same general doctrine is set forth in the report on religious bodies of the census of 1890, as follows:

> The essence of good is God; the essence of evil is the devil. Good angels are emanations from or particles of God; evil angels are particles of the devil. When God created Adam and Eve, they were endowed with an emanation from Himself, or particles of God were included in their constitution. They were wholly good. Satan, however, infused into them particles of his essence, by which they were corrupted. In the beginning God had appointed that Eve should bring forth only a certain number of offspring; the same provision applied to each of her daughters. But when the particles of evil essence had been infused by Satan, the conception of Eve and of her daughters was increased. They were now required to bear the original number, who were styled the seed of God, and an additional number, who were called the seed of the serpent.
>
> The seed of God constituted a part of the body of Christ. For them the atonement was absolute; they would all be saved. The seed of the serpent did not partake of the benefits of the atonement, and would all be lost. All the manifestations of good or evil in men are but displays of the essence that has been infused into them. The Christian warfare is a conflict between these essences.

Foot-washing is observed in the churches of this religious body, and many of the denomination are strongly opposed to a paid ministry. They do not believe that the help of a minister is needed to reach and save sinners. Christ carries on the work of salvation without the help of men.

POLITY.

In their church government the Two-Seed Baptists are thoroughly independent, each church standing by itself. Associations are formed, but for spiritual fellowship rather than for church management.

WORK.

What are ordinarily known as church activities do not exist among them. Individuals may contribute to benevolences as they see fit, but organized benevolence does not exist. Neither Sunday schools nor young people's societies, nor, indeed, societies of any kind, are recognized as legitimate.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and associations in the tables which follow, and show 55 organizations, in 9 associations. These organizations are located in 9 states.

The total number of communicants reported is 781; of these, as shown by the returns for 24 organizations, about 46 per cent are males and 54 per cent females. According to the statistics, the denomination has 38 church edifices; a seating capacity for church edifices of 11,350, as reported by 32 organizations; and church property valued at $21,500, against which there ap-

pears no indebtedness. No halls, parsonages, or Sunday schools are reported.

The number of ministers connected with the denomination is estimated at 35.

A comparison with the report for 1890 shows a notable decrease, as follows: Organizations, 418; communicants, 12,070; value of church property, $150,730.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.					VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.		Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.		
Total for denomination.	55	55	781	24	173	204	38	.....	38	32	11,350	32	$21,500
South Atlantic division	8	8	72	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Georgia	5	5	44	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Florida	3	3	28	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
North Central division	5	5	55	3	16	20	3	.....	3	3	1,450	3	6,000
Indiana	4	4	41	3	16	20	3	.....	3	3	1,450	3	6,000
Missouri	1	1	14	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
South Central division	42	42	654	21	157	184	35	.....	35	29	9,900	29	15,500
Kentucky	9	9	144	3	28	44	9	.....	9	9	3,100	9	3,850
Tennessee	19	19	279	16	113	124	18	.....	18	18	6,350	18	11,200
Alabama	2	2	32	2	16	16	2	.....	2	2	450	2	450
Arkansas	10	10	175	.....	.....	.....	6	.....	6	.....	.....	.....	.....
Texas	2	2	24	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY ASSOCIATIONS: 1906.

ASSOCIATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.					VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.		Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.		
Total for denomination.	55	55	781	24	173	204	38	.....	38	32	11,350	32	$21,500
Bear Creek	6	6	125	.....	.....	.....	6	.....	6	.....	.....	.....	.....
Bethlehem	4	4	41	3	16	20	3	.....	3	3	1,450	3	6,000
Caney Fork	9	9	154	8	68	71	9	.....	9	9	2,850	9	4,050
Drakes Creek	11	11	171	3	28	44	11	.....	11	11	4,400	11	5,200
Elm Fork	2	2	24	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Lookout	3	3	31	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Pilgrims Rest	5	5	64	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Richland Creek	10	10	130	10	61	69	9	.....	9	9	2,650	9	6,250
Suwanee River	5	5	41	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

FREEWILL BAPTISTS (BULLOCKITES).

HISTORY.

The movement started by Benjamin Randall in New Hampshire in 1780, which resulted in the organization of the body known as "Free Baptists," spread to Maine, where a considerable number of churches were formed. In 1835 there was a division, and some of the ministers, including John Buzzell, Charles Bean, Jeremiah Bullock, and others, with their churches, withdrew from the Free Baptists. These again separated under the leadership of Jeremiah Bullock and John Buzzell, and their followers were frequently nicknamed "Bullockites" and "Buzzellites." The latter have practically disappeared as a distinct body, but the former continue to exist in Maine, retaining the earlier name "Freewill Baptists." They have, however, no denominational connection with the churches of the same name in the Southern states.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given in the tables which follow, and show 15 organizations, with no ecclesiastical divisions. These organizations are located in 2 states, the great majority of them being in Maine.

The total number of communicants reported is 298; of these, as shown by the returns for 14 organizations, about 38 per cent are males and 62 per cent females. According to the statistics, the denomination has 8 church edifices with a seating capacity of 1,560; and church property valued at $6,900, with no indebtedness. There is 1 Sunday school reported with 4 officers and teachers and 25 scholars.

There are 4 ministers reported in connection with the denomination.

The denomination was not mentioned in the report for 1890, the churches probably being included with the Freewill Baptist denomination.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	15	15	298	14	92	151	8	2	8	8	1,560
North Atlantic division	15	15	298	14	92	151	8	2	8	8	1,560
Maine	13	13	275	12	85	135	7	2	7	7	1,410
New Hampshire	2	2	23	2	7	16	1	.....	1	1	150

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	15	8	$6,900	.....	.....	.....	.....	1	1	4	25
North Atlantic division	15	8	6,900	.....	.....	.....	.....	1	1	4	25
Maine	13	7	6,400	.....	.....	.....	.....	1	1	4	25
New Hampshire	2	1	500	.....	.....	.....	.....	.....	.....	.....	.....

UNITED AMERICAN FREEWILL BAPTISTS (COLORED).

HISTORY.

For some years after the civil war the lines between the white and colored Freewill Baptist churches in the Southern states seem not to have been drawn very sharply. As, however, the latter increased in number and in activity, there arose among them a desire for a separate organization. Their ministers and evangelists, together with others, had gathered a number of churches in North Carolina, Georgia, Alabama, and Florida, and had met with such success that in 1901 they were organized as a separate denomination. While ecclesiastically distinct, these colored Baptists are in close relation with the white Freewill Baptist churches of the Southern states, and trace their origin to the early Arminian Baptist churches of the Carolinas and Virginia and the Free Baptist movement in New England.

DOCTRINE AND POLITY.

In doctrine the colored Freewill Baptists are in substantial agreement with the white churches of the same faith. In polity the local churches are not as completely autonomous as is the case in the other Freewill Baptist bodies. The denomination has a system of quarterly, annual, and general conferences, with a graded authority. Thus, while the local church is independent so far as concerns its choice of officers, its government, and the transaction of its business, any doctrinal question which it can not decide is taken to the district quarterly conference or to the annual conference. The district conference has no jurisdiction over the individual members of the local church, but can labor with the church as a body and exclude it from fellowship. In the same way the annual conference, sometimes called an "association,"

has authority in matters of doctrine over the district or quarterly conference; and the general conference has similar jurisdiction over the annual conference. The general conference has also supervision over the denominational activities of the church, including missions, education, and Sabbath school work, and general movements, as those for temperance, moral reform, and Sabbath observance.

WORK.

The missionary work, whether home or foreign, is as yet unorganized, but pastors are actively engaged in meeting the needs of unoccupied sections, and the Woman's Home Mission and Education Society is doing a great deal of good in this line. The church has two large schools—one, Kinston College, in North Carolina, the other at Dawson, Ga.—and preparations are being made to establish still another. There is also a printing establishment at Kinston, N. C., which issues a weekly paper.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and by conferences in the tables which follow. As shown by these tables, the denomination has 251 organizations in 8 conferences, located in 5 states, the majority, 133, being in North Carolina, and 93 in Georgia.

The total number of communicants reported is 14,489; of these, as shown by the returns for 135 organizations, about 44 per cent are males and 56 per cent females. According to the statistics, the denomination has 152 church edifices; a seating capacity for church edifices of 39,825, as reported by 137 organizations; church property valued at $79,278, against which an indebtedness of $3,485 is reported; halls, etc., used for worship by 8 organizations; and 6 parsonages valued at $1,475. There are 100 Sunday schools reported, with 382 officers and teachers and 3,307 scholars.

The number of ministers connected with the denomination is estimated at 136.

This body is not mentioned in the report for 1890; it was not then in existence as a separate denomination.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	251	247	14,489	135	3,438	4,397	149	8	152	137	39,825
South Atlantic division	244	240	14,167	131	3,366	4,230	144	6	147	135	39,600
North Carolina	133	129	10,099	45	2,106	2,647	45	.....	46	45	10,275
Georgia	93	93	3,680	70	1,076	1,415	83	5	84	75	26,000
Florida	18	18	388	16	184	168	16	1	17	15	3,325
South Central division	7	7	322	4	72	167	5	2	5	2	225
Alabama	6	6	272	3	47	142	4	2	4	1	75
Oklahoma[1]	1	1	50	1	25	25	1	.....	1	1	150

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	251	151	$79,278	22	$3,485	6	$1,475	100	100	382	3,307
South Atlantic division	244	144	77,778	20	3,479	6	1,475	97	97	368	3,180
North Carolina	133	45	23,250	.....	.....	.....	.....	17	17	81	1,117
Georgia	93	83	50,558	17	2,721	5	1,125	64	64	235	1,753
Florida	18	16	3,970	3	758	1	350	16	16	52	310
South Central division	7	7	1,500	2	6	.....	.....	3	3	14	127
Alabama	6	6	1,100	2	6	.....	.....	3	3	14	127
Oklahoma[1]	1	1	400	.....	.....	.....	.....	.....	.....	.....	.....

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY CONFERENCES: 1906.

CONFERENCE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	251	247	14,489	135	3,438	4,397	149	8	152	137	39,825
Cape Fear	39	35	1,731								
Georgia, Eastern	40	40	1,078	40	519	559	34	6	35	34	8,025
Mount Hosea Association	23	23	1,156	2	30	31	18		18	14	7,800
Northeast	49	49	3,615								
Northwest	46	46	4,803	46	2,131	2,672	46		47	46	10,425
Southeast Alabama	6	6	272	3	47	142	4	2	4	1	75
Southern Union	34	34	1,112	30	430	552	33		33	28	9,250
Spring Creek	14	14	722	14	281	441	14		15	14	4,250

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY CONFERENCES: 1906.

CONFERENCE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	251	151	$79,278	22	$3,485	6	$1,475	100	100	382	3,307
Cape Fear	39										
Georgia, Eastern	40	33	12,750	3	1,058			27	27	104	732
Mount Hosea Association	23	18	9,142					19	19	76	506
Northeast	49										
Northwest	46	46	23,650					17	17	81	1,117
Southeast Alabama	6	6	1,100	2	6			3	3	14	127
Southern Union	34	34	24,086	13	2,265	6	1,475	21	21	56	452
Spring Creek	14	14	8,550	4	156			13	13	51	373

BRETHREN (PLYMOUTH).

GENERAL STATEMENT.

History.—Early in the nineteenth century there appeared in England and Ireland, especially in the Anglican Church, considerable restiveness under the general church conditions. This was occasioned largely by dissatisfaction with the close connection between church and state, with the stereotyped forms of worship, and with the church organizations by which believers were separated from each other and were gathered into so many different sects. As a result of this feeling, a number of independent gatherings sprang up spontaneously, both in England and Ireland, in which men and women who were desirous of a "spiritual communion based on New Testament religious principles" met together for the "breaking of bread" and for prayer. Of such gatherings, the most important, from an historical standpoint, was one at Dublin, Ireland. Here, in the spring of 1827, a few Christians, some of whom had already been meeting more or less regularly for prayer, instituted the practice of "breaking of bread," though it was not until 1829 that the first permanent meeting was formed. There were also meetings of importance at Plymouth and Bristol, England, and the fact that the meeting at Plymouth at the first had some prominence in members and teachers, eventually gave rise to the name "Plymouth Brethren," which has come to be their popular designation, though it has never been adopted by the different communities, who speak of themselves simply as "Believers," "Christians," "Saints," or "Brethren."

As the different meetings, or "gatherings" as they were often termed, came to know of each other, it was natural that there should be more or less of fellowship between them, although no regular organization was formed. A number of men of exceptional ability and great personal power identified themselves with the movement, among them John Nelson Darby; George Müller, of Bristol, whose famous orphanages were but a development of one phase of the Brethren idea; Samuel Prideaux Tregelles, the famous biblical critic; Anthony Norris Groves, the missionary; and many others. These men for the most part worked along more or less independent lines, as Müller in his orphanages, and Groves in his missionary work in Mesopotamia and India. In England the strongest influence was exerted by Mr. Darby, who devoted to the devel-

opment of the idea which had gained complete ascendency over his own mind, an ability and intensity of purpose seldom if ever surpassed. He was not only instrumental in the establishment of a number of congregations in England, but extended his work into continental Europe, visiting Switzerland, France, and Germany, where many permanent meetings were the result of his labors. At about the same time Mr. Müller also visited Stuttgart, although with less success.

In the absence of any ecclesiastical organization, and the presence of an intense individualism and sense of personal responsibility, divisions naturally arose, and the congregations gathered around different leaders. This did not, however, prevent the extension of the idea, and the formation of numerous meetings which exercised a powerful influence upon the religious life of the churches.

The movement first came to America as a result of the emigration of a number of Brethren to the United States and Canada about the middle of the nineteenth century. Mr. Darby made several visits across the Atlantic, and a number of congregations were formed, and since that time the meetings have multiplied rapidly. As in England, so in the United States, divisions have arisen, but no exact classification is recognized. Some meetings are called "exclusive" and others "open," but there is no one term that applies accurately to any single division. For this reason numerals are used in designating them.

The doctrine of the invisible membership of the church under the sole authority of the Scriptures and the Holy Spirit has operated to prevent the collecting or recording of statistics of the different communities of Brethren, and the tabular statements, while as complete as it is possible to secure, probably do not include all the individual gatherings or the full membership.

Doctrine.—In doctrine the different bodies of Brethren are in substantial accord. They acknowledge no creeds, but look upon the Scriptures as their only guide. They accept the general evangelical doctrines of the Trinity, the sinless humanity and absolute Deity of Christ, and Christ's atonement by His sacrificial death; and hold that the Holy Spirit is present in the believer and in the church, and that believers are eternally secure. They look for the personal premillennial coming of Christ, and believe that the punishment of the unregenerate will be eternal. The following statement, published as an answer to inquiries, summarizes their general belief:

> We believe in the absolute and perfect [verbal] inspiration of the Bible; which we hold to be, not in name only, but in reality, the Word of God.
>
> Having in it the perfect revelation of the mind of God, we refuse all human creeds as being both unnecessary and a slur upon His word.
>
> We, however, have no uncertain belief in the doctrines unfolded in the Scriptures: The fall and absolute ruin of man; his guilty, lost, and helpless condition; the utter worthlessness of works, law-keeping, or reformation as a ground of salvation; the amazing love of God in providing a Saviour in His blessed Son; the spotless perfection of Christ, both in His divine nature and His true humanity; atonement by the blood-shedding of Christ on the cross, by which alone redemption has been accomplished; His resurrection as the proof of God's acceptance of that atonement.
>
> We also see in Scripture the absolute necessity for new birth by the Holy Spirit, through the Word of God, and of justification by faith alone, without the works of the law.
>
> We see that the believer is warranted to have the fullest assurance of his present and eternal salvation, and that this assurance comes not through feelings or experiences, but by the Word of God.
>
> We also see that being saved by a [Christ's] work once for all, the believer can never be lost, but is as secure as though he were in heaven already, because of Christ's death and resurrection.
>
> We see, however, that Scripture guards from abuse of this doctrine by insisting upon good works as the fruit of salvation; that the believer is to reckon himself dead to sin, and to live not only a moral life, but one of love and devotedness to Christ, and of separation from the ways and thoughts of the world.
>
> We believe that the proper hope of God's people is not the improvement of the world, but the coming of Christ for His own, to raise the dead in Christ, and change the living, and then take them all out of the world, which He will then purge and cleanse by judgments preparatory to the Millennium, when Israel and the nations of the earth will inhabit it under His rule, but His Church will always be in heaven.
>
> We hold that rejectors of the gospel and all the wicked will "have their part in the lake that burneth with fire and brimstone," eternal punishment and not extinction or restoration. We therefore believe in an earnest and affectionate presentation of the simple gospel of the grace of God.

Polity.—The view of the Church held by the Brethren is that it is one and indivisible—"Christ is the head of it, the Holy Spirit the bond of union, and every believer a member. It was begun at Pentecost and will be completed before the second Advent." They acknowledge no ritual or definite ecclesiastical organization, and do not believe in human ordination of the ministry. They hold that the personal gift is a sufficient authorization for the exercise of the privileges of the ministry, and that this involves the priesthood of all believers under the special guidance of the Holy Spirit. Hence they have no presiding officers in their assembly meetings, but anyone who has the gift is privileged to exercise it. Women take no part in the public ministry.

Discipline is generally regarded as "restorative in its character," and they hold that "the solemn act of separation should be resorted to only after loving and faithful dealing has failed to reclaim."

Considering the various denominations as unscriptural because based upon creeds, an ordained ministry, separate church organizations, etc., they do not fellowship with them. They observe the ordinance of baptism, usually by immersion, meet every Sunday to "break bread" (which is the term they use to designate the sacrament of the Lord's Supper), and have meetings for prayer and Bible study, and gospel meetings

for the unconverted. They own no church edifices, but meet in halls and private houses, some of which are the personal property of individual Brethren.

There is no special form of admission, at least no set form of words, but the applicant is expected to give to the assembly satisfactory evidence of new birth, of having passed through genuine repentance, and of unfeigned faith in Christ and in the Scriptures as the Word of God, with life corresponding thereto. Giving that evidence, he is regarded as a member of the body of Christ and is accepted as such by the meeting at the Lord's Supper. In some cases announcement of the application is given, so that there may be conversation with the applicant by individual Brethren.

Work.—All the branches are active in the spread of the gospel, contributing both by meetings and as individuals to the support of missionaries, though they have no missionary societies and give no pledge of personal support to their missionaries, who have gone into every part of the world. They have no distinctive missions like those established by the different denominations, but have formed communities corresponding to those in England and in America.

The Brethren (Plymouth) bodies are 4 in number, as follows, the Roman numerals being used for the sake of distinction:

Brethren (Plymouth)—I.
Brethren (Plymouth)—II.
Brethren (Plymouth)—III.
Brethren (Plymouth)—IV.

SUMMARY OF STATISTICS.

A summary of the general statistics for these bodies at the close of the year 1906, as derived from the returns of the individual church organizations of each denomination, is presented in the tables which follow. The Brethren (Plymouth) bodies, taken together, have 403 church organizations. The total number of communicants as reported is 10,566; of these, as shown by the returns of 402 organizations, about 42 per cent are males and 58 per cent females. According to the statistics, these bodies have 4 church edifices; a seating capacity for church edifices of 600, as reported by 3 organizations; church property valued at $18,200, against which there appears an indebtedness of $2,400; and halls, etc., used for worship by 398 organizations. The Sunday schools, as reported by 199 organizations, number 210, with 892 officers and teachers and 8,911 scholars.

There is no regular ministry connected with any of these bodies.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, MINISTERS, AND PLACES OF WORSHIP, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					Total number of ministers.	PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.				Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.		Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Brethren (Plymouth)	403	403	10,566	402	4,390	6,161	(1)	4	398	4	3	600
Brethren (Plymouth)—I	134	134	2,933	134	1,240	1,693	.....	.....	134	.....	.....	.....
Brethren (Plymouth)—II	128	128	4,752	128	1,981	2,771	.....	3	124	3	3	600
Brethren (Plymouth)—III	81	81	1,724	80	692	1,017	.....	1	80	1	.....	.....
Brethren (Plymouth)—IV	60	60	1,157	60	477	680	.....	.....	60	.....	.....	.....

[1] No regular ministry.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES AND SUNDAY SCHOOLS, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Brethren (Plymouth)	403	9	$18,200	2	$2,400	.....	.....	199	210	892	8,911
Brethren (Plymouth)—I	134	.....	.....	.....	.....	.....	.....	78	80	306	2,716
Brethren (Plymouth)—II	128	6	17,500	2	2,400	.....	.....	93	102	514	5,475
Brethren (Plymouth)—III	81	3	700	.....	.....	.....	.....	28	28	72	720
Brethren (Plymouth)—IV	60	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

BRETHREN (PLYMOUTH)—I.

HISTORY.

The more conservative Brethren, as distinct from the "Open" Brethren, formed but one fellowship in the United States until 1885. At that time two leaders came from England who put forth a doctrine which, it was claimed, deprived not only the Old Testament believers, but a considerable number of New Testament believers, of eternal life. This doctrine was strongly opposed by a great majority, on the ground that eternal life in Christ is the common blessing of all believers of every age, whatever other distinction may exist between them in different dispensations. Those who hold this view continue to constitute the great body of the Brethren in the United States, and are included in this first division. They cherish the memory and publish the writings of John Nelson Darby and other prominent writers of the earlier years of the movement, although they have declined to look upon these writings in any degree as a creed, and are anxious to remain free to advance in the knowledge of the Scriptures. They are regarded as more conservative than the second branch, or "Open" Brethren, although less so than the third and fourth, and are ordinarily termed "Exclusives" when any specific reference is required.

They have always been interested in general evangelistic work, and are represented by about 40 missionaries in the United States and 5 in the foreign field, although no statement of the amount contributed for this work is available.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and territories in the table which follows. As shown by this table, the denomination has 134 organizations, located in 23 states, the territory of New Mexico, and the District of Columbia; more than one-third being in the North Atlantic division. Pennsylvania leads with 23.

The total number of communicants reported is 2,933; of these, about 42 per cent are males and 58 per cent females. According to the statistics, the denomination has no church edifices, all the organizations holding their services in halls, etc. There are 80 Sunday schools reported, with 306 officers and teachers and 2,716 scholars.

The denomination has no regular ministry.

As compared with the report for 1890, the figures show an increase of 25 organizations and 644 communicants.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, PLACES OF WORSHIP, AND SUNDAY SCHOOLS, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.				
Total for denomination	134	134	2,933	134	1,240	1,693	.....	134	78	80	306	2,716
North Atlantic division	52	52	1,411	52	595	816	.....	52	35	35	134	1,073
New Hampshire	1	1	15	1	7	8	.....	1	.....	.....	.....	.....
Massachusetts	4	4	105	4	43	62	.....	4	3	3	11	66
New York	14	14	421	14	180	241	.....	14	9	9	34	278
New Jersey	10	10	322	10	139	183	.....	10	10	10	31	259
Pennsylvania	23	23	548	23	226	322	.....	23	13	13	58	470
South Atlantic division	22	22	268	22	126	142	.....	22	9	9	41	386
Delaware	2	2	32	2	16	16	.....	2	.....	.....	.....	.....
Maryland	2	2	45	2	17	28	.....	2	2	2	12	105
District of Columbia	1	1	14	1	3	11	.....	1	1	1	3	21
Virginia	5	5	81	5	38	43	.....	5	4	4	18	170
North Carolina	6	6	36	6	19	17	.....	6	.....	.....	.....	.....
Georgia	2	2	6	2	3	3	.....	2	1	1	1	15
Florida	4	4	54	4	30	24	.....	4	1	1	7	75
North Central division	44	44	1,013	44	421	592	.....	44	26	28	109	1,036
Ohio	1	1	4	1	3	1	.....	1	.....	.....	.....	.....
Indiana	1	1	15	1	9	6	.....	1	1	1	6	30
Illinois	6	6	159	6	72	87	.....	6	3	3	14	95
Michigan	5	5	186	5	68	118	.....	5	3	5	29	260
Wisconsin	3	3	73	3	23	50	.....	3	3	3	6	39
Minnesota	15	15	311	15	125	186	.....	15	11	11	35	364
Iowa	7	7	122	7	57	65	.....	7	2	2	4	26
Missouri	3	3	86	3	34	52	.....	3	2	2	12	185
Kansas	3	3	57	3	30	27	.....	3	1	1	3	37
Western division	16	16	241	16	98	143	.....	16	8	8	22	221
Colorado	1	1	7	1	3	4	.....	1	.....	.....	.....	.....
New Mexico	1	1	6	1	2	4	.....	1	1	1	4	35
Washington	4	4	73	4	35	38	.....	4	2	2	8	76
California	10	10	155	10	58	97	.....	10	5	5	10	110

BRETHREN (PLYMOUTH)—II.

HISTORY.

The second branch of the Brethren comprises those who are known as the "Open" Brethren. In 1848, B. W. Newton, of the Plymouth Assembly, was charged with teaching certain heretical doctrines concerning the person of Christ. These were quickly condemned by Mr. Darby and others, and the assembly put under a ban. George Müller, of the Bristol Assembly, and many others later condemned the heretical views, but contended that any individual Christians coming from Plymouth would be received into fellowship if they had not personally imbibed the evil doctrine. Thus the term "open" came to be applied to that section of Brethren whose principle of reception is, "What does the person himself hold?" rather than "Where does he come from?" From their standpoint they are "open" to receive all Christians who are personally sound in the faith, although intercommunication with heretical meetings has never been contemplated nor allowed. The assertion that the Open Brethren meetings receive into their communion those who hold doctrines regarded as false by most Christians is strongly repudiated by this branch of the Brethren, who maintain all the orthodox views held by Brethren in general.

The Open Brethren do not, however, form a homogeneous party, but entertain a wide variety of views. Regarding church government, some members, for example, claim that the open ministry is preferable but not obligatory, others that it is obligatory but of secondary importance. Some are on terms of friendly equality with evangelical Christians of every name. Others again are intolerant of any divergence of view. While all divisions of the Brethren look upon discipline in general as reformative rather than punitive, the Open Brethren are more apt to judge of individual cases by themselves than to undertake to apply to each offender general principles of universal application.

They have entered heartily into missionary work, and there are between 500 and 600 of their number in the foreign fields, besides those laboring in the home lands.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 128 organizations, located in 25 states; 60 organizations being in the North Central and 50 in the North Atlantic division. New York leads with 15.

The total number of communicants reported is 4,752; of these, about 42 per cent are males and 58 per cent females. According to the statistics, the denomination has 3 church edifices with a seating capacity of 600; church property valued at $17,500, against which there appears an indebtedness of $2,400; while 124 organizations hold their services in halls, etc. The Sunday schools, as reported by 93 organizations, number 102, with 514 officers and teachers and 5,475 scholars.

The denomination has no regular ministry.

As compared with the report for 1890, these figures show an increase of 40 organizations, 2,333 communicants, and $16,235 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	128	128	4,752	128	1,981	2,771	3	124	3	3	600
North Atlantic division	50	50	2,267	50	960	1,307	2	48	2	2	300
Massachusetts	8	8	415	8	143	272	2	6	2	2	300
Rhode Island	4	4	195	4	82	113		4			
Connecticut	2	2	24	2	12	12		2			
New York	15	15	728	15	333	395		15			
New Jersey	10	10	440	10	185	255		10			
Pennsylvania	11	11	465	11	205	260		11			
South Atlantic division	2	2	46	2	22	24		2			
Virginia	1	1	40	1	18	22		1			
Georgia	1	1	6	1	4	2		1			
North Central division	60	60	1,972	60	811	1,161	1	58	1	1	300
Ohio	5	5	218	5	97	121		5			
Indiana	4	4	53	4	15	38		4			
Illinois	8	8	539	8	231	308		7			
Michigan	9	9	286	9	117	169	1	8	1	1	300
Wisconsin	2	2	33	2	11	22		2			
Minnesota	5	5	158	5	50	108		5			
Iowa	6	6	114	6	52	62		6			
Missouri	5	5	309	5	124	185		5			
North Dakota	3	3	22	3	11	11		3			
Nebraska	2	2	25	2	10	15		2			
Kansas	11	11	215	11	93	122		11			
South Central division	3	3	84	3	27	57		3			
Texas	3	3	84	3	27	57		3			
Western division	13	13	383	13	161	222		13			
Idaho	1	1	19	1	7	12		1			
Colorado	2	2	64	2	23	41		2			
Washington	1	1	20	1	7	13		1			
Oregon	2	2	70	2	29	41		2			
California	7	7	210	7	95	115		7			

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	128	6	$17,500	2	$2,400			93	102	514	5,475
North Atlantic division	50	4	8,500	2	2,400			42	45	269	2,833
Massachusetts	8	2	4,500	2	2,400			8	8	56	455
Rhode Island	4	2	4,000					4	4	24	225
Connecticut	2							2	2	5	24
New York	15							9	10	53	855
New Jersey	10							9	11	78	824
Pennsylvania	11							10	10	53	450
South Atlantic division	2							1	1	8	70
Virginia	1							1	1	8	70
Georgia	1										
North Central division	60	2	9,000					36	40	179	2,001
Ohio	5							3	5	26	265
Indiana	4							2	2	9	110
Illinois	8							7	7	58	634
Michigan	9	1	8,000					3	3	17	248
Wisconsin	2							2	2	7	51
Minnesota	5	1	1,000					4	6	15	235
Iowa	6							4	4	11	80
Missouri	5							4	4	19	232
North Dakota	3							1	1	1	5
Nebraska	2							2	2	5	40
Kansas	11							4	4	11	101
South Central division	3							3	4	14	148
Texas	3							3	4	14	148
Western division	13							11	12	44	423
Idaho	1							1	1	5	55
Colorado	2							1	1	3	20
Washington	1							1	1	10	100
Oregon	2							2	2	8	80
California	7							6	7	18	168

BRETHREN (PLYMOUTH)—III.

HISTORY.

The third branch of Brethren includes those who adopted in full the views of the English leaders referred to in the statement for the first branch. They represent the extreme high church principle of Brethrenism, and hold that absolute power of a judicial kind has been delegated by Christ to the Christian assembly, so that any decision of the assembly must be accepted. In accordance with this belief, they advocate the absolute disfellowshiping of any person whose life or doctrinal views are not in accord with the principles of the Christian faith as approved by the meeting, whether expressed through the general voice or through the leaders.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 81 organizations, located in 24 states and the District of Columbia; 34 organizations being in the North Central and 21 in the North Atlantic division. The Western division is next in order, with 13 organizations.

The total number of communicants reported is 1,724; of these, as shown by the returns of all but 1 organization, about 40 per cent are males and 60 per cent females. According to the statistics, the denomination has 1 church edifice and church property valued at $700, with no indebtedness, while 80 organizations worship in halls, etc. There are 28 Sunday schools reported, with 72 officers and teachers and 720 scholars.

The denomination has no regular ministry.

As compared with the report for 1890, these figures show a decrease of 5 organizations, but an increase of 489 communicants and of $500 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	81	81	1,724	80	692	1,017	1	80	1		
North Atlantic division	21	21	590	21	234	356		21			
Massachusetts	2	2	36	2	14	22		2			
New York	7	7	184	7	63	121		7			
New Jersey	5	5	148	5	64	84		5			
Pennsylvania	7	7	222	7	93	129		7			
South Atlantic division	11	11	131	11	57	74		11			
Maryland	2	2	44	2	17	27		2			
District of Columbia	1	1	17	1	5	12		1			
Virginia	1	1	7	1	5	2		1			
Georgia	2	2	21	2	10	11		2			
Florida	5	5	42	5	20	22		5			
North Central division	34	34	665	33	253	397	1	33	1		
Ohio	4	4	71	4	27	44		4			
Illinois	7	7	182	6	64	103		7			
Michigan	3	3	70	3	28	42		3			
Wisconsin	4	4	27	4	14	13		4			
Minnesota	3	3	21	3	9	12		3			
Iowa	5	5	150	5	53	97	1	4	1		
Missouri	3	3	101	3	40	61		3			
North Dakota	1	1	4	1	2	2		1			
Nebraska	1	1	6	1	3	3		1			
Kansas	3	3	33	3	13	20		3			
South Central division	2	2	24	2	8	16		2			
Kentucky	1	1	18	1	5	13		1			
Texas	1	1	6	1	3	3		1			
Western division	13	13	314	13	140	174		13			
Colorado	2	2	28	2	9	19		2			
Washington	3	3	60	3	27	33		3			
Oregon	3	3	51	3	23	28		3			
California	5	5	175	5	81	94		5			

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	81	3	$700					28	28	72	720
North Atlantic division	21							8	8	19	189
Massachusetts	2							1	1	2	20
New York	7							2	2	6	49
New Jersey	5							5	5	11	120
Pennsylvania	7										
South Atlantic division	11							3	3	4	36
Maryland	2							1	1	2	10
District of Columbia	1										
Virginia	1							1	1	1	14
Georgia	2										
Florida	5							1	1	1	12
North Central division	34	3	700					12	12	39	363
Ohio	4							1	1	5	30
Illinois	7							3	3	8	75
Michigan	3	1	100					1	1	2	15
Wisconsin	4							1	1	1	12
Minnesota	3										
Iowa	5	1	500					3	3	12	112
Missouri	3	1	100					1	1	7	80
North Dakota	1										
Nebraska	1							1	1	3	30
Kansas	3							1	1	1	9
South Central division	2							1	1	2	20
Kentucky	1							1	1	2	20
Texas	1										
Western division	13							4	4	8	112
Colorado	2										
Washington	3										
Oregon	3							1	1	1	17
California	5							3	3	7	95

BRETHREN (PLYMOUTH)—IV.

HISTORY.

The organization in 1890 of the fourth branch of Brethren was due to the expulsion from the third division of a number of members on account of certain doctrines and practices taught by some of the leaders. They hold that a second impartation of divine power must be received before a believer can be said to be in full possession of eternal life. They have entered vigorously into missionary work, and quite a number of persons in the United States give their whole time to general evangelistic service. They have also organized a number of meetings in Australia, New Zealand, and Tasmania, and a few in South America, South Africa, and India.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the table which follows. As shown by this table, the denomination has 60 organizations, located in 23 states and the District of Columbia; more than one-half being in the North Central division. Nebraska leads with 9.

The total number of communicants reported is 1,157; of these, about 41 per cent are males and 59 per cent females. According to the statistics, the denomination has no church edifices and no church property is reported. All of the 60 organizations hold their services in halls, etc. There are no Sunday schools.

The denomination has no regular ministry.

As compared with the report for 1890, these figures show an increase of 29 organizations and 439 communicants.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	60	60	1,157	60	477	680		60			
North Atlantic division	15	15	436	15	181	255		15			
Massachusetts	1	1	65	1	19	46		1			
Connecticut	3	3	25	3	11	14		3			
New York	6	6	239	6	116	123		6			
New Jersey	4	4	78	4	24	54		4			
Pennsylvania	1	1	29	1	11	18		1			
South Atlantic division	3	3	57	3	25	32		3			
Delaware	1	1	10	1	5	5		1			
Maryland	1	1	40	1	15	25		1			
District of Columbia	1	1	7	1	5	2		1			
North Central division	33	33	478	33	191	287		33			
Ohio	4	4	30	4	14	16		4			
Indiana	2	2	67	2	20	47		2			
Illinois	2	2	87	2	32	55		2			
Michigan	3	3	14	3	7	7		3			
Wisconsin	2	2	20	2	9	11		2			
Minnesota	3	3	41	3	17	24		3			
Iowa	4	4	48	4	16	32		4			
Missouri	1	1	6	1	2	4		1			
North Dakota	1	1	12	1	6	6		1			
South Dakota	1	1	3	1	2	1		1			
Nebraska	9	9	147	9	65	82		9			
Kansas	1	1	3	1	1	2		1			
South Central division	4	4	75	4	29	46		4			
Tennessee	4	4	75	4	29	46		4			
Western division	5	5	111	5	51	60		5			
Washington	1	1	32	1	19	13		1			
Oregon	1	1	6	1	3	3		1			
California	3	3	73	3	29	44		3			

BRETHREN (RIVER).

GENERAL STATEMENT.

In the latter part of 1750 about thirty Mennonite families in Canton Basel, Switzerland, after a long period of persecution, during which they suffered both imprisonment and loss of property, decided to emigrate westward. They went first to England and, in the fall of 1751, set sail for America. The voyage across the Atlantic was disastrous, one of the ships, with all their goods, being lost, and they landed poor and destitute. One company, including John and Jacob Engle, and others whose names are uncertain, settled near the Susquehanna river in the southwestern part of Lancaster county, Pa., in the spring of 1752.

In 1770, as a result of the labors of some members of the Lutheran, Mennonite, and Baptist churches, who were grieved at what they considered the formalism which then characterized the churches, there was, in that region, a notable revival, which was attended by many conversions. It was conducted principally by Messrs. Otterbein, Boehm, Bochran, and the Engles, representing the different bodies. Subsequently difference of views arose in regard to the form of baptism, some holding that the applicant should make choice of the method, while others claimed that trine immersion was the only proper form. The result was that they mutually agreed to work independently, in accordance with their various interpretations of the Scriptures.

The believers in trine immersion had no regular organization but were in the habit of designating the various communities as brotherhoods. There was thus the Brotherhood down by the River, meaning in the southern part of Lancaster county; also the Brotherhood in the North; the Brotherhood in Dauphin; the Brotherhood in Lebanon; the Brotherhood in Bucks and Montgomery, etc. The outlying brotherhoods looked to the brotherhood in the southern part of Lancaster county as the home of the organization, and it was probably due to this fact that the general term "River Brethren" was given to the entire body. Another explanation has been given by some, namely, that they were in the habit of baptizing in the river. With the development of these brotherhoods it seemed advisable to select some one to perform the duties of the ministerial office, and the choice fell upon Jacob Engle, who thus became their first minister.

In course of time dissensions arose concerning what would now be called minor points, which ultimately caused divisions. In 1843 the body known as "Yorkers" or, as some have termed them, "Old Order" Brethren, withdrew, and in 1853 the body known first as "Brinsers," but later as "United Zion's Children," also withdrew.

The Brethren (River) bodies are 3 in number, as follows:

Brethren in Christ.
Yorker, or Old Order, Brethren.
United Zion's Children.

SUMMARY OF STATISTICS.

A summary of the general statistics for these bodies at the close of the year 1906, as derived from the returns of the individual church organizations of each denomination, is presented in the tables which follow. The Brethren (River) bodies, taken together, have 111 church organizations. The total number of communicants reported is 4,569; of these, about 40 per cent are males and 60 per cent females.

According to the statistics, these bodies have 93 church edifices with a seating capacity of 33,060; church property valued at $165,850, against which an indebtedness of $1,475 is reported; halls, etc., used for worship by 19 organizations; and 4 parsonages valued at $8,000. There are 42 Sunday schools reported, with 473 officers and teachers and 2,812 scholars.

The number of ministers connected with the different bodies is 216.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, MINISTERS, AND PLACES OF WORSHIP, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					Total number of ministers.	PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.				Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.		Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Brethren (River)	111	110	4,569	110	1,823	2,746	216	92	19	93	92	33,060
Brethren in Christ	74	73	3,397	73	1,341	2,056	170	72	2	73	72	25,860
Yorker, or Old Order, Brethren	9	9	423	9	154	269	24		9			
United Zion's Children	28	28	749	28	328	421	22	20	8	20	20	7,200

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Brethren (River)	111	92	$165,850	3	$1,475	4	$8,000	41	42	473	2,812
Brethren in Christ	74	72	143,000	2	475	4	8,000	39	40	455	2,695
Yorker, or Old Order, Brethren	9										
United Zion's Children	28	20	22,850	1	1,000			2	2	18	117

BRETHREN IN CHRIST.

HISTORY.

At first the organization of the River Brethren [1] was simple, but as their numbers increased a more permanent form became necessary, and about 1820 the present ecclesiastical organization was adopted. During the civil war some of the members, although proclaiming the doctrine of nonresistance, were drafted for military service, and it became evident that the denomination must secure legal recognition as a religious organization holding that doctrine. Steps to secure such recognition were taken at a private council held in Lancaster, Pa., as early as 1862, at which time those who remained after the separation of the other two branches, and who constituted the great majority of the Brethren, decided to adopt the name "Brethren in Christ" instead of "River Brethren," which was done the following year. In 1904 the organization was incorporated according to the laws of the state of Pennsylvania as "a religious body for the worship of Almighty God," with headquarters at Harrisburg.

[1] See Brethren (River), page 169.

DOCTRINE.

The Brethren in Christ have not accepted any historical creed or confession, but have certain generally recognized doctrines to which they adhere. They believe that the church is "built on faith in an almighty, triune, eternal, self-existent God—Father, Son, and Holy Spirit." They accept the doctrines of the immortality of the soul; redemption through Jesus Christ as the Son of God, who makes atonement for the sins of the world; and regeneration through the influence of the Holy Spirit, developing into holy living. They hold that trine immersion is the only proper form of baptism, practice confession of sins to God and man, and observe the sacrament of the Eucharist, accompanying it by the ceremony of foot-washing. The recognition of Christ, not only as Saviour, but as Lord and Master and King, involves, in their view, the acceptance of the tenets and principles of His government. Accordingly they believe that, inasmuch as He is Prince of Peace, His kingdom is of peace, and as His subjects, they should abstain from the employment of carnal forces which involve the taking of human life. For this reason the doctrine of nonresistance is a prominent feature of their belief.

POLITY.

The ecclesiastical organization of the denomination includes the local church, a system of district councils, and a general conference. The officers of the church are bishops, ministers, and deacons. The bishops preside at all council meetings, officiate at marriages and in the observance of the sacraments, and exercise all functions of the ministry. The ministers are specifically the teaching body, but also do parish visiting and, by request of the bishop, in his absence, administer the sacraments. No salaries are paid, and whatever is necessary for their support is raised by voluntary contributions. The deacons have charge of the business affairs of the churches, serve at the communion table, look after the poor, and also do some visiting in the parish. Officers are elected by the congregations or the councils, but are ordained by a bishop. The membership of the district councils and of the general conference includes laymen as well as ministers, and the general conference, which meets annually, has charge of the missionary work of the denomination.

WORK.

The activities of the church are under the care of an executive board of 5 persons appointed by the general conference.

The home missionary work under direction of this board, during 1906, was carried on by 15 workers who conducted general evangelistic services and cared for 7 missions, while $977 was contributed for the support of the work. Foreign missionary work was carried on in South Africa and India, where 5 stations were occupied by 14 American missionaries and 6 native helpers, who had the care of 5 churches, the membership of which is not given, and of 5 schools with 125 pupils. There is no general philanthropic work, and the value of the mission property is not reported, but is said to be comparatively small. The amount of $1,324 was contributed for the foreign work during the year.

The educational interests of the denomination in the United States are represented by 1 school of higher grade, having 26 pupils, property valued at $5,000, and an endowment of $2,881. For the support of this school voluntary contributions are also made, but no report of their total for 1906 is given. There is also 1 philanthropic institution with 29 inmates in the United States, holding property valued at $10,000. For its support $3,527 was contributed during the year.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and territories in the tables which follow. As shown by these tables, the denomination has 74 organizations, distributed in 11 states and the territory of Arizona. Pennsylvania leads with 33.

The total number of communicants reported is 3,397; of these, about 39 per cent are males and 61 per cent females. According to the statistics, the denomination has 73 church edifices with a seating capacity of 25,860; church property valued at $143,000, against which there appears an indebtedness of $475; and 4 parsonages valued at $8,000. There are 40 Sunday schools reported, with 455 officers and teachers and 2,695 scholars.

The number of ministers connected with the denomination is 170.

As compared with the report for 1890, these figures show a decrease of 4 organizations, but an increase of 709 communicants, and $69,950 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	74	73	3,397	73	1,341	2,056	72	2	73	72	25,860
North Atlantic division	35	34	1,930	34	699	1,231	34	1	35	34	14,035
New York	2	2	58	2	19	39	2	.....	2	2	500
Pennsylvania	33	32	1,872	32	680	1,192	32	1	33	32	13,535
South Atlantic division	1	1	26	1	8	18	1	.....	1	1	500
Maryland	1	1	26	1	8	18	1	.....	1	1	500
North Central division	33	33	1,306	33	571	735	32	1	32	32	10,300
Ohio	11	11	517	11	233	284	11	.....	11	11	4,050
Indiana	3	3	138	3	50	88	3	.....	3	3	900
Illinois	3	3	93	3	35	58	3	.....	3	3	1,050
Michigan	3	3	61	3	27	34	3	.....	3	3	500
Iowa	3	3	47	3	22	25	3	.....	3	3	775
Kansas	10	10	450	10	204	246	9	1	9	9	3,025
South Central division	3	3	67	3	33	34	3	.....	3	3	375
Oklahoma [1]	3	3	67	3	33	34	3	.....	3	3	375
Western division	2	2	68	2	30	38	2	.....	2	2	650
Arizona	1	1	17	1	6	11	1	.....	1	1	300
California	1	1	51	1	24	27	1	.....	1	1	350

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	74	72	$143,000	2	$475	4	$8,000	39	40	455	2,695
North Atlantic division	35	34	66,750	1	400	3	6,000	16	16	188	1,160
New York	2	2	3,500	.....	.....	1	1,000	2	2	20	145
Pennsylvania	33	32	63,250	1	400	2	5,000	14	14	168	1,015
South Atlantic division	1	1	4,000	.....	.....	.....	.....	.....	.....	.....	.....
Maryland	1	1	4,000	.....	.....	.....	.....	.....	.....	.....	.....
North Central division	33	32	62,800	1	75	1	2,000	22	23	254	1,430
Ohio	11	11	14,950	.....	.....	.....	.....	5	6	65	355
Indiana	3	3	4,400	.....	.....	.....	.....	3	3	28	190
Illinois	3	3	5,000	1	75	.....	.....	2	2	23	190
Michigan	3	3	2,950	.....	.....	.....	.....	1	1	8	40
Iowa	3	3	11,800	.....	.....	1	2,000	2	2	15	70
Kansas	10	9	23,700	.....	.....	.....	.....	9	9	115	585
South Central division	3	3	6,000	.....	.....	.....	.....	.....	.....	.....	.....
Oklahoma [1]	3	3	6,000	.....	.....	.....	.....	.....	.....	.....	.....
Western division	2	2	3,450	.....	.....	.....	.....	1	1	13	105
Arizona	1	1	750	.....	.....	.....	.....	.....	.....	.....	.....
California	1	1	2,700	.....	.....	.....	.....	1	1	13	105

[1] Oklahoma and Indian Territory combined.

YORKER, OR OLD ORDER, BRETHREN.

HISTORY.

In 1843 a number of the River Brethren withdrew from the main body, claiming that the original doctrines of the founders were being departed from, particularly in regard to nonresistance and nonconformity to the world. Most of those who withdrew resided in York county, Pa., whence they received the name of "Yorkers," or "Yorker Brethren." They are also known as the "Old Order Brethren," and thus are sometimes confused with the Old Order German Baptist Brethren. They have no church edifices, and the services are frequently held in large barns.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the table which follows. As shown by this table, the denomination has 9 organizations, located in 4 states. Pennsylvania leads with 5.

The total number of communicants reported is 423; of these, about 36 per cent are males and 64 per cent females. According to the statistics, the denomination has no church edifices, and no church property is reported. All of the organizations hold their services in halls, etc. There are no Sunday schools.

The number of ministers connected with the denomination is 24.

As compared with the report for 1890, these figures show an increase of 1 organization and 209 communicants.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	9	9	423	9	154	269	.....	9	.....	.....	.....
North Atlantic division	5	5	356	5	128	228	.....	5	.....	.....	.....
Pennsylvania	5	5	356	5	128	228	.....	5	.....	.....	.....
North Central division	4	4	67	4	26	41	.....	4	.....	.....	.....
Ohio	2	2	39	2	13	26	.....	2	.....	.....	.....
Indiana	1	1	5	1	3	2	.....	1	.....	.....	.....
Iowa	1	1	23	1	10	13	.....	1	.....	.....	.....

UNITED ZION'S CHILDREN.

HISTORY.

Questions of administration or ceremonial detail, particularly in connection with a church building, arose among the River Brethren in 1852. The next year about fifty persons in Dauphin county, Pa., withdrew and organized under the leadership of Matthias Brinser as their first bishop. They were thus generally called "Brinsers," but later adopted the name "United Zion's Children." They are found principally in Dauphin, Lancaster, and Lebanon counties, Pennsylvania.

Their doctrine is essentially the same as that of the Brethren in Christ,[1] and their confession of faith is about the same. They practice baptism by trine immersion, which must be preceded by "thorough repentance" on the part of the applicant. They also observe the ceremony of foot-washing, but differ from the Brethren in Christ in that with them the same person both washes and dries the feet, while in the other body one person washes and another person dries. Communion services, generally called love feasts, are held several times a year. They have 1 home for the aged, valued at $14,000.

[1] See Brethren in Christ, page 171.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given in the tables which follow. As shown by these tables, the denomination has 28 organizations, all of which are in Pennsylvania.

The total number of communicants reported is 749; of these, about 44 per cent are males and 56 per cent females. According to the statistics, the denomination has 20 church edifices with a seating capacity of

7,200; church property valued at $22,850, against which there appears an indebtedness of $1,000; and halls, etc., used for worship by 8 organizations. There are 2 Sunday schools reported, with 18 officers and teachers and 117 scholars.

The number of ministers connected with the denomination is 22, and there are 3 licentiates.

As compared with the report for 1890, these figures show an increase of 3 organizations, 224 communicants, and $14,550 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	28	28	749	28	328	421	20	8	20	20	7,200
North Atlantic division	28	28	749	28	328	421	20	8	20	20	7,200
Pennsylvania	28	28	749	28	328	421	20	8	20	20	7,200

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	28	20	$22,850	1	$1,000	.....	.....	2	2	18	117
North Atlantic division	28	20	22,850	1	1,000	.....	.....	2	2	18	117
Pennsylvania	28	20	22,850	1	1,000	.....	.....	2	2	18	117

BUDDHISTS.

GENERAL STATEMENT.

The influx of the Chinese and the Japanese into this country was followed naturally by the establishment of their prevailing forms of religious worship. Probably as a result of the fact that the great part of the Chinese immigration has been from South China, the prevailing form of worship has been Buddhist. As North China has been represented, a Confucian worship has recently developed. This, however, has been subsequent to the gathering of the statistics, and consequently it is not recorded in the tables.

So far as the Japanese are concerned, the Buddhist worship is representative of all their communities. The universal testimony is that there is no Shinto worship in this country, a natural result of the fact that in Japan the Shinto worship is so closely identified with the emperor himself.

There has been no attempt to define Buddhism, or to give even a survey of its history. With regard to that there is so much divergence of opinion among scholars that it has seemed best simply to note the conditions in this country, without paying attention to those in Asia. The material was furnished partly by Chinese and Japanese who were consulted, and partly by American scholars to whom the manuscript was submitted.

The Buddhists include 2 bodies, as follows:

Chinese Temples.
Japanese Temples.

SUMMARY OF STATISTICS.

Inasmuch as the statistics for the Chinese Temples cover but three items of information, as against substantially complete statistics for the Japanese Temples, no statistics for the 2 bodies, as a whole, are here given.

ORGANIZATIONS, MEMBERS, MINISTERS, AND PLACES OF WORSHIP, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	MEMBERS.					Total number of ministers.	PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.				Number of organizations reporting—		Number of temples reported.	Seating capacity of temples.	
				Number of organizations reporting.	Male.	Female.		Temples.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Buddhists	74	12	3,165	12	2,387	778	15	69	5	69	7	2,110
Chinese Temples	62						1	62		62		
Japanese Temples	12	12	3,165	12	2,387	778	14	7	5	7	7	2,110

ORGANIZATIONS, VALUE OF TEMPLE PROPERTY, DEBT ON TEMPLE PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	VALUE OF TEMPLE PROPERTY.		DEBT ON TEMPLE PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY TEMPLE ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Buddhists	74	8	$88,000	1	$2,000			12	19	48	913
Chinese Temples	62	1	30,000								
Japanese Temples	12	7	58,000	1	2,000			12	19	48	913

CHINESE TEMPLES.

HISTORY.

Chinese Temples were established in the United States as early as 1852, during which year about 20,000 Chinese immigrants entered the port of San Francisco. As was natural, their temples multiplied more rapidly on the Pacific coast than in the East, and it was not until 1874 that the Joss House in New York, one of the best known temples in the United States, was established. Most of those in the East and middle West are of more recent date. These temples probably played a considerable part in the development of Chinese immigration, for, while they scarcely constituted an inducement, it is undoubtedly true that the uneducated coolies were more eager to seek a new home or a new residence, even if temporary, when they realized that their customs of worship were not necessarily to be discontinued. Thus it came about that the famous Six Companies, which were so directly interested in the importation of Chinese labor, not only exerted great influence in the establishment of these temples, but gave direct assistance in providing for their countrymen the means for appealing to their gods and goddesses for help and protection.

At the time of the San Francisco earthquake, in 1906, there were not far from 100 of these temples in more than 25 cities scattered over 12 states of the Union. Of the number in California, 40 or 50 were destroyed, and as yet only a few have been replaced.

A peculiarity of the Chinese temples is that they represent no distinct ecclesiastical organization. There is but one priest installed in a temple in the United States. They send out no missionaries, have no organized agencies for the relief of the poor, and keep no registry of members. No sermon is preached; no Sabbath is kept; and no religious instruction is given. The temples are simply places where individual Chinese worshipers, when about to enter upon a new enterprise, or to take a journey, or when in doubt concerning any particular course of action, may consult their gods and patron saints.

The pilgrims offer their prayers in secret before shrines, of which, in a large temple, there are several, each having usually an inner and an outer altar, consisting of two square tables joined together. On the inner table are placed the wooden statues of gods and goddesses, in a small case covered with beautiful carving. At the outer end of the front table stand two tall candlesticks, a tripod incense receptacle, and two flower vases. Plates filled with cakes, heaped in the form of a pyramid, are left standing on the altar for at least one year. The worshipers who have pressing requests to make bow down before the inner altar.

The deities chiefly worshiped in the temples in this country are three in number. The first is God Kuan, a duke who lived in the latter part of the Han dynasty, was deified by the people for his heroic fight to save his country, and stands as a symbol of bravery and

patriotism. The second is the God of Fortune, to whom are intrusted all the secrets of wealth and success, and who is worshiped in every Chinese household here as well as in China. The third is the Goddess of Mercy, who is believed to answer all prayers for the protection of women, children, and the sick. She is sometimes called the Goddess of a Thousand Hands, although her full title is "Great in pity, great in love, saviour from misery and woe, hearer of earthly cries."

Every worshiper provides himself with incense sticks, two red candles, and sacrificial papers, which are generally to be had of the attendants at small cost. Offerings of wine and meat are added on the Chinese New Year, on the first and fifteenth days of each moon, and on special occasions. The incense sticks are lighted and must be placed singly, or three by three, or in any number divisible by three, in their proper receptacles. If wine is used, it is placed in cups scarcely larger than thimbles, and these are arranged before the shrine in rows of three, six, or nine, with as many pairs of chopsticks placed between the cups. The meat offerings may be steamed chicken, roast pig, or any other table luxury. When everything is properly placed the genuflections begin, and the worshiper presents his request while bowing low on a cushion with his head touching the floor.

The articles used to ascertain the wishes of the deities are of two kinds. If the answer required is a single affirmative or negative, the worshiper drops three times two pieces of bamboo or wood, each piece having one face flat and the other convex. The answer is considered to be affirmative or negative according as the number of times the flat face turns up is greater or less than the number of times it turns down. If the flat face turns up three times and down three times, the answer is construed as being an indifferent one.

The other way of obtaining an answer from the gods to a given prayer is to shake a bamboo cylindrical box filled with numbered slips of bamboo, one of which falls out; and then to consult, with or without the help of a priest, a book containing numbered answers in Chinese verses.

Chinese temples are usually well supported. The revenue is derived largely from the privilege, sold at auction to the highest bidder, of selling the articles of worship which every worshiper must have. Thus the privilege of selling for the New York Chung Wa Kung Saw brought $4,558 in 1907; and that for Ning Yang Kung Saw, of San Francisco, brought as high as $15,000 in 1904. In a temple where a priest is installed he receives this privilege instead of a fixed salary. Penance is often performed by making money gifts to the priest.

The temples are sometimes separate buildings and sometimes rooms in business or private houses. The interior is often highly decorated. The walls and ceilings are hung with wooden memorial tablets of the size of an ordinary dinner table, bearing inscriptions in Chinese characters in commemoration of some deity for some particular act of mercy and kindness; and there are rows of lanterns, large fans, and silk embroidered umbrellas of unusual size. The decorations are the gifts of the worshipers. Usually erected by popular subscription, the temples are free not merely to Buddhist but also to Confucianist worshipers; no denominational or sectarian lines are drawn.

The first Confucian society in the United States was organized in Chinatown, New York, in 1907, by a Chinese student of Columbia University, and since its institution has been rapidly gaining influence and power over the Chinese residents in the city. The object of the new movement is said to be to give Confucianism more of the character of a national religion for China instead of having the name represent merely a school of moral philosophy. For this purpose services are held every Saturday or Sunday, lasting for an hour and a half each time, the principal features of which are the singing of eulogistic hymns in commemoration of Confucius as a religious teacher, and a sermon having for its text some passage taken from Confucian classics, and dealing chiefly with the spiritual side of the subject chosen. These services are becoming popular among the Chinese residents, whether they be merchants, coolies, or students, and are usually attended by 200 or 300 people. They are generally held at the headquarters of the Chinese Merchants' Guild, but, if the attendance is exceptionally large, the Chinese theater is used as the place of worship for these Confucianists, many of whom were formerly Buddhists.

STATISTICS.

The general statistics of Chinese temples at the close of the year 1906, as derived from the returns of the individual temple organizations, are given by states in the table which follows. As shown by this table, there are 62 organizations, located in 12 states, the largest number, 32, being in California, and the next largest number, 15, in New York.

No statistics of members can be given, as there are no members in the ordinary sense. A record is kept of the number of visits for worship at the various shrines in the course of the year, but this does not represent the number of members, as the same individual may be counted many times.

According to the statistics, there are 62 temples and 141 shrines; and temple property valued at $30,000, reported by 1 organization only. The failure of the remaining organizations to report any temple property

may be accounted for by the fact already noted that Chinese temples are often merely rooms in business or private houses, instead of separate buildings, and by the fact previously referred to, that of the many temples destroyed in California at the time of the San Francisco earthquake in 1906, some of which were probably separate buildings, only a few have as yet been replaced.

As before stated there is but 1 priest connected with the body in the United States.

As compared with the report for 1890, these figures show an increase of 15 organizations and 15 temples, but a decrease of $32,000 in the value of temple property, probably due to the causes already mentioned.

ORGANIZATIONS, PLACES OF WORSHIP, AND VALUE OF TEMPLE PROPERTY, BY STATES: 1906.

STATE.	Total number of organizations.	PLACES OF WORSHIP.			VALUE OF TEMPLE PROPERTY.	
		Number of organizations reporting.	Number of temples reported.	Number of shrines reported.	Number of organizations reporting.	Value reported.
Total for denomination	62	62	62	141	1	$30,000
North Atlantic division	24	24	24	55	1	30,000
Massachusetts	1	1	1	1		
Rhode Island	1	1	1	1		
Connecticut	1	1	1	1		
New York	15	15	15	43	1	30,000
New Jersey	1	1	1	1		
Pennsylvania	5	5	5	8		
North Central division	2	2	2	3		
Illinois	1	1	1	2		
Missouri	1	1	1	1		
Western division	36	36	36	83		
Idaho	2	2	2	4		
Nevada	1	1	1	5		
Oregon	1	1	1	4		
California	32	32	32	70		

JAPANESE TEMPLES.

HISTORY.

Since the introduction of Buddhism into Japan a great variety of Buddhist sects have developed, and these sects are separated from each other even more widely than Christianity is from Judaism. One of the strongest and most influential of these, though by no means the largest, is that known as Shin-shiu, literally the Sect of Truth, which was founded in 1224 by a priest named Shin-ran. This sect teaches that men are to depend absolutely upon the original vow (Hongwan) of Amitabha Buddha for salvation. It takes no notice of the historic Buddha of India, nor of his teachings. It attacks the older sects because they rely for salvation upon works, and salvation through works, it says, is impossible. It also substitutes immortality in a western paradise for Nirvana—absorption into the Infinite Buddhahood. It holds that, as salvation is by grace through faith, rites and ceremonies are unessential, but the believer is taught to repeat constantly the phrase "Namu Amida Butsu," a Japanese form of the Sanskrit "Namo 'mitabhaya Buddhaya,'" which literally means "adoration to Amitabha Buddha." Thus he reminds himself that he is saved by grace and that his conduct should indicate his gratitude.

The sect has adopted the Chinese system of ethics, and teaches its members to fulfill the ordinary relationships of life. All the ascetic rules of Buddhism as developed in Siam, Tibet, and China, and also in Japan, are given up; the monks marry and eat flesh, and are taught that all these things are matters of indifference. Its leadership descends by primogeniture from its founders, and, although its followers are for the most part from the humble ranks of society, it is by far the richest sect in Japan, as the members are taught to give freely. From the beginning it was an aggressive and missionary organization, though during the period of isolation in the seventeenth and eighteenth centuries this spirit to a considerable degree died out. With the contact with the western world it has revived, and at the present day this sect is quick to adopt the methods of Christian bodies. It sends students to the United States and England, and missionaries to China and Korea, while in its colleges and schools it teaches the modern sciences. At present it is in two great divisions, the Hon-gwanji, East and West, each having about 10,000 temples with over 15,000 ministers and students and about 3,000,000 members. The division Hon-gwanji West has given especial attention to missionary work in the United States, particularly among the Japanese residents along the Pacific coast. The center of administration is in Kyoto, Japan, with a branch office in America at San Francisco, California.

The general conduct of the work in this country is under the care of two Buddhist ministers, who act as agents of the Japanese body, and each Buddhist temple in the United States is practically a self-governing body, with a minister or ministers appointed by the mother church. In the annual meeting of the church members, a secretary, 2 second secretaries, 2 financial inspectors, and a committee of 12 members are elected for the conduct of church administration. An indication of the way in which the Japanese communities have adapted themselves to the conditions of American life is seen in the contributions for missionary work in the United States, which amounted, in 1906, to the sum of $3,861. They have 9 training schools for young men and women and 5 primary schools for children, with a total of 40 teachers and 748 students, while the value of property devoted to educational work is estimated at $6,000. There are also 12 Young Men's Buddhist Associations, with an enrollment of 2,538, and 10 Young Women's Buddhist Associations, with an enrollment of 571. There are 2 journals: The Light of Dharma, published quarterly in English, and Buddhism in America, published monthly in Japanese.

STATISTICS.

The general statistics of Japanese Temples at the close of the year 1906, as derived from the returns of the individual temple organizations, are given by states in the tables which follow. As shown by these tables, there are 12 organizations, of which 9 are in California.

The total number of members reported is 3,165; of these, about 75 per cent are males and 25 per cent females. According to the statistics, there are 7 temples, with a seating capacity of 2,110; temple property valued at $58,000, against which there appears an indebtedness of $2,000; halls, etc., used for worship by 5 organizations; and 19 Sunday schools, with 48 officers and teachers and 913 scholars.

The number of ministers connected with the body is 14.

This body was not reported in 1890.

ORGANIZATIONS, MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of temples reported.	Seating capacity of temples.	
				Number of organizations reporting.	Male.	Female.	Temples.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	12	12	3,165	12	2,387	778	7	5	7	7	2,110
Western division	12	12	3,165	12	2,387	778	7	5	7	7	2,110
Washington	2	2	394	2	310	84	1	1	1	1	150
Oregon	1	1	142	1	102	40		1			
California	9	9	2,629	9	1,975	654	6	3	6	6	1,960

ORGANIZATIONS, VALUE OF TEMPLE PROPERTY, DEBT ON TEMPLE PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF TEMPLE PROPERTY.		DEBT ON TEMPLE PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY TEMPLE ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	12	7	$58,000	1	$2,000			12	19	48	913
Western division	12	7	58,000	1	2,000			12	19	48	913
Washington	2	1	2,000					2	3	5	118
Oregon	1							1	1	4	70
California	9	6	56,000	1	2,000			9	15	39	725

CATHOLIC APOSTOLIC CHURCHES.

GENERAL STATEMENT.

Under this head are included two denominations essentially one in their early history and in their doctrine, but varying somewhat in their polity, and representing different types of church life. One was included in the report for 1890. The other is the result of more recent immigration from continental Europe. They are based upon the principle that all believers in Christ who are baptized, by whatever form, are members of the one Catholic and Apostolic Church, and that the same measure of power of the Holy Ghost is possible to-day as was manifested in the early ages of the Christian Church.

The Catholic Apostolic bodies are 2 in number, as follows:

Catholic Apostolic Church.
New Apostolic Church.

SUMMARY OF STATISTICS.

A summary of the general statistics for these bodies at the close of the year 1906, as derived from the returns of the individual church organizations of each denomination, is presented in the tables which follow. The Catholic Apostolic bodies taken together have 24 church organizations. The total number of communicants is 4,927; of these, about 39 per cent are males and 61 per cent females. According to the statistics, these bodies have 9 church edifices with a seating capacity of 1,970; church property valued at $161,500, against which there appears an indebtedness of $16,000; halls, etc., used for worship by 15 organizations; and 9 Sunday schools, reported by 6 organizations, with 20 officers and teachers and 420 scholars.

The number of ministers connected with the 2 bodies is 33.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, MINISTERS, AND PLACES OF WORSHIP, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				Total number of ministers.	PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.				Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.		Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Catholic Apostolic churches	24	24	4,927	24	1,914	3,013	33	9	15	9	8	1,970
Catholic Apostolic Church	11	11	2,907	11	1,117	1,790	14	7	4	7	6	1,270
New Apostolic Church	13	13	2,020	13	797	1,223	19	2	11	2	2	700

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Catholic Apostolic churches	24	9	$161,500	4	$16,000	.....	.....	6	9	20	420
Catholic Apostolic Church	11	7	153,000	2	10,000	.....	.....	3	6	10	170
New Apostolic Church	13	2	8,500	2	6,000	.....	.....	3	3	10	250

CATHOLIC APOSTOLIC CHURCH.

HISTORY.

This communion does not claim exclusive right to the name of Catholic Apostolic Church, but, maintaining that the one Catholic and Apostolic Church includes everyone who believes in the Lord Jesus and is baptized according to His commandment, whether by sprinkling or immersion, by layman or priest, no matter in what sect or denomination he may be found, the church recognizes no other name than Catholic Apostolic as correctly applicable to it.

The movement which resulted in the formation of this communion had its inception approximately at the beginning of the second quarter of the nineteenth century. The momentous events of the closing years of the eighteenth century and the earlier years of the nineteenth, including the French Revolution and the rise and fall of Napoleon, had aroused in the minds of many devout men a conviction of the nearness of Christ's personal return, which was accompanied by a deep sense of the unreadiness of His Church, in its

divided condition, to meet Him. At the same time there began to be a realization of the importance of prayer for the coming of the Holy Ghost and an earnest desire for the renewal of the spiritual gifts of apostolic days. As a result of these things, pious people of all denominations began to pray for a general revival and for the outpouring and restoration of such a measure of the Holy Ghost as distinguished the apostolic age.

About 1830 there appeared among some of those who were engaged in this concert of prayer what were considered as distinct and abundant manifestations of the presence and power of the Holy Ghost, similar to those of the apostolic age, taking the form principally of speaking in tongues and prophecy, as at Pentecost. These manifestations continued, and in 1832, as a result of the "prophetic revelations," certain men were regarded as called to the office of apostle. Others were added from time to time, until, in 1835, twelve in all had been chosen, corresponding to the number of the original Apostolate. These 12 men were of the highest respectability, of good standing in the Presbyterian and Anglican communions, and several were clergymen or lawyers. Among them were men of some prominence, including Henry Drummond, esq., a banker and distinguished member of Parliament; the Rev. Nicholas Armstrong, a clergyman of the Church of England, distinguished for eloquence and power as a preacher; and Mr. Percival, son of a prime minister of England.

The call of these men was held to constitute them a college of apostles, "distinguished from all other ministry by the claim that their call and mission were not by election of the Church, but by direct call and mission from the Lord Jesus Christ by the Holy Ghost, making them superior in mission and authority to all other ministry." Their mission was to testify to the personal return of the Lord and to minister to the whole Church the full apostolic measure of the Holy Ghost and the apostolic gifts and blessings, so that corporate unity might be manifested and the Church be prepared to receive her Lord at His coming.

After delivering their testimony personally to the heads of church and state in Christendom, and receiving no recognition from any of the established churches or denominations, the apostles proceeded to ordain and commission evangelists, and to organize in nearly all Christian nations churches on what they considered the original apostolic pattern, which would show how the Lord would govern His Church, if it would permit.

The first church in the United States was organized at Potsdam, N. Y., and the second in New York city in 1851. In England the adherents of this communion are frequently known as "Irvingites," from the fact that the celebrated preacher Edward Irving was prominent in the movement which resulted in its formation.

DOCTRINE.

The standard of doctrine is found in the three historic Catholic creeds—the Apostles', the Nicene, and the Athanasian. The church also includes among its tenets the unquestionable authority and inspiration of the canon of the Holy Scriptures; the "sacramental nature" of the ordinances of baptism, the Lord's Supper, and ordination to the ministry, as recognized by the different denominations of the Christian Church; the indissolubility, except by death, of the sacramental union in marriage; the restoration of the ordinance of the laying on of hands by the apostles for the imparting of the fullness of the gift of the Holy Ghost; the necessity of the gifts of the Spirit, as tongues and prophecy, and the other gifts, for the perfecting of the Church; the payment of the tithe as due to Christ, the High Priest, in addition to the making of voluntary offerings; and the hope of the Lord's speedy personal coming to raise the dead, translate the living members of His Church, and bring in His reign of peace on the earth, commonly spoken of as the Millennium.

POLITY.

The principle upon which the organization of the Catholic Apostolic Church is based is that a twelvefold apostleship, as in the first days of the Church, is the Lord's only ordinance for supreme rule over the whole Church and for revealing His mind. Local churches are each under the charge of a bishop, designated angel, with a staff of priests and deacons, whose call, consecration, appointment, and rule are subject to the apostles. There is no election of ministers by the clergy or laity, except that deacons, to the number of seven in any one church, may by permission of the apostles be chosen by the people. A call from the Lord by the word of the Holy Ghost through prophets is a prerequisite to admission to the office of priest or bishop.

Ordination to the priesthood and diaconate and consecration to the episcopate are exclusive functions of the apostleship. Bishops can not in any case consecrate bishops, nor can they ordain to the priesthood, except when specially commissioned as apostolic delegates.

Bishops and priests, thus called and ordained, are classified and assigned for ministry as elders, prophets, evangelists, or pastors, according to apostolic discernment of their respective gifts and temperaments, this classification following from the recognition of the four kinds of gifts specified in Paul's Epistle to the Ephesians, iv, 11–13.

As appointment to any office belongs exclusively to the apostleship, and as vacancies in the apostleship can be filled only by direct call of Christ, during the absence of an apostle or a vacancy in the apostleship the churches remain in the charge of their bishops, with their priests and deacons.

Persons seeking admission to the church are received by the bishop of the local church on the certificate of the evangelist bishop as to baptism, instruction in doctrine, and acceptance of the authority of the apostles. The orders of priests from the Roman, Anglican, or Episcopal communions, taking service under the apostles, are recognized, and they do not receive reordination, but only apostolic confirmation of orders.

Worship is conducted according to a liturgy compiled by the apostles from the various liturgies of the historic Church, the clergy who officiate wearing appropriate vestments. The support of the ministry is provided for solely by the payment of the tithe, in addition to freewill offerings for worship and for the poor.

WORK.

As the work of the church has been directed exclusively toward the awakening of the Christian Church to the hope of the Lord's coming and preparation therefor, it has included no foreign missionary, educational, or so-called institutional work, although the different churches care for the poor in their respective localities.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 11 organizations, of which 4 are in New York, 3 in Connecticut, and 1 each in California, Illinois, Massachusetts, and Pennsylvania.

The total number of communicants reported is 2,907; of these, about 38 per cent are males and 62 per cent females. According to the statistics, the denomination has 7 church edifices with a seating capacity of 1,270; church property valued at $153,000, against which there appears an indebtedness of $10,000; halls, etc., used for worship by 4 organizations; and 6 Sunday schools, reported by 3 organizations, with 10 officers and teachers and 170 scholars.

The number of ministers connected with the denomination is 14.

As compared with the report for 1890, these figures show an increase of 1 organization, 1,513 communicants, and $86,950 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	11	11	2,907	11	1,117	1,790	7	4	7	6	1,270
North Atlantic division	9	9	1,492	9	549	943	5	4	5	4	620
Massachusetts	1	1	101	1	30	71	.....	1	.....	.....	.....
Connecticut	3	3	163	3	52	111	2	1	2	2	320
New York	4	4	1,096	4	426	670	3	1	3	2	300
Pennsylvania	1	1	132	1	41	91	.....	1	.....	.....	.....
North Central division	1	1	1,046	1	431	615	1	.....	1	1	400
Illinois	1	1	1,046	1	431	615	1	.....	1	1	400
Western division	1	1	369	1	137	232	1	.....	1	1	250
California	1	1	369	1	137	232	1	.....	1	1	250

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	11	7	$153,000	2	$10,000			3	6	10	170
North Atlantic division	9	5	112,000	1	2,000			3	6	10	170
Massachusetts	1										
Connecticut	3	2	20,000								
New York	4	3	92,000	1	2,000			2	3	7	105
Pennsylvania	1							1	3	3	65
North Central division	1	1	35,000	1	8,000						
Illinois	1	1	35,000	1	8,000						
Western division	1	1	6,000								
California	1	1	6,000								

NEW APOSTOLIC CHURCH.

HISTORY.

This organization differs from the Catholic Apostolic Church in its interpretation of the apostleship. The Catholic Apostolic Church holds that at no time should there be more than twelve apostles. The New Apostolic Church claims that there may be not only twelve but many more apostles, who should themselves select bearers of the title according to their need, and also that there should always be an apostleship dwelling among men. As one after another of the original twelve apostles of the Catholic Apostolic Church died and no new selections filled their places, a bishop named Schwarz, who presided over a congregation in Hamburg, Germany, anxious lest these heavenly gifts should be lost, consulted the remaining apostles, telling them that the spirit of the apostles had often inspired new selections for apostles. This consultation resulted in his excommunication, but a priest named Preuss, serving under Bishop Schwarz, was selected for the apostleship "through the spirit of prophecy" in the year 1862, and with his apostleship commenced the New Apostolic Church. For a time Bishop Schwarz served under the new apostle, but was himself later selected as an apostle.

The movement spread throughout the world and other apostles were appointed. One of these apostles, the Rev. Edward Mieran, is the head of the churches in the United States, although he acts under the head apostle in Europe, the Rev. Herman Niehaus, who resides in Steinhagen, near Bielefeld, Westphalia, Germany, and who has under his general supervision the churches outside of the United States.

DOCTRINE.

The general doctrine of the New Apostolic Church is essentially the same as that of the Catholic Apostolic Church.[1] It accepts the Apostles' Creed, and emphasizes the inspiration and authority of the Bible, the sacramental nature of baptism and the Lord's Supper, the restoration of the ordinance of the laying on of hands by the apostles, the necessity of the gifts of the Spirit, the payment of the tithe, and the belief in the speedy personal premillennial coming of Christ.

[1] See Catholic Apostolic Church, page 180.

POLITY.

Each apostle is placed in charge of a particular district, known as an "apostle district." These apostle districts are subdivided into local districts, which are made up of groups of local churches, and the leader of each of which is a bishop or elder. Each church has, according to its size, one or more priests, one of whom is the head. All the ministers are selected by the apostleship according to their ability, knowledge, and inspiration of God. Candidates for admission to the church are required first to make application to the bishop or apostle.

WORK.

The church carries on missionary, educational, and philanthropic work, but in a general way rather than through particular organizations, so that it is impracticable to secure full statistics.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 13 organizations, distributed in 8 states.

The total number of communicants reported is 2,020; of these, about 39 per cent are males and 61 per cent females. According to the statistics, the denomination has 2 church edifices with a seating capacity of

700; church property valued at $8,500, against which there appears an indebtedness of $6,000; halls, etc., used for worship by 11 organizations; and 3 Sunday schools with 10 officers and teachers and 250 scholars.

The number of ministers connected with the denomination is 19.

This body was not included in the report for 1890, as it had no existence in this country at that time.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.	Number of organizations reporting.	Seating capacity reported.
Total for denomination	13	13	2,020	13	797	1,223	2	11	2	2	700
North Atlantic division	5	5	1,230	5	505	725	1	4	1	1	500
New York	3	3	1,150	3	475	675	1	2	1	1	500
New Jersey	2	2	80	2	30	50	.....	2	.....	.....	.....
North Central division	8	8	790	8	292	498	1	7	1	1	200
Ohio	1	1	100	1	30	70	.....	1	.....	.....	.....
Indiana	2	2	85	2	30	55	.....	2	.....	.....	.....
Illinois	1	1	400	1	150	250	.....	1	.....	.....	.....
Michigan	2	2	135	2	55	80	1	1	1	1	200
Wisconsin	1	1	40	1	15	25	.....	1	.....	.....	.....
Nebraska	1	1	30	1	12	18	.....	1	.....	.....	.....

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	13	2	$8,500	2	$6,000	.....	.....	3	3	10	250
North Atlantic division	5	1	6,000	1	4,000	.....	.....	2	2	7	185
New York	3	1	6,000	1	4,000	.....	.....	2	2	7	185
New Jersey	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
North Central division	8	1	2,500	1	2,000	.....	.....	1	1	3	65
Ohio	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Indiana	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Illinois	1	.....	.....	.....	.....	.....	.....	1	1	3	65
Michigan	2	1	2,500	1	2,000	.....	.....	.....	.....	.....	.....
Wisconsin	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Nebraska	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

CHRISTADELPHIANS.

HISTORY.

Among those who identified themselves with the Disciples of Christ[1] in their early history was John Thomas, M. D., an Englishman, who came to the United States in 1844. As he pursued the study of the Bible, his views changed and he became convinced that the cardinal doctrines of the existing churches corresponded with those of the apostate church predicted in Scripture; that the only authoritative creed was the Bible, the originals of which were inspired of God in such a manner and to such an extent as to secure absolute truthfulness; and that the churches should strive for a return to primitive Christianity in doctrine, precept, and practice. He soon began to publish his views, and organized a number of societies in the United States, Canada, and Great Britain, the central thought in his mind being not so much the immediate conversion of the world as the "taking out of the Gentiles a people for His name." No name was adopted for the societies until the breaking out of the civil war, when the members applied to the Government to be relieved from military duty in consequence of conscientious scruples. It then appeared that they must have a distinctive name, and accordingly that of "Christadelphians," or "Brothers of Christ," was adopted.

[1] See Disciples of Christ, page 236.

DOCTRINE.

The Christadelphians do not accept the doctrine of the Trinity, but hold that Christ was son of God and son of man, manifesting divine power, wisdom, and goodness in working out man's salvation, of which He is the only medium, and that He attained unto power and glory by His resurrection. They believe that the Holy Spirit is an "effluence" of divine power; that the soul is by nature mortal, and that eternal life is given by God only to the righteous; that Christ will shortly come personally to the earth to raise and judge His saints, who will reign with Him a thousand years, and to set up the Kingdom of God in place of human governments; that this kingdom will be established in Palestine, where the twelve tribes of Israel will be gathered; and that at the end of a thousand years judgment will be pronounced upon all men, the just receiving eternal life and the unjust, eternal death.

Admission to membership is contingent upon profession of faith in the doctrines of the church, and baptism by immersion in the name of Jesus for the remission of sins. Participation in the sacrament of the Lord's Supper is restricted to members of the church.

POLITY.

In polity the Christadelphians are thoroughly congregational. They do not accept the name "church" for the local organization, but call it an "ecclesia." For the management of the affairs of each ecclesia the members elect representatives from among themselves, who are termed presiding brethren, managing brethren, secretary and treasurer, and superintendent of the Sunday school. The duty of the presiding brethren is to conduct the meetings in turn. They are expected to call upon the various members in the exercises of prayer, reading the Scriptures, or addressing the meeting; except when, by previous arrangement, the preaching, or lecturing, as they term it, has been allotted to some one brother. The aim is to have as many as possible take part in the exercises, in order to avoid the appearance of discrimination between clergy and laity. Women take no part in public speaking, although all vote on the questions that come before the ecclesia. The temporal affairs of the ecclesias are cared for by the managing brethren, who arrange the various questions that arise in proper form for final action by the ecclesia. While the duties of these persons are the same as in ordinary societies, the term "serving brethren" is preferred to "officers," to exemplify the words of Scripture, "One is your master, even Christ, and all ye are brethren." The meetings of the ecclesias are generally held in public halls, private houses, and schoolhouses, comparatively few church buildings being occupied.

There are no general associations or conventions of the ecclesias, although they have what are called "fraternal gatherings." These are not legislative bodies, neither do they claim to have power to act in any way for the ecclesias, but are rather for the spiritual upbuilding of the members and their further enlightenment in the Scriptures, and for the instruction of the public.

WORK.

The home missionary work of the denomination is carried on by each ecclesia independently of the others, although when it is desired to invite a lecturing brother for special public work, a number of ecclesias unite in the invitation, and each does what it considers its part in bearing the expense. Several brethren are engaged in this special work, and travel more or less for the purpose of proclaiming the gospel of Christ to the alien, and establishing a better understanding of, and obedience to, the truth among the members of the ecclesias. Salaries are not paid them, but their needs are supplied by the voluntary contributions of the brethren.

No foreign missionary work is undertaken, Christadelphians believing that their province is to make known the true gospel to the people of so-called Christendom who have been led astray from the simplicity of the truth preached by Christ and His apostles.

The denomination pays special attention to the preparation of literature, including a printed statement of its doctrines, and to its distribution at great public gatherings, such as the expositions at Chicago, St. Louis, and Jamestown. For this work, funds are sent by individuals and ecclesias to committees appointed by the ecclesia at or near the place of the gathering, and these committees attend to the distribution of the literature, and report all receipts and the work that is done, through the columns of the Christadelphian Advocate.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and territories in the tables which follow. As shown by these tables, the denomination has 70 organizations, located in 22 states, 2 territories, and the District of Columbia. The largest number in any one state is 7, there being 4 states which have this number.

The total number of communicants reported is 1,412; of these, about 44 per cent are males and 56 per cent females. According to the statistics, the denomination has 4 church edifices with a seating capacity of 850; church property valued at $3,245, against which there appears no indebtedness; halls, etc., used for worship by 31 organizations; and 22 Sunday schools are reported, with 78 officers and teachers and 480 scholars.

This denomination has no regular ministry.

As compared with the report for 1890, these figures show an increase of 7 organizations, 135 communicants, and $545 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male. Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	70	70	1,412	70	626 786	4	31	4	4	850
North Atlantic division	22	22	391	22	179 212		14			
Maine	1	1	2	1	1 1					
Massachusetts	7	7	147	7	70 77		7			
New York	7	7	132	7	56 76		2			
New Jersey	3	3	58	3	28 30		2			
Pennsylvania	4	4	52	4	24 28		3			
South Atlantic division	8	8	278	8	118 160	1	4	1	1	300
Maryland	2	2	62	2	21 41		1			
District of Columbia	1	1	28	1	14 14		1			
Virginia	3	3	177	3	80 97	1	2	1	1	300
Florida	2	2	11	2	3 8					
North Central division	19	19	348	19	159 189	1	7	1	1	200
Ohio	1	1	6	1	2 4					
Illinois	7	7	180	7	77 103	1	4	1	1	200
Wisconsin	2	2	35	2	10 25		1			
Minnesota	1	1	4	1	2 2					
Iowa	2	2	29	2	10 19		1			
Missouri	3	3	36	3	14 22		1			
Kansas	3	3	58	3	44 14					
South Central division	13	13	274	13	123 151	2	3	2	2	350
Kentucky	2	2	129	2	57 72	1		1	1	300
Arkansas	3	3	74	3	35 39		2			
Oklahoma[1]	1	1	16	1	7 9					
Texas	7	7	55	7	24 31	1	1	1	1	50
Western division	8	8	121	8	47 74		3			
Colorado	1	1	25	1	9 16		1			
New Mexico	1	1	10	1	4 6					
Arizona	1	1	2	1	1 1					
Oregon	1	1	33	1	14 19		1			
California	4	4	51	4	19 32		1			

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	70	23	$3,245					22	22	78	480
North Atlantic division	22	12	805					12	12	40	254
Maine	1										
Massachusetts	7	5	355					6	6	19	140
New York	7	3	175					3	3	13	70
New Jersey	3	2	200					2	2	5	30
Pennsylvania	4	2	75					1	1	3	14
South Atlantic division	8	4	850					4	4	20	98
Maryland	2	1	150								
District of Columbia	1	1	50					1	1	6	20
Virginia	3	2	650					3	3	14	78
Florida	2										
North Central division	19	4	590					3	3	10	75
Ohio	1	1	15								
Illinois	7	2	550					2	2	6	50
Wisconsin	2										
Minnesota	1										
Iowa	2	1	25					1	1	4	25
Missouri	3										
Kansas	3										
South Central division	13	2	950					2	2	5	38
Kentucky	2	1	750								
Arkansas	3							1	1	3	30
Oklahoma[1]	1										
Texas	7	1	200					1	1	2	8
Western division	8	1	50					1	1	3	15
Colorado	1										
New Mexico	1										
Arizona	1										
Oregon	1										
California	4	1	50					1	1	3	15

[1] Oklahoma and Indian Territory combined.

CHRISTIAN CATHOLIC CHURCH IN ZION.

HISTORY.

John Alexander Dowie was born in 1847 in Edinburgh, Scotland. In 1860 he went with his parents to Australia, where he received a thorough business training. In 1869 he entered Edinburgh University, studying theology, political science, and the classics. In 1871 he was ordained as pastor of a Congregational church at Alma, near Adelaide, Australia, and subsequently held pastorates at Sydney, where he was active in politics and temperance work. In 1882 he established at Melbourne a large independent church. While at Melbourne he became a firm believer in divine healing through the power of prayer, and this belief was the pivotal point of his subsequent life. While there he also carried on an antitobacco and antiliquor crusade.

Mr. Dowie came to San Francisco in 1888, and spent the next two years on the Pacific coast, establishing branches of the Divine Healing Association, the members of which were supposed to retain their membership in their respective churches. From 1890 until 1893, with Evanston, Ill., as his headquarters, he held services in tents, halls, and churches in many parts of this country and Canada. In 1893 a Zion Tabernacle was erected in Chicago, but the services were later transferred to the Central Music Hall, and in 1895 to the Auditorium and Central Tabernacle.

About this time bitter hostility became apparent between the medical profession and the clergy on the one hand and Mr. Dowie on the other, and Mr. Dowie was arrested a number of times, but finally succeeded in securing the repeal of the ordinance under which he was arrested. In the early part of 1896 the Christian Catholic Church in Zion was organized, with Mr. Dowie as general overseer.

Late in 1899 Mr. Dowie claimed to be the "Messenger of the Covenant." In June, 1901, he assumed the title of "Elijah the Restorer;" and in 1904 that of "First Apostle" of the church. In 1899 he bought a tract of 6,500 acres in Lake county, Ill., where a religio-industrial community was established, to which the name of "Zion City" was given. In this community Mr. Dowie was absolutely supreme, financially as well as ecclesiastically.

In 1906, while Mr. Dowie was ill in Mexico, a revolt occurred in the church, led by Wilbur Glenn Voliva, one of the officers. The Zion estate, valued at about $10,000,000, was placed in the hands of a receiver, by order of the Federal court. Largely as a result of his reverses, Mr. Dowie died the following year.

John A. Lewis was appointed by Mr. Dowie in his will as his successor and trustee, which appointment has been recognized by the courts.

DOCTRINE.

Applicants for membership in the Christian Catholic Church are required to believe in the infallibility, inspiration, and sufficiency of the Holy Scriptures; to repent of their sins and trust in Christ for salvation; and to make good profession and declare that they know in their own hearts that they have thus repented, are truly trusting Christ, and have the witness, in a measure, of the Holy Spirit. In other matters individual opinion is allowed.

The church claims to be restoring old scriptural doctrines which have been lost sight of in other churches. It teaches that disease and all other evils are caused, not by a God of love, but by Satan; that demoniacal possession is a fact; that man is composed of spirit, soul, and body; that the soul is that mental element which man has in common with beasts; that God is the Father of the human spirit, and the spirit alone is immortal, because it owes its origin to God in a peculiar sense; that God is the maker of the soul and body, but not the Father of them; that man's will is free, and his problem is to learn God's laws and willingly obey them; that the Atonement of Christ provides for health and healing as well as for salvation; and that the early second Advent of Christ should be looked for.

The evangelical denominations are regarded as apostate, but so far as they are preaching the gospel they are considered a part of the Kingdom of God. Participation in the communion service is open to all Christians, and baptism is by immersion. Special emphasis is laid on physical purity, and the use of pork, oysters, medicinal drugs, tobacco, intoxicating liquors, and other harmful or supposedly harmful articles of consumption is not tolerated among the church members.

POLITY.

The organization includes overseers, who have the supervision of fields of labor or departments of work; elders, who are the heads of local branches or stations; evangelists, who teach and hold missions; and deacons and deaconesses, who are resident in the local branches. Women are eligible to every grade of office. No unmarried man may hold an office above that of deacon.

In Zion City worship takes up most of the spare time of the people. Beginning at 9 o'clock each morning, everybody spends two minutes in prayer in whatever place he happens to be. Morning, noon, and night, cottage prayer meetings are held in various homes, and public Bible readings and healing meetings are held daily. The Sunday services in the large tabernacle are very formal and ritualistic in char-

acter, beginning with a processional sung by a robed choir of more than 500 voices. The "seventies" and the officers, robed in black, follow the choir in the procession.

WORK.

The propaganda is carried on largely through the publication of treatises on various phases of the church's doctrines and of the weekly paper, Leaves of Healing, containing testimonials of cures wrought in the church. Denominational literature has been printed in German, French, Danish, Norwegian, Dutch, Chinese, and Japanese. The church has established branches all over the United States and throughout the world. Every branch has an organization of "seventies," which works gratuitously in house to house propaganda. In the United Kingdom and in various other countries of Europe, in Asia, and in Africa, its representatives have preached their "threefold gospel of salvation, healing, and holy living."

A college, a preparatory school, and a "Ministerial Training School" have been established in Zion City. In 1905 the faculty of the college numbered 75 and the student body, 2,136.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the table which follows. As shown by this table, the denomination has 17 organizations, located in 10 states.

The total number of communicants reported is 5,865; of these, about 40 per cent are males and 60 per cent females. According to the statistics, halls, etc., are used for worship by all of the 17 organizations. No church property or Sunday schools are reported.

The number of ministers connected with the denomination is 35.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	17	17	5,865	17	2,330	3,535	.....	17	.....	.....	.....
North Atlantic division	2	2	190	2	70	120	.....	2	.....	.....	.....
Massachusetts	1	1	40	1	20	20	.....	1	.....	.....	.....
Pennsylvania	1	1	150	1	50	100	.....	1	.....	.....	.....
North Central division	12	12	5,420	12	2,155	3,265	.....	12	.....	.....	.....
Ohio	2	2	320	2	100	220	.....	2	.....	.....	.....
Indiana	1	1	70	1	20	50	.....	1	.....	.....	.....
Illinois	4	4	4,880	4	1,977	2,903	.....	4	.....	.....	.....
Michigan	1	1	20	1	8	12	.....	1	.....	.....	.....
Wisconsin	3	3	90	3	35	55	.....	3	.....	.....	.....
Minnesota	1	1	40	1	15	25	.....	1	.....	.....	.....
Western division	3	3	255	3	105	150	.....	3	.....	.....	.....
Washington	1	1	35	1	15	20	.....	1	.....	.....	.....
California	2	2	220	2	90	130	.....	2	.....	.....	.....

CHRISTIAN ISRAELITE CHURCH.

HISTORY.

The Christian Israelite Church traces its origin to John Wroe, of Bowling, Yorkshire, England, who was born in 1782, and was baptized and registered in the Anglican Church. Feeling himself led by the Divine Spirit to receive and give forth laws and commands, he organized the Christian Israelite Church, in 1822, at Ashton, England, for the ingathering of the twelve tribes of Israel. According to his belief, the Hebrews of to-day constitute 2 tribes, while the ten lost tribes are scattered amongst all creeds and nations. Representatives of this church came to this country, and in 1844 started a branch in New York city. A few years later John L. Bishop, a preacher, came and organized a church, including members from many nationalities.

DOCTRINE.

The doctrinal basis is the reestablishment of the laws given to Moses, by the observance of which men will be made immortal and their mortal bodies will never see death. It is further taught that all mankind without exception will be saved, but that there are degrees of blessing, the highest being attained by those whose bodies by obedience become immortal; and the lowest, by those who have died unrepentant. The condition of church membership is subscription

to "the four books of Moses and the four books of the gospel."

In accordance with the Levitical law, the members do not cut either hair or beard. They are also opposed to all pictures and images, and to profuse ornamentation. On the basis of certain passages in the gospels, they avoid all prayers save the occasional use of the Lord's Prayer.

POLITY.

The individual organizations are absolutely independent. There are local and traveling preachers, but no ordained ministry. A judge presides over each local society, and all officers and readers are elected by the members.

Both the Jewish and Christian Sabbaths are observed, and services are held. On the Christian Sabbath there is private worship in the morning, an outdoor service in the afternoon, and public service in the evening.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow, and show 5 organizations, in as many different states.

The total number of communicants or members reported is 78; of these, about 58 per cent are males and 42 per cent females. According to the statistics, the denomination has 1 church edifice with a seating capacity of 120; church property valued at $30,150, with no indebtedness; halls, etc., used for worship by 4 organizations; and 1 Sunday school with 2 officers and teachers and 12 scholars.

This denomination has no regular ministry and was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	5	5	78	5	45	33	1	4	1	1	120
North Atlantic division	2	2	49	2	28	21	1	1	1	1	120
New York	1	1	24	1	12	12	1		1	1	120
New Jersey	1	1	25	1	16	9		1			
North Central division	3	3	29	3	17	12		3			
Indiana	1	1	6	1	5	1		1			
Illinois	1	1	5	1	5			1			
Michigan	1	1	18	1	7	11		1			

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	5	2	$30,150					1	1	2	12
North Atlantic division	2	2	30,150					1	1	2	12
New York	1	1	30,000								
New Jersey	1	1	150					1	1	2	12
North Central division	3										
Indiana	1										
Illinois	1										
Michigan	1										

CHRISTIAN UNION.

HISTORY.

The churches forming the denomination called the "Christian Union" trace their origin to the movement, in the first half of the nineteenth century, for a larger liberty in religious thought, a greater freedom from ecclesiastical domination, and a closer affiliation of men and women of different creeds and lines of belief. At that time a number of organizations arose, most of them having little connection with each other, and among these was the Evangelical Christian Union, consisting of seven congregations in Monroe county, Ind., gathered, in 1857, by the Rev. Eli P. Farmer. When the civil war broke out Mr. Farmer entered the army as chaplain, and a considerable number of the members of these churches enlisted as volunteers, with the result that the organization was practically broken up.

Meanwhile the intensity of political strife became manifest in bitter political preaching, and the war spirit entered into the church services to such a degree that many ministers and laymen who were strongly opposed to the presentation of such questions from the pulpit withdrew from the different denominations. Others again, who had refused to indorse the war and countenance what they deemed "an unwarrantable meddling both North and South, which was the culmination of the great injustice and insane haste on the part of the extreme leaders of both sections," were either expelled from the churches or socially ostracized, and joined the ranks of those who were impatient under the restrictions of ecclesiastical rule.

The Rev. J. F. Given, of Columbus, Ohio, began to give expression to the sentiment of these people through his paper, the Christian Witness, and finally a call was issued for a convention to be held by those favorable to "forming a new church organization" on broader lines than those of the already existing denominations, and free from political bias and ecclesiastical domination. This convention met in Columbus, Ohio, February 3, 1863, and the following declaration was adopted:

> Having a desire for a more perfect fellowship in Christ and a more satisfactory enjoyment of the means of religious edification and comfort, we do solemnly form ourselves into a religious society under the style of "The Christian Union," in which we avow our true and hearty faith in the received Scriptures of the Old and New Testaments as the Word of God, and the only and sufficient rule of faith and practice, and do pledge ourselves "through Christ which strengtheneth us" to "keep and observe all things whatsoever He hath commanded us."

The next year, in 1864, a general convention was held in Terre Haute, Ind., attended by delegates from various states, at which the action of the former convention was reaffirmed, and a summary of principles was adopted as follows: (1) The oneness of the Church of Christ; (2) Christ the only head; (3) the Bible the only rule of faith and practice; (4) good fruits the only condition of fellowship; (5) Christian union without controversy; (6) each local church self-governing; (7) political preaching discountenanced.

The movement spread rapidly. Among the leaders were the Rev. J. F. Given, the Rev. J. V. B. Flack, and the Rev. Ira Norris. The Rev. Eli P. Farmer, on his return from the army, also joined the movement, and remained in active connection with it till his death in 1878.

The local organizations now differ somewhat in name. Most of those in the middle West, where the movement began, use the original name, the "Christian Union," for both local and general organizations; but many of those farther west call the local organization the "Church of Christ," or the "Church of Christ in Christian Union," and the general organization, the "Churches of Christ in Christian Union." While differing somewhat in name, these several organizations affiliate, and recognize one another as parts of the same general movement, while the general council in all the states is known as the "General Council of Christian Union."

DOCTRINE.

Apart from the brief summary already given, the Christian Union can scarcely be said to have a system of doctrine. Its members believe in the generally accepted doctrines of evangelical Christians, making no distinction, however, between Arminian and Calvinist. They require no special creed, but say, as did the Apostle Paul: "Let every man be fully persuaded in his own mind." Each individual thus has the right to his own interpretation of the Scriptures, and on admission to membership is expected only to make public confession of Christ as his Saviour, state his acceptance of the Bible as the revealed Word of God, and give his promise to study it and follow its teaching as it interprets itself to him. If the congregation wishes, a vote may be taken as to the eligibility of the applicant; usually, however, unless objection is raised, the candidate is at once received, or declared admitted, by the minister, and is welcomed into full fellowship upon his compliance with the above requirements.

The Lord's Supper, baptism, and, in rare cases, foot-washing, are observed; but none of these is required. In each case the mode of baptism is that which the candidate decides to be scriptural. The ordination of ministers is in the hands of the annual councils, and follows recommendation from the local organization of which the candidate is a member. There are no orders or ranks, all being on an equality.

POLITY.

The local church or congregation is absolutely self-governing. For purposes of fellowship, however, and for the transaction of such business as pertains to the general movement in their territory, various councils have been organized which meet annually. Of these councils, there are four classes—charge, district, state, and general.

WORK.

The denomination as such carries on no mission work, the members giving to causes with which they come into closest contact. Home mission boards are maintained in the various councils to look after the general interests of the denomination in their territory, and during 1906 about $2,000 was contributed for such work. No foreign missionary work is carried on directly, although contributions are made by churches to the work of other religious bodies.

No denominational schools exist. Sunday schools, however, are maintained, and there are a number of Christian Endeavor societies, but exact figures are not available.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 217 organizations, contained in 9 councils. They are located in 10 states, the great majority of them, 189, being in the North Central division. Ohio leads with 118 organizations.

The total number of communicants reported is 13,905; of these, as shown by the returns for 196 organizations, about 43 per cent are males and 57 per cent females. According to the statistics, the denomination has 188 church edifices; a seating capacity for church edifices of 61,566; church property valued at $299,250, against which there appears an indebtedness of $5,288; halls, etc., used for worship by 16 organizations; and 3 parsonages valued at $2,200. There are 169 Sunday schools reported, with 1,514 officers and teachers and 9,234 scholars.

The number of ministers connected with the denomination is 295. The number of licentiates is not known.

As compared with the report for 1890, these figures show a decrease of 77 organizations and 4,309 communicants, but an increase of $64,800 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	217	216	13,905	196	5,626	7,406	188	16	188	187	61,566
North Central division	189	188	12,982	173	5,317	7,022	172	9	172	171	56,716
Ohio	118	117	8,184	110	3,415	4,491	110	4	110	110	35,951
Indiana	15	15	1,488	15	665	823	15	.....	15	15	5,215
Illinois	4	4	123	1	8	22	1	.....	1	1	300
Iowa	15	15	655	13	205	315	14	.....	14	13	3,800
Missouri	33	33	2,433	30	981	1,315	31	2	31	31	11,400
Kansas	4	4	99	4	43	56	1	3	1	1	50
South Central division	23	23	733	21	290	358	13	7	13	13	3,900
Kentucky	5	5	139	5	60	79	3	1	3	3	950
Tennessee	1	1	53	1	21	32	1	.....	1	1	50
Oklahoma [1]	17	17	541	15	209	247	9	6	9	9	2,900
Western division	5	5	190	2	19	26	3	.....	3	3	950
Colorado	5	5	190	2	19	26	3	.....	3	3	950

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	217	185	$299,250	13	$5,288	3	$2,200	168	169	1,514	9,234
North Central division	189	169	285,450	12	5,128	3	2,200	154	154	1,416	8,311
Ohio	118	108	144,500	7	4,510	3	2,200	101	101	992	5,630
Indiana	15	15	86,500	.....	.....	.....	.....	11	11	113	500
Illinois	4	1	1,000	.....	.....	.....	.....	1	1	4	50
Iowa	15	14	13,200	.....	.....	.....	.....	11	11	83	562
Missouri	33	30	40,100	4	600	.....	.....	27	27	203	1,449
Kansas	4	1	150	1	18	.....	.....	3	3	21	120
South Central division	23	13	8,600	1	160	.....	.....	10	11	68	743
Kentucky	5	3	2,300	.....	.....	.....	.....	.....	.....	.....	.....
Tennessee	1	1	100	.....	.....	.....	.....	.....	.....	.....	.....
Oklahoma [1]	17	9	6,200	1	160	.....	.....	10	11	68	743
Western division	5	3	5,200	.....	.....	.....	.....	4	4	30	180
Colorado	5	3	5,200	.....	.....	.....	.....	4	4	30	180

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY COUNCILS: 1906.

COUNCIL.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting —		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	217	216	13,905	196	5,626	7,406	188	16	188	187	61,566
Colorado	5	5	190	2	19	26	3	.....	3	3	950
Illinois	4	4	123	1	8	22	1	.....	1	1	300
Indiana	12	12	1,212	12	537	675	12	.....	12	12	4,065
Iowa	15	15	655	13	205	315	14	.....	14	13	3,800
Kentucky and Tennessee	6	6	192	6	81	111	4	1	4	4	1,000
Missouri	37	37	2,532	34	1,024	1,371	32	5	32	32	11,450
North Ohio	60	59	3,775	56	1,613	2,069	55	2	55	55	17,091
Oklahoma	17	17	541	15	209	247	9	6	9	9	2,900
South Ohio	61	61	4,685	57	1,930	2,570	58	2	58	58	20,010

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY COUNCILS: 1906.

COUNCIL.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	217	185	$299,250	13	$5,288	3	$2,200	168	169	1,514	9,234
Colorado	5	3	5,200	.....	.....	.....	.....	4	4	30	180
Illinois	4	1	1,000	.....	.....	.....	.....	1	1	4	50
Indiana	12	12	82,400	.....	.....	.....	.....	8	8	83	320
Iowa	15	14	13,200	.....	.....	.....	.....	11	11	83	562
Kentucky and Tennessee	6	4	2,400	.....	.....	.....	.....	.....	.....	.....	.....
Missouri	37	31	40,250	5	618	.....	.....	30	30	224	1,569
North Ohio	60	55	80,250	4	3,230	2	1,500	52	52	550	3,019
Oklahoma	17	9	6,200	1	160	.....	.....	10	11	68	743
South Ohio	61	56	68,350	3	1,280	1	700	52	52	472	2,791

CHRISTIANS (CHRISTIAN CONNECTION).

HISTORY.

The period following the war of the Revolution was characterized by a general spiritual declension. This again was succeeded by a revival period during which, especially in what were then the western and southern sections, denominational lines were frequently ignored, and members of different churches united both in evangelistic and sacramental services. In some cases there were efforts to enforce ecclesiastical discipline, which resulted in revolt, while in others entirely independent movements were started, not so much antagonistic to, as independent of, ecclesiastical organization.

The pioneer in this movement was the Rev. James O'Kelley, a Methodist minister in Virginia. He opposed very earnestly the development of the superintendency into an episcopacy, especially so far as it gave the bishops absolute power in the matter of appointments to charges. He presented his cause in the general conference and elsewhere, but failed to bring about the change he desired, and in 1792, with a number of others, withdrew from the Methodist Episcopal Church. A little later they organized under the name of "Republican Methodists," but in 1794 resolved to be known as "Christians" only, taking the Bible as their guide and discipline, and accepting no test of church fellowship other than Christian character.

A little later a similar movement arose among the Baptists of New England. Dr. Abner Jones, of Vermont, became convinced that "sectarian names and human creeds should be abandoned, and that true piety alone, and not the externals of it, should be made the test of Christian fellowship and communion." On this basis he organized a church at Lyndon, Vt., in 1800. He was soon joined by Elias Smith, a Baptist minister of Portsmouth, N. H., and by many others.

In 1800 the "Great Revival," as it came to be known, was started in the Cumberland valley of Tennessee and Kentucky.[1] It was confined to no denomination, and in the preaching no attention was given to the doctrines which had divided the churches. In the Presbyterian Church, especially, this seeming neglect of fundamental doctrines was viewed with concern, and resulted in charges being preferred against two ministers, Richard McNemar and John Thompson, for preaching doctrines contrary to the confession of faith. As a consequence, these men, with three others—John Dunlavy, Robert Marshall, and Barton W. Stone—withdrew from the Synod of Kentucky and, in 1803, organized the Springfield Presbytery. Shortly afterwards this body was dissolved, and its members adopted practically the same position as that held by James O'Kelley in the South and by Abner Jones in New England.

General meetings, the first step toward organization, were held in New England as early as 1809, but it was not until 1819 that the first General Conference met at Portsmouth, N. H., on the call of Frederick Plummer, of Pennsylvania, and Edward B. Rollings, of New Hampshire. The conference met again at Windham, Conn., in 1820, and regularly until 1832, when it was dissolved; but the following year, by the action of several conferences, a general convention was organized. In 1834, by direction of the convention, the Christian General Book Association was formed, and thereafter met once in four years in connection with the convention, the same persons being delegates to both bodies. This form of organization continued until after 1860, when the two bodies became entirely separate. In 1886 the general convention, then called the "American Christian Convention," and the publication board, then called the "Christian Publishing Association," were again made identical in membership.

In the year 1829 Alexander Campbell and his followers separated from the Baptists of Pennsylvania and Ohio.[2] Their teaching spread rapidly to Kentucky, and in 1832 Barton W. Stone, one of the most prominent of the original leaders of the Christians in that section, united with them, on the condition that the Bible alone should be the basis of the union. A large number of the Christians in Kentucky and Ohio followed Mr. Stone in this action, but even in these states the greater part remained with the original body, while the eastern and southern churches were not affected. Out of this movement, however, some confusion of names has arisen, since many of the churches of the Disciples are still known as "Christian churches."

In 1854, on account of the adoption of resolutions condemning slavery, the southern delegates to the general convention withdrew and formed a separate organization, which continued until 1890, when the delegates from the South resumed their seats in the convention.

DOCTRINE.

The principles upon which the first churches of the Christian Connection were organized continue to characterize the denomination. No general organization has ventured to set forth any "creed" or statement of doctrine other than the Bible itself. Christian character is the only test of church fellowship, and, while their interpretation of the teachings of the Bible is generally in accord with that of most evangelical denominations, they do not bar any follower of Christ

[1] See Cumberland Presbyterian Church, page 529.

[2] See Disciples of Christ, page 237.

from membership because of difference in theological belief. This same liberty extends to the ordinances of the church. Baptism is not made a requisite to membership, although it is often urged upon believers as a duty. While immersion is generally practiced, no one mode is insisted upon. The churches practice open communion and labor to promote the spirit of unity among all Christians.

POLITY.

The general polity of the denomination is congregational, and each local church is independent in its organization, but at a very early period conferences were organized which admitted ministers to membership, and in which the churches were represented by lay delegates. These conferences at first were advisory only, but have largely developed into administrative bodies. They have the oversight of the ministry, but do not interfere with the discipline of the churches. Ordination of ministers is usually by action of the conference, often upon request of some church. Churches and ministers are expected to report annually to the conference, and to cooperate in carrying out its recommendations. Besides the local conferences, there are a number of state conferences and associations for administrative work. Nearly all these bodies are incorporated, and hold property for denominational use, sometimes holding in trust the property of local churches.

The American Christian Convention, with its two incorporated departments, the Mission Board of the Christian Church and the Christian Publishing Association, is primarily the agent of the churches for the conduct of their general work, but its sessions are occasions for the consideration of topics affecting church life and for ecclesiastical fellowship. The membership includes delegates from the several local conferences, each conference being entitled to 1 ministerial and 1 lay delegate for each 700 members of the churches within it; the presidents of the conferences, state associations, or district conventions; the presidents of the colleges controlled by the denomination; and the officers chosen at the previous session. It has departments of foreign missions, home missions, education, publishing, Sunday school, Christian Endeavor, and finance, together with the societies or organizations auxiliary to the convention or its departments. It elects a secretary of each department, and these secretaries, with the president and vice-president of the convention, constitute an executive board, whose duty it is to carry out the measures adopted by the convention, and to act as a board of trustees to conduct its corporate interests and manage its property.

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WORK.

The Mission Board of the convention consists of 9 members, including 2 mission secretaries, all elected by the convention. In the home field, assistance is given to needy churches, and missionaries are employed in the newly settled sections. In 1906 such churches in 16 cities and towns were assisted, and frontier work was carried on in North Dakota, Montana, Colorado, and Washington, 25 missionaries being employed. In addition, during the quadrennium 1902–1906, churches were built or dedicated at 14 points and a new conference was organized in North Dakota. The board holds missionary conferences, rallies, and institutes; publishes missionary literature; and in other ways promotes missionary interests throughout the conferences and local churches. The total amount raised for home missions and church extension during the quadrennium 1902–1906 was $25,597, of which about $10,000 is estimated to have been raised in 1906.

Foreign missionary work is carried on in Japan, with headquarters at Tokyo, and in Porto Rico, with headquarters at Ponce. The churches in Japan are organized in a conference independent of any control by the denomination in the United States. A corporation effected by the missionaries under the laws of Japan holds, for the Mission Board, the greater part of the property, which is valued at $11,450, while one church is held by local trustees. The reports for 1906 show, for both fields, 6 stations occupied by 14 missionaries, with the assistance of 21 native helpers; 15 churches with 688 members; and 2 schools, one a Bible training school at Tokyo, the other a girls' school at Utsunomiya, each with 6 pupils. There are also in Porto Rico 10 Sunday schools with 325 members. The entire property in both missions is valued at $14,950, and $13,879 was contributed for the conduct of the work.

There are two women's boards, one for home and one for foreign missions, which cooperate with the Mission Board in raising funds.

The receipts of the Mission Board, by quadrenniums, since 1886, have advanced steadily from $29,579 in 1886–1890 to $84,228 in 1902–1906.

Under the control of the denomination or affiliated with it are 9 institutes and colleges, 2 (1 colored) in North Carolina, 2 in Ohio, and 1 each in New York, Indiana, Missouri, Iowa, and Kansas. Reports for 1906 show about 1,000 students; 70 instructors; annual expenditures, $50,000, of which about $5,000 was contributed by churches or individuals; total endowment, $425,000; and property valued at $750,000.

A home for aged Christian ministers is maintained at Castile, N. Y., and an orphanage at Elon College, N. C. The property of these institutions is valued at

$20,000, and their endowment at $10,000. In 1906 there were 275 young people's societies with 7,000 members.

The Herald of Gospel Liberty, the denominational organ, was founded by Elias Smith, at Portsmouth, N. H., in 1808, and is the oldest religious newspaper in the United States. It is now published at Dayton, Ohio, by the Christian Publishing Association, which also issues the Sunday school literature. The association furnishes offices for the denominational societies in its building at Dayton, and the Christian Missionary, the organ of the Mission Board, is also issued there. The value of the plant is estimated at $85,000.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and conferences in the tables which follow. As shown by these tables, the denomination has 1,379 organizations, contained in 70 conferences, located in 30 states. Of these organizations, more than one-half are in the North Central division, Ohio leading with 260, followed by Indiana with 228.

The total number of communicants reported is 110,117; of these, as shown by the returns for 1,221 organizations, about 40 per cent are males and 60 per cent females. According to the statistics, the denomination has 1,253 church edifices; a seating capacity for church edifices of 383,893, as reported by 1,221 organizations; church property valued at $2,740,322, against which there appears an indebtedness of $101,561; halls, etc., used for worship by 85 organizations; and 160 parsonages valued at $256,350. The Sunday schools, as reported by 1,136 organizations, number 1,149, with 10,510 officers and teachers and 72,963 scholars.

The number of ministers connected with this denomination is 1,011, and the number of licentiates is 159.

As compared with the report for 1890, in which the Christians were shown as 2 separate bodies—"Christians (Christian Connection)" and "Christian Church (South)"—these figures show a decrease of 45 organizations, but an increase of 6,395 communicants and $965,120 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	1,379	1,354	110,117	1,221	40,740	60,022	1,238	85	1,253	1,221	383,893
North Atlantic division	256	255	17,682	236	6,243	10,354	246	6	249	243	68,267
Maine	34	33	2,210	32	918	1,276	32	1	34	32	7,805
New Hampshire	19	19	1,303	19	454	849	19	.....	19	19	4,700
Vermont	5	5	266	5	103	163	5	.....	5	5	1,325
Massachusetts	27	27	2,114	25	619	1,233	27	.....	27	26	8,550
Rhode Island	7	7	769	6	282	467	7	.....	7	7	2,050
Connecticut	2	2	103	1	36	37	2	.....	2	2	300
New York	86	86	5,492	75	1,855	3,216	82	1	83	82	19,597
New Jersey	13	13	1,406	12	389	757	13	.....	13	13	3,700
Pennsylvania	63	63	4,019	61	1,587	2,356	59	4	59	57	20,240
South Atlantic division	297	295	25,591	285	10,544	14,400	276	13	278	274	89,289
Maryland	1	1	51	1	27	24	1	.....	1	1	600
Virginia	74	74	8,266	70	3,281	4,726	70	4	70	70	20,615
West Virginia	21	21	708	20	300	381	10	6	10	10	2,850
North Carolina	192	190	15,909	185	6,673	8,875	186	3	188	184	62,449
Georgia	9	9	657	9	263	394	9	.....	9	9	2,775
North Central division	740	720	62,330	648	22,712	33,631	669	38	678	657	211,407
Ohio	260	247	24,706	223	8,625	13,089	239	6	241	236	78,449
Indiana	228	224	21,397	199	8,002	11,281	223	1	229	221	73,775
Illinois	112	112	8,654	105	3,352	5,018	108	3	109	101	32,732
Michigan	18	16	1,018	12	323	606	16	.....	16	16	3,900
Wisconsin	21	21	470	19	148	272	13	6	13	13	2,771
Iowa	41	40	3,568	35	1,337	2,012	38	2	38	38	10,930
Missouri	27	27	1,177	24	393	645	16	8	16	16	4,525
North Dakota	5	5	137	5	63	74	2	2	2	2	450
Nebraska	2	2	169	2	68	101	1	1	1	1	350
Kansas	26	26	1,034	24	401	533	13	9	13	13	3,525
South Central division	80	78	4,393	47	1,194	1,575	45	27	46	45	14,630
Kentucky	48	46	2,310	21	449	580	22	23	23	22	6,705
Alabama	25	25	1,890	20	658	901	22	.....	22	22	7,725
Arkansas	5	5	157	4	68	77	1	4	1	1	200
Texas	2	2	36	2	19	17	.....	.....	.....	.....	.....
Western division	6	6	121	5	47	62	2	1	2	2	300
Montana	1	1	18	1	11	7	.....	1	.....	.....	.....
Washington	5	5	103	4	36	55	2	.....	2	2	300

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	1,379	1,239	$2,740,322	97	$101,561	160	$256,350	1,136	1,149	10,510	72,963
North Atlantic division	256	240	963,010	17	34,105	100	155,600	211	215	2,250	14,401
Maine	34	31	107,950	4	3,275	10	16,600	26	28	252	1,491
New Hampshire	19	19	88,000	2	8,000	10	16,700	19	19	205	1,150
Vermont	5	5	20,967	.....	.....	2	1,200	3	3	25	100
Massachusetts	27	25	285,600	2	16,050	10	23,900	26	27	415	2,429
Rhode Island	7	7	46,100	.....	.....	1	2,500	7	7	74	458
Connecticut	2	2	3,500	.....	.....	1	1,500	2	2	13	94
New York	86	81	224,100	3	2,700	44	59,500	71	72	676	4,329
New Jersey	13	13	76,900	2	2,700	8	16,000	10	10	163	1,056
Pennsylvania	63	57	109,893	4	1,380	14	17,700	47	47	427	3,294
South Atlantic division	297	282	424,695	35	16,315	9	19,100	260	263	1,804	15,481
Maryland	1	1	1,200	1	500	.....	.....	1	1	9	50
Virginia	74	71	203,425	8	4,380	4	14,500	69	70	627	4,890
West Virginia	21	12	13,705	2	535	.....	.....	13	13	97	656
North Carolina	192	189	194,315	23	10,850	4	3,600	170	172	1,029	9,465
Georgia	9	9	12,050	1	50	1	1,000	7	7	42	420
North Central division	740	673	1,330,117	44	51,081	51	81,650	628	634	6,236	41,637
Ohio	260	240	540,625	16	33,395	22	44,100	230	233	2,384	17,213
Indiana	228	223	481,030	17	9,856	10	16,900	205	205	2,065	13,685
Illinois	112	109	147,125	4	760	9	8,950	94	97	974	5,661
Michigan	18	16	36,050	.....	.....	4	6,000	11	11	122	774
Wisconsin	21	14	11,175	1	550	1	1,000	15	15	83	470
Iowa	41	39	74,107	3	4,520	4	3,700	33	33	294	1,838
Missouri	27	16	17,850	1	1,300	.....	.....	16	16	112	763
North Dakota	5	2	3,600	2	700	.....	.....	3	3	20	85
Nebraska	2	1	1,500	.....	.....	1	1,000	1	1	16	141
Kansas	26	13	17,055	.....	.....	.....	.....	20	20	166	1,007
South Central division	80	42	20,900	1	60	.....	.....	34	34	200	1,346
Kentucky	48	21	8,900	1	60	.....	.....	14	14	84	496
Alabama	25	20	11,800	.....	.....	.....	.....	16	16	97	736
Arkansas	5	1	200	.....	.....	.....	.....	4	4	19	114
Texas	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Western division	6	2	1,600	.....	.....	.....	.....	3	3	20	98
Montana	1	.....	.....	.....	.....	.....	.....	1	1	5	23
Washington	5	2	1,600	.....	.....	.....	.....	2	2	15	75

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY CONFERENCES: 1906.

CONFERENCE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	1,379	1,354	110,117	1,221	40,740	60,022	1,238	85	1,253	1,221	383,893
Alabama	23	23	1,669	18	591	747	18	.....	18	18	6,800
Central Illinois	26	26	2,430	25	940	1,433	24	2	24	24	7,900
Central Indiana	11	11	971	11	502	469	11	.....	11	11	3,600
Central Iowa	8	8	800	7	297	475	8	.....	8	8	2,500
Central Wisconsin	6	6	124	6	39	85	1	4	1	1	200
Des Moines	12	11	913	7	301	421	12	.....	12	12	3,525
Eastern Atlantic	24	23	1,144	23	445	699	22	.....	23	22	5,490
Eastern Indiana	82	81	7,502	75	2,750	4,029	81	.....	83	81	27,220
Eastern Kansas	6	6	351	5	112	159	4	1	4	4	950
Eastern North Carolina	44	44	3,518	41	1,481	1,843	43	1	43	43	14,725
Eastern Virginia	41	41	5,633	37	2,277	3,097	40	1	40	40	13,100
Eel River	38	38	3,973	34	1,461	2,305	38	.....	38	38	13,610
Erie	15	15	909	15	291	618	15	.....	15	15	4,035
Georgia and Alabama	13	13	914	13	349	565	13	.....	13	13	3,700
Illinois Christian	15	15	965	15	405	560	14	1	15	14	4,130
Indiana Miami Reserve	33	32	2,329	21	612	870	32	.....	35	31	9,650
Kentucky Christian	28	27	1,523	23	532	679	19	6	19	18	4,655
Kentucky State	23	22	982	1	5	8	6	17	7	6	2,700
Maine	21	20	1,229	19	468	745	19	1	20	19	4,795
Merrimack	14	14	848	14	327	521	14	.....	14	14	3,535
Miami, Ohio	54	54	7,951	52	2,798	4,507	53	.....	55	53	20,665
Michigan	12	12	884	8	273	522	12	.....	12	12	3,050
Mount Vernon	21	21	1,581	19	546	819	21	.....	21	21	6,200
Nebraska	1	1	150	1	64	86	1	.....	1	1	350
New Jersey	22	22	2,057	20	595	1,166	22	.....	22	21	5,900
New York Central	10	10	704	10	253	451	10	.....	10	10	2,882
New York Eastern	46	46	3,490	40	1,177	2,025	46	.....	47	46	10,330
New York Northern	4	4	215	3	77	103	4	.....	4	4	725
New York Western	9	9	614	7	208	360	7	.....	7	7	1,680
North Carolina	67	67	6,291	67	2,876	3,415	66	1	67	64	21,329
North Carolina and Virginia	30	30	3,341	30	1,343	1,998	29	1	29	29	10,955
North Missouri	11	11	405	11	157	248	6	5	6	6	1,725
Northeastern Ohio	2	2	110	2	44	66	2	.....	2	2	450
Northern Illinois and Wisconsin	5	5	278	5	91	187	5	.....	5	5	1,550
Northern Kansas	8	8	324	7	142	162	3	4	3	3	1,050
Northern Wisconsin	4	4	64	4	19	45	4	.....	4	4	746
Northwestern Indiana	31	31	2,506	30	930	1,515	31	.....	31	31	9,830
Northwestern Kansas	5	5	122	5	47	75	.....	4	.....	.....	.....
Northwestern North Dakota	6	6	155	6	74	81	2	3	2	2	450
Northwestern Ohio	34	34	3,284	33	1,296	1,891	34	.....	34	33	10,425
Ohio	19	7	368	7	146	222	7	.....	7	7	1,520
Ohio Central	30	29	2,273	28	892	1,351	30	.....	30	30	9,900
Ohio Eastern	29	29	2,480	21	653	985	28	.....	28	28	8,460
Ohio Valley	9	9	441	9	195	246	3	6	3	3	720
Osage	8	8	313	5	61	113	3	3	3	3	750
Ozark	5	5	195	5	76	119	4	.....	4	4	1,000
Rays Hill and Southern Pennsylvania	28	28	2,155	28	942	1,213	27	1	27	26	12,010
Rhode Island and Massachusetts	32	32	2,289	28	685	1,292	32	.....	32	32	9,075
Richland Union	11	11	282	9	90	142	8	2	8	8	1,825
Rockingham	17	17	1,584	17	581	1,003	17	.....	17	16	5,225
Scioto Valley	7	7	368	6	149	193	4	2	4	3	510
Southern Illinois	15	15	880	10	316	386	14	.....	14	10	3,250
Southern Indiana	5	5	491	5	198	293	5	.....	6	5	1,725
Southern Kansas	8	8	256	8	104	152	6	1	6	6	1,525
Southern Ohio	36	36	3,882	30	1,284	1,788	36	.....	36	36	13,139
Southern Wabash	40	40	3,419	39	1,340	2,030	40	.....	40	37	11,925
Southwestern Iowa	16	16	1,443	16	566	877	13	2	13	13	3,980
Southwestern West Virginia	3	3	114	3	44	70	2	.....	2	2	500
Tioga River	24	24	805	22	271	482	20	3	20	20	4,750
Union	8	8	676	8	272	404	8	.....	8	8	1,975
Virginia Valley Central	28	28	1,822	28	657	1,165	25	3	25	25	6,265
West Virginia	13	13	164	12	76	61	5	4	5	5	1,300
Western Arkansas	5	5	157	4	68	77	1	4	1	1	200
Western Illinois	13	13	805	13	313	492	13	.....	13	13	4,677
Western Indiana	43	41	5,181	35	2,052	2,528	40	1	40	39	13,075
Western Michigan and Northern Indiana	7	5	234	5	81	153	5	.....	5	5	1,100
Western North Carolina	33	32	2,632	30	951	1,514	32	.....	32	32	11,650
Western Pennsylvania	7	7	288	6	121	127	6	1	6	6	2,250
Western Washington	5	5	103	4	36	55	2	.....	2	2	300
York and Cumberland	10	10	764	10	325	439	10	.....	11	10	2,200

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY CONFERENCES: 1906.

CONFERENCE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	1,379	1,239	$2,740,322	97	$101,561	160	$256,350	1,136	1,149	10,510	72,963
Alabama	23	18	10,200					14	14	82	616
Central Illinois	26	24	57,200			1	250	26	26	280	1,757
Central Indiana	11	11	12,100					10	10	89	473
Central Iowa	8	8	15,400	1	20	1	800	7	7	73	443
Central Wisconsin	6	2	225					3	3	14	85
Des Moines	12	12	25,300	1	1,000	1	1,200	10	10	73	559
Eastern Atlantic	24	23	15,875	4	335			21	22	94	751
Eastern Indiana	82	81	157,630	7	4,800	4	3,600	75	75	821	5,288
Eastern Kansas	6	5	3,605					6	6	47	290
Eastern North Carolina	44	44	43,010	3	2,990			39	39	280	2,396
Eastern Virginia	41	41	180,400	7	4,330	4	14,500	41	42	420	3,279
Eel River	38	38	121,200	4	2,475	4	9,000	37	37	422	2,898
Erie	15	15	40,800	3	730	8	10,600	15	15	152	859
Georgia and Alabama	13	11	13,650	1	50	1	1,000	9	9	57	540
Illinois Christian	15	15	9,650	1	110			9	11	103	533
Indiana Miami Reserve	33	32	42,100	4	1,886			28	28	253	1,522
Kentucky Christian	28	17	5,350	2	85			13	13	72	419
Kentucky State	23	6	4,100					3	3	24	153
Maine	21	18	64,850	2	1,150	3	6,800	14	15	145	857
Merrimack	14	14	63,967	1	2,000	6	8,700	12	12	120	655
Miami, Ohio	54	53	215,300	4	17,000	11	25,900	50	51	711	5,750
Michigan	12	12	31,650			4	6,000	8	8	98	620
Mount Vernon	21	21	38,900	1	4,000	1	1,200	19	19	148	883
Nebraska	1	1	1,500			1	1,000	1	1	16	141
New Jersey	22	21	117,300	2	2,700	13	25,300	18	18	261	1,940
New York Central	10	10	41,000			9	15,500	10	10	103	683
New York Eastern	46	45	128,900	1	1,500	23	30,100	38	38	348	2,235
New York Northern	4	4	8,000			1	2,000	4	4	25	201
New York Western	9	7	19,100	1	600	7	8,800	8	8	89	661
North Carolina	67	66	53,130	12	2,125	3	600	65	65	345	3,175
North Carolina and Virginia	30	29	55,100	4	5,400			24	25	180	1,822
North Missouri	11	6	5,450					7	7	48	280
Northeastern Ohio	2	2	1,150					2	3	18	150
Northern Illinois and Wisconsin	5	5	12,700			4	5,000	5	6	63	320
Northern Kansas	8	3	6,900					6	6	55	270
Northern Wisconsin	4	4	4,900	1	550	1	1,000	4	4	20	107
Northwestern Indiana	31	31	66,600	2	565	1	1,500	27	27	262	1,615
Northwestern Kansas	5							4	4	28	170
Northwestern North Dakota	6	2	3,600	2	700			4	4	25	108
Northwestern Ohio	34	34	80,600	6	7,100	5	8,800	34	34	388	3,517
Ohio	19	6	2,250					7	7	50	304
Ohio Central	30	30	86,800	2	5,100	3	4,500	28	28	281	1,734
Ohio Eastern	29	28	28,600					28	28	202	1,138
Ohio Valley	9	6	2,280					8	8	64	490
Osage	8	3	3,000					2	2	15	100
Ozark	5	4	1,800					4	4	23	228
Rays Hill and Southern Pennsylvania	28	26	23,753	1	500			15	15	123	965
Rhode Island and Massachusetts	32	30	220,700	3	16,650	9	20,400	31	32	411	2,280
Richland Union	11	8	6,050					8	8	49	278
Rockingham	17	17	184,000	2	8,000	9	16,500	17	17	234	1,511
Scioto Valley	7	5	1,650					7	7	47	275
Southern Illinois	15	14	13,350	2	300			8	8	52	376
Southern Indiana	5	5	22,600			1	2,000	4	4	30	203
Southern Kansas	8	5	6,550					4	4	36	277
Southern Ohio	36	36	45,850	1	100			30	31	273	1,634
Southern Wabash	40	40	38,625			1	1,000	36	36	374	2,112
Southwestern Iowa	16	14	29,707	1	1,300	2	1,700	14	14	130	744
Southwestern West Virginia	3	2	6,000					2	2	10	63
Tioga River	24	20	32,100	1	650	7	5,400	17	18	162	888
Union	8	8	11,300	1	3,500			5	5	44	247
Virginia Valley Central	28	25	19,025					23	23	185	1,396
West Virginia	13	6	3,100	2	535			6	6	40	162
Western Arkansas	5	1	200					4	4	19	114
Western Illinois	13	13	18,300	1	350	3	2,700	12	12	119	633
Western Indiana	43	40	79,850	1	200	1	1,500	38	38	353	2,935
Western Michigan and Northern Indiana	7	5	5,650					4	4	29	214
Western North Carolina	33	33	34,700	1	50	1	3,000	27	27	170	1,634
Western Pennsylvania	7	6	9,440					6	6	42	517
Western Washington	5	2	1,600					2	2	15	75
York and Cumberland	10	10	23,100	1	125	6	8,500	9	10	76	415

CHURCH OF CHRIST, SCIENTIST.

HISTORY.

The Church of Christ, Scientist, was founded by Mrs. Mary Baker Eddy. As early as 1862 she had written and given to friends certain conclusions derived from study of the Scriptures, while in 1867 she began her first school of Christian Science mind healing, in Lynn, Mass. Three years later she copyrighted her first pamphlet on Christian Science, which, however, did not appear in print until 1876, a year after the publication of the Christian Science text-book, "Science and Health with Key to the Scriptures," which was also written by her. The Church of Christ, Scientist, organized by 26 students of Mrs. Eddy, was chartered in 1879. In 1881 Mrs. Eddy became the pastor of the First Church of Christ, and in the same year she opened the Massachusetts Metaphysical College in Boston, under a charter from the commonwealth. Since then Mrs. Eddy has founded or instituted every department of the work of the denomination, including a committee on publication, reading rooms, and a board of lectureship. A reorganization of the church in Boston was effected in 1892 under the name of the "First Church of Christ, Scientist."

DOCTRINE.

The teachings of Christian Science have been authoritatively set forth in "Science and Health with Key to the Scriptures," by Mary Baker Eddy. In this work she gives the principle and rule whereby the sick may be healed as well as the sinner saved, and teaches the necessity of a practical Christianity reviving the apostolic healing which Jesus enjoined. The denomination has no creed, but its religious tenets, contained in its text-book, are as follows:

1. As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life.

2. We acknowledge and adore one supreme and infinite God. We acknowledge His Son, one Christ; the Holy Ghost or divine Comforter; and man in God's image and likeness.

3. We acknowledge God's forgiveness of sin in the destruction of sin and the spiritual understanding that casts out evil as unreal. But the belief in sin is punished so long as the belief lasts.

4. We acknowledge Jesus' atonement as the evidence of divine, efficacious Love, unfolding man's unity with God through Christ Jesus the Way-shower; and we acknowledge that man is saved through Christ, through Truth, Life, and Love as demonstrated by the Galilean Prophet in healing the sick and overcoming sin and death.

5. We acknowledge that the crucifixion of Jesus and His resurrection served to uplift faith to understand eternal Life, even the allness of Soul, Spirit, and the nothingness of matter.

6. And we solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure.

A brief summary, known as the "scientific statement of being," likewise contained in "Science and Health with Key to the Scriptures," is as follows:

There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness. Therefore man is not material; he is spiritual.

POLITY.

The central organization of the Church of Christ, Scientist, is the Mother Church in Boston. There are, however, branch churches in various parts of this country and in other parts of the world, each having its own form of government and its own rules and by-laws, and managing its own financial affairs. There are also Christian Science societies not yet organized as churches. The officers of the Mother Church consist of the Rev. Mary Baker Eddy as pastor emeritus, a Christian Science board of directors of five members, a president, the first and second readers, a clerk, and a treasurer. There are no pastors in the sense in which that term is used in other religious bodies, but the lesson-sermon takes the place of the clerical address usually delivered by a pastor. Applicants for membership are admitted on signing a statement subscribing to the tenets and by-laws of the church.

The lesson-sermon, which constitutes the principal part of the service, is prepared by a committee connected with the Mother Church and read in every church by two readers, who read alternately, the first reader from "Science and Health with Key to the Scriptures," the second reader from the Bible. A Wednesday evening testimony meeting, led by the first reader, is likewise held, at which are given the testimonies of those who have been healed and reformed by Christian Science

WORK.

The activities of the Christian Science denomination do not correspond in form to those of other denominations. The principal work of the denomination as a whole, and of its individual members, is summed up by them in the word "healing," by which is meant "the mental, moral, and physical regeneration of mankind." To this all the departments of the denomination, as well as the several thousand regular practitioners in this country and abroad, contribute directly or indirectly.

Among these departments of work may be included the free reading rooms maintained in towns and cities where the Bible, the writings of Mrs. Eddy, and publications of the Christian Science Publication Society may be read free of charge; free lectures given under the auspices of local churches; and the publication in the press or periodicals, by the committee on publication, of corrections of mistakes concerning Christian Science.

As Christian Scientists consider the practical effect of Christian Science as curative, they regard the "churches with their free services and meetings and the reading rooms, through the literature they offer for perusal free of charge, in the light of free dispensaries or hospitals." In a similar way they look upon the many "free lectures offered to the public, which are likewise curative, and the freely distributed periodicals containing correct information about Christian Science." As a result of this work it is claimed that "a vast number of persons of both sexes and of every age have been benefited in mind and body, many have been healed of diseases pronounced as incurable by skilled physicians, others have been rescued from bad habits which would yield to no other treatment, while the general efficiency of persons treated by Christian Science, as regards orderly living and general usefulness, has been enhanced."

The actual treatment of cases, however, is generally carried on in direct connection with the churches and a regular fee is charged. Individual practitioners give treatment on much the same basis as ordinary physicians.

General evangelistic, philanthropic, and educational work along the lines carried on by other denominations is practically unknown, although individual members of the denomination contribute in ways which can not be tabulated for statistical purposes.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and territories in the tables which follow. As shown by these tables, the denomination has 638 organizations, distributed in every state and territory, except Nevada and New Mexico. Of these organizations, nearly one-half are in the North Central division. Illinois leads with 54.

The total number of members reported is 85,717; of these, as shown by the returns for 604 organizations, about 28 per cent are males and 72 per cent females. According to the statistics, the denomination has 253 church edifices; a seating capacity for church edifices of 81,823, as reported by 245 organizations; church property valued at $8,806,441, against which there appears an indebtedness of $391,338; halls, etc., used for worship by 322 organizations; and 4 parsonages valued at $57,300. There are 551 Sunday schools reported, with 3,155 officers and teachers and 16,116 scholars.

The number of readers connected with the denomination is 1,276, on the basis of 2 readers for each organization.

As compared with the report for 1890, these figures show an increase of 417 organizations, 76,993 members, and $8,765,775 in the value of church property.

It should be noted that, in accordance with the policy and practice of this body, many are counted as members of the central organization in Boston, called the "Mother Church," who are also members of branch churches throughout the world. It is probable, as learned from an authoritative source, that the duplication of membership thus occasioned amounts to nearly or quite one-half of the membership of the Mother Church, the total number of members reported for this church being 41,309.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	638	635	85,717	604	22,736	59,596	251	322	253	245	81,823
North Atlantic division	162	161	53,023	156	13,937	37,897	47	105	47	45	19,164
Maine	14	14	384	14	96	288	1	12	1	1	312
New Hampshire	7	7	431	7	137	294	3	3	3	3	1,325
Vermont	6	6	144	6	33	111	.....	4	.....	.....	.....
Massachusetts	34	33	46,547	32	11,564	31,960	7	25	7	7	6,135
Rhode Island	3	3	234	3	50	184	1	1	1	1	300
Connecticut	10	10	521	10	149	372	4	6	4	2	750
New York	51	51	5,671	48	1,406	3,566	24	25	24	24	8,442
New Jersey	12	12	540	12	162	378	2	10	2	2	475
Pennsylvania	25	25	1,551	24	340	744	5	19	5	5	1,425
South Atlantic division	27	27	1,594	21	342	937	13	13	13	13	3,353
Delaware	1	1	74	1	25	49	1	.....	1	1	150
Maryland	2	2	223	2	61	162	1	1	1	1	400
District of Columbia	1	1	347	1	91	256	1	.....	1	1	600
Virginia	2	2	175	.....	.....	.....	2	.....	2	2	625
West Virginia	3	3	74	2	11	45	1	2	1	1	60
North Carolina	4	4	110	4	30	80	2	2	2	2	268
South Carolina	1	1	23	1	7	16	.....	1	.....	.....	.....
Georgia	7	7	397	6	98	279	3	4	3	3	750
Florida	6	6	171	4	19	50	2	3	2	2	500
North Central division	310	309	22,489	297	6,251	14,796	129	140	130	127	24,886
Ohio	34	34	2,582	33	739	1,700	13	15	13	12	4,436
Indiana	25	25	1,931	24	652	1,263	4	13	4	4	1,153
Illinois	54	54	5,675	49	1,403	3,424	17	29	17	17	9,276
Michigan	33	33	1,580	32	400	1,110	15	13	16	15	4,244
Wisconsin	29	29	1,704	29	531	1,173	13	13	13	13	3,756
Minnesota	20	20	2,387	19	699	1,647	11	8	11	11	4,370
Iowa	35	34	1,485	33	404	1,010	18	16	18	18	4,085
Missouri	20	20	2,644	19	733	1,751	8	12	8	8	5,986
North Dakota	3	3	139	3	39	100	1	2	1	1	275
South Dakota	8	8	237	8	76	161	4	4	4	4	800
Nebraska	18	18	994	18	270	724	7	8	7	7	2,150
Kansas	31	31	1,131	30	305	733	18	7	18	17	2,355
South Central division	44	44	1,992	43	571	1,371	16	25	17	16	2,866
Kentucky	4	4	137	4	28	109	.....	4	.....	.....	.....
Tennessee	5	5	337	5	98	239	.....	4	.....	.....	.....
Alabama	3	3	94	3	25	69	1	2	1	1	200
Mississippi	2	2	92	2	32	60	1	1	1	1	250
Louisiana	1	1	63	1	13	50	1	.....	2	1	300
Arkansas	3	3	82	3	17	65	1	2	1	1	300
Oklahoma [1]	10	10	391	9	110	231	4	6	4	4	513
Texas	16	16	796	16	248	548	8	6	8	8	1,303
Western division	95	94	6,619	87	1,635	4,595	46	39	46	44	13,554
Montana	6	6	213	5	49	124	1	5	1	1	150
Idaho	3	3	119	3	40	79	2	1	2	2	255
Wyoming	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Colorado	20	20	1,489	20	407	1,082	5	11	5	4	1,987
Arizona	3	3	78	3	22	56	.....	3	.....	.....	.....
Utah	5	5	452	5	84	368	3	1	3	3	720
Washington	14	14	924	13	231	656	13	1	13	13	3,500
Oregon	8	8	591	6	120	375	2	4	2	2	400
California	35	35	2,753	32	682	1,855	20	13	20	19	6,542

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	638	401	$8,806,441	88	$391,338	4	$57,300	550	551	3,155	16,116
North Atlantic division	162	96	4,991,312	21	78,869	2	55,000	143	144	770	3,739
Maine	14	8	16,600					10	10	20	93
New Hampshire	7	7	216,950	1	800			7	7	17	70
Vermont	6	3	1,100					3	3	7	20
Massachusetts	34	21	2,321,031	5	22,000			32	33	190	1,023
Rhode Island	3	2	26,000					2	2	15	84
Connecticut	10	7	92,783	1	8,750			7	7	51	175
New York	51	33	2,138,775	10	33,281	2	55,000	48	48	305	1,504
New Jersey	12	4	48,023	1	2,313			12	12	54	221
Pennsylvania	25	11	130,050	3	11,725			22	22	111	549
South Atlantic division	27	17	197,350	4	26,000			21	21	94	518
Delaware	1	1	8,000					1	1	8	40
Maryland	2	2	64,000					2	2	19	124
District of Columbia	1	1	32,000	1	12,000			1	1	14	90
Virginia	2	1	15,000	1	8,000			1	1	6	40
West Virginia	3	2	1,000					2	2	7	23
North Carolina	4	3	34,000	1	2,000			4	4	11	41
South Carolina	1							1	1	1	6
Georgia	7	4	17,850					7	7	21	104
Florida	6	3	25,500	1	4,000			2	2	7	50
North Central division	310	194	2,673,848	41	230,730	1	2,000	256	256	1,544	7,511
Ohio	34	21	268,225	6	29,900			30	30	202	989
Indiana	25	11	68,138	2	10,900			19	19	82	407
Illinois	54	24	820,395	4	10,700			44	44	376	2,044
Michigan	33	23	149,450	6	12,545			29	29	125	548
Wisconsin	29	19	216,475	5	15,080			23	23	126	591
Minnesota	20	12	195,850	2	3,700			17	17	146	696
Iowa	35	28	142,825	6	11,370	1	2,000	29	29	131	506
Missouri	20	13	701,980	4	132,400			17	17	160	792
North Dakota	3	2	19,500					3	3	12	55
South Dakota	8	4	9,000					7	7	18	92
Nebraska	18	13	31,510					16	16	69	339
Kansas	31	24	50,500	6	4,135			22	22	97	452
South Central division	44	27	101,221	7	18,339			42	42	163	851
Kentucky	4	2	325					4	4	12	42
Tennessee	5	1	10,000					4	4	19	80
Alabama	3	2	6,396	1	3,000			3	3	11	59
Mississippi	2	1	4,000					2	2	7	26
Louisiana	1	1	5,000	1	4,000			1	1	14	20
Arkansas	3	2	8,600					3	3	5	24
Oklahoma[1]	10	8	13,950	2	4,065			10	10	40	195
Texas	16	10	52,950	3	7,274			15	15	55	405
Western division	95	67	842,710	15	37,400	1	300	88	88	584	3,497
Montana	6	4	13,035	1	850			6	6	13	85
Idaho	3	3	10,450	1	1,500			3	3	18	87
Wyoming	1										
Colorado	20	9	188,675	1	7,000	1	300	20	20	166	917
Arizona	3	3	1,563					3	3	14	46
Utah	5	4	33,217					5	5	41	300
Washington	14	13	118,200	6	16,000			14	14	87	489
Oregon	8	4	19,550					6	6	50	237
California	35	27	458,020	6	12,050			31	31	195	1,336

[1] Oklahoma and Indian Territory combined.

CHURCH OF GOD AND SAINTS OF CHRIST (COLORED).

HISTORY.

In the latter part of 1896 William S. Crowdy, a colored man employed on the Santa Fe railroad as a cook, claimed to have a vision from God, calling him to lead his people to the true religion, and giving him prophetic endowment. He immediately gave up his employment, went into Kansas, commenced preaching, and soon after organized the Church of God and Saints of Christ, at Lawrence. At first only a few persons joined him, but the numbers increased rapidly, and the headquarters were removed to Philadelphia. He was appointed bishop of the new body, and two white men who were associated with him were subsequently raised to the same office.

DOCTRINE.

Believing that the negro race is descended from the ten lost tribes of Israel, the prophet taught that the Ten Commandments and a literal adherence to the teachings of the Bible, including both the Old and the New Testament, are man's positive guides to salvation. In order, however, that the faithful may make

no mistake as to the commandments which they are to follow, a pamphlet has been published by the church under the direction of the prophet, called the 'Seven Keys," which includes Bible references giving the authority for the various customs and orders of the church. Among these customs are the observance of the Jewish calendar and feast days, especially the Jewish Sabbath, and the use of the corresponding Hebrew names.

Admission to the church follows repentance for sin, baptism by immersion, confession of faith in Christ, the reception of unleavened bread and water at the sacrament of the Lord's Supper, the washing of the feet by an elder, and the pledge of the holy kiss. The last-mentioned is also a general form of greeting, but, having been criticised severely, it is frequently omitted.

POLITY.

The organization of the church centers in an executive board or council, called a "presbytery," consisting of 12 ordained elders and evangelists, whose duty it is to look after the general business of the church. The prophet, who is presiding officer both of the executive board and of the church, is not elected, but holds his position by virtue of a divine call. He is believed by his followers to be in direct communication with the Deity, to utter prophecies by the will of God, and to perform miracles. On his death the prophetic office lapses until a new vision appears.

There are also district assemblies, composed of the different orders of the ministry, and including delegates from each local church or tabernacle. The ministerial order includes ministers not in full ordination, elders fully ordained, evangelists (elders engaged in general missionary work), and bishops, the last-mentioned not exceeding 4 in number. The ministers hold office during good behavior. The temporal affairs of the church are cared for by deacons under general supervision of the assemblies.

WORK.

For the support of the ministry, including the prophet, tithes are collected, as well as freewill offerings, and the district assemblies are required to establish storehouses for the tithes. From these storehouses groceries and other necessaries of life are sold to the members, the net receipts being used to supplement the tithes contributed for the support of the ministers in the work.

The church is a strong advocate of temperance, refusing even to use wine in the sacrament of the Lord's Supper. It allows marriage only within the circle of the faithful, except by special permit, and exercises a rigid censorship over all printed matter, permitting only that to be used which receives the approval of the publishing house, and referring the decision of all disputed points to the Bible.

One of the main auxiliaries of the church is an organization known as the "Daughters of Jerusalem" and "Sisters of Mercy." It is the duty of this organization to look out for straying members, and attend to the comfort or welfare of the members of sister churches of the organization who may chance to be visiting the place in which the tabernacle is located.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 48 organizations, located in 14 states and the District of Columbia. Of these organizations, one-half are in the North Atlantic division, and all but 4 of the remainder in the South Atlantic division.

The total number of communicants reported is 1,823; of these, about 30 per cent are males and 70 per cent females. According to the statistics, the denomination has 1 church edifice with a seating capacity of 400, and church property valued at $6,000, with no indebtedness, while 47 organizations are reported as worshiping in halls. There is 1 Sunday school reported, with 6 officers and teachers and 150 scholars.

The number of ministers connected with this denomination is estimated at 75.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	48	48	1,823	48	550	1,273	1	47	1	1	400
North Atlantic division	24	24	1,211	24	367	844	.....	24	.....	.....	.....
Massachusetts	2	2	202	2	76	126	.....	2	.....	.....	.....
Rhode Island	1	1	64	1	13	51	.....	1	.....	.....	.....
Connecticut	4	4	42	4	9	33	.....	4	.....	.....	.....
New York	7	7	102	7	30	72	.....	7	.....	.....	.....
New Jersey	5	5	253	5	62	191	.....	5	.....	.....	.....
Pennsylvania	5	5	548	5	177	371	.....	5	.....	.....	.....
South Atlantic division	20	20	500	20	144	356	1	19	1	1	400
Delaware	2	2	54	2	25	29	.....	2	.....	.....	.....
Maryland	2	2	44	2	9	35	.....	2	.....	.....	.....
District of Columbia	1	1	70	1	20	50	1	.....	1	1	400
Virginia	10	10	260	10	68	192	.....	10	.....	.....	.....
North Carolina	2	2	32	2	9	23	.....	2	.....	.....	.....
South Carolina	1	1	8	1	2	6	.....	1	.....	.....	.....
Georgia	2	2	32	2	11	21	.....	2	.....	.....	.....
North Central division	4	4	112	4	39	73	.....	4	.....	.....	.....
Missouri	1	1	34	1	11	23	.....	1	.....	.....	.....
Kansas	3	3	78	3	28	50	.....	3	.....	.....	.....

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	48	1	$6,000	.....	.....	.....	.....	1	1	6	150
North Atlantic division	24	.....	.....	.....	.....	.....	.....	1	1	6	150
Massachusetts	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Rhode Island	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Connecticut	4	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
New York	7	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
New Jersey	5	.....	.....	.....	.....	.....	.....	1	1	6	150
Pennsylvania	5	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
South Atlantic division	20	1	6,000	.....	.....	.....	.....	.....	.....	.....	.....
Delaware	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Maryland	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
District of Columbia	1	1	6,000	.....	.....	.....	.....	.....	.....	.....	.....
Virginia	10	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
North Carolina	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
South Carolina	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Georgia	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
North Central division	4	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Missouri	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Kansas	3	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

CHURCHES OF GOD IN NORTH AMERICA, GENERAL ELDERSHIP OF THE.

HISTORY.

The revival movement which spread through the United States during the early part of the nineteenth century was not felt as much in the Reformed as in the Methodist, Baptist, and Presbyterian churches. In one case, however, it made itself apparent, and its fruits are seen in the denomination known as the "General Eldership of the Churches of God in North America," popularly known as "Winebrennerian," from the name of the founder.

John Winebrenner was born in the Glade valley, Woodsborough district, Frederick county, Md., March 25, 1797, his parents being of German descent. Baptized and confirmed in the German Reformed Church (now the Reformed Church in the United States), he early showed an inclination to the ministry, and after

completing a course at the district school, an academy at Frederick, and Dickinson College, Carlisle, Pa., he went to Philadelphia to study theology under Dr. Samuel Helfenstein. While here, on April 6, 1817, he passed through a peculiar religious experience which he interpreted as sound conversion, and from that moment the work of the ministry, which he had hitherto regarded with more or less indifference, became "the uppermost desire of his heart."

On September 24, 1820, he was ordained in Hagerstown, Md. He then accepted a call to Harrisburg, Pa., with charge of three other churches, commencing his work there October 22, 1820. He was earnest and energetic in his pulpit ministrations, preached experimental religion, sought to raise the standard of true piety, and organized Sunday schools and other church agencies. So searching and impressive was his preaching that many of his hearers became seriously alarmed about their spiritual condition. Revivals of religion were new experiences in the churches of that region, so that his ministry early awakened strong opposition. Some of the members of his charge became much dissatisfied, and the matter was brought to the attention of the Synod of the Reformed Church, which met at Harrisburg, September 29, 1822. The case was not finally disposed of until some time in 1828, when Mr. Winebrenner's connection with the German Reformed Church was finally severed.

After his separation from the Reformed Church, his labors extended to surrounding districts and towns, and were attended by extensive revivals of religion. Gradually his views changed on a number of doctrinal points and on the ordinances or sacraments, and in 1829 he organized an independent church, calling it simply the "Church of God." Others followed, both in and around Harrisburg, each assuming the name of "Church of God at ———." These churches, in which all members, baptized believers, had equal rights, elected and licensed men to preach, but there was as yet no common bond, general organization, or directing authority. Finally, for the purpose of adopting a regular system of cooperation, a meeting was held at Harrisburg in October, 1830, which was attended by six of the licensed ministers. At this meeting an "Eldership," to consist of an equal number of teaching and ruling elders, was organized, which, to distinguish it from the local church eldership, was called "The General Eldership of the Church of God." The work continued to grow and spread to adjoining counties, to the state of Maryland, and to western Pennsylvania and Ohio, where Elderships were organized. On May 26, 1845, delegates from these three Elderships met at Pittsburg, Pa., and organized the "General Eldership of the Church of God in North America," which name was changed in 1896 to the "General Eldership of the Churches of God in North America." The Eldership in eastern Pennsylvania dropped the word "General" and became the "East Pennsylvania Eldership of the Church of God."

Missionaries were sent into the Western states, and churches were organized in Indiana, Michigan, West Virginia, Illinois, Iowa, Nebraska, Missouri, Kansas, Arkansas, Indian Territory, Oklahoma, Colorado, Oregon, and Washington. In nearly all these states and territories, Annual Elderships have been organized, in cooperation with the General Eldership.

DOCTRINE.

In doctrine the Churches of God are evangelical and orthodox, and Arminian rather than Calvinistic. They hold as distinctive views, that sectarianism is antiscriptural; that each local church is a church of God, and should be so called; that in general, Bible things, as church offices and customs, should be known by Bible names, and a Bible name should not be applied to anything not mentioned in the Bible; and that there are not two, but three, ordinances that are perpetually obligatory, namely: Baptism, the Lord's Supper, and the religious washing of the saints' feet. The last two they regard as companion ordinances, which are always to be observed together, and in the evening. The only form of baptism recognized is the immersion of believers. They have no written creed, but accept the Word of God as their only rule of faith and practice. They insist strongly on the doctrines of the Trinity, human depravity, atonement through the sacrifice of Christ, the office and work of the Holy Spirit, man's moral agency, justification by faith, repentance and regeneration, practical piety, the observance of the Lord's day, the resurrection of the dead, the eternal being of the soul, and future and eternal rewards and punishments.

POLITY.

The polity of the churches is presbyterian. Each local church votes for a pastor, but the annual elderships make the appointments within their own boundaries. The church elects its own elders and deacons, who with the pastor constitute the church council, and are the governing power, having charge of the admission of members and the general care of the church work. The ministers within a certain territory, and an equal number of laymen elected by the various churches (or charges), constitute annua elderships, corresponding to presbyteries, which have the exclusive right to ordain ministers. Laymen, on recommendation of churches, may be licensed as exhorters. The different annual elderships combine to form the General Eldership, which meets once in four years, and is composed of an equal number of ministerial and lay representatives (elders) elected by the annual elderships.

WORK.

The missionary activities of the Churches of God are under the control of the Board of Missions of the General Eldership, composed of persons elected quadrennially to have charge of the missionary work. There is also a Woman's General Missionary Society, independent in its organization, but under the general supervision and control of the Board of Missions.

For home mission work the denomination raised in 1906 the sum of $7,000, which was expended in general evangelistic work, in church extension, and in aiding 6 weak churches. The results of this work during the years since the denomination was organized are seen in its growth from a small circle of churches and one annual eldership, in 1830, to some 500 churches in the various Annual Elderships. In common with nearly all other minor denominations, the net increase year by year has been small. The funds for the most part are collected by women's missionary societies, ladies' aid societies, pastors, and special agents.

The foreign mission work dates from October, 1896, when the first missionary sailed for India, and is in the hands of the Woman's General Missionary Society, subject to the control of the Board of Missions. In October, 1902, additional missionaries sailed for India, so that in 1906 there were 4 foreign missionaries, who were assisted by 10 native helpers. These missionaries are stationed in Ulubaria and in the Bogra District in Bengal, and use the Bengali language in their work. They report 2 native churches organized, with 73 members. In the Bogra District no property is owned as yet, but in Ulubaria there are a mission house, a chapel, and an orphanage building, valued at $500. The contributions for the work in India, for the year 1906, aggregated about $5,000, besides what was contributed for buildings and other purposes. The work progresses slowly, as these are new districts for mission work, and the Bogra population is very largely Mohammedan.

The educational work of the Churches of God in its permanent form began in 1881, when Findlay College, at Findlay, Ohio, was incorporated. In 1906 it had 18 teachers, 389 students, property valued at $100,000, and a productive endowment fund of about $125,000, while the contributions for the year, for its support, amounted to $11,550. Of the 7 graduates from the regular college department in that year, 4 entered the ministry. There is also the Fort Scott Collegiate Institute, in Kansas, with 90 students, originally established in 1901, and adopted by the General Eldership in 1905. It has a ministerial department with 9 students, 6 of whom entered during the year 1906. The property is valued at $12,500, and the amount of contributions for its support during the year was $3,000.

The Churches of God are active in Sunday school work. They have 150 Christian Endeavor societies with 3,500 members, but no brotherhoods or similar organizations, and undertake no institutional work, as hospitals, asylums, and the like.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 518 organizations, contained in 17 elderships, located in 16 states. Of these organizations, 239 are in the North Central division and 178 in the North Atlantic division; all of the latter number being in Pennsylvania.

The total number of communicants reported is 24,356; of these, as shown by the returns for 487 organizations, about 40 per cent are males and 60 per cent females. According to the statistics, the denomination has 417 church edifices; a seating capacity for church edifices of 124,213; church property valued at $1,050,706, against which there appears an indebtedness of $44,350; halls, etc., used for worship by 54 organizations; and 79 parsonages valued at $130,051. The Sunday schools, as reported by 398 organizations, number 411, with 4,253 officers and teachers and 29,487 scholars.

The number of ministers connected with the denomination is 482.

As compared with the report for 1890, these figures show an increase of 39 organizations, 1,845 communicants, and $407,521 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	518	511	24,356	487	9,198	14,012	410	54	417	409	124,213
North Atlantic division	178	177	11,157	168	3,995	6,698	169	7	172	170	53,503
Pennsylvania	178	177	11,157	168	3,995	6,698	169	7	172	170	53,503
South Atlantic division	51	49	1,985	49	798	1,187	34	14	34	34	8,975
Maryland	25	25	1,204	25	435	769	25	.....	25	25	6,175
West Virginia	26	24	781	24	363	418	9	14	9	9	2,800
North Central division	239	235	9,783	222	3,788	5,373	195	14	197	193	58,600
Ohio	74	70	2,980	70	1,289	1,691	72	2	74	72	22,025
Indiana	35	35	1,999	30	645	1,019	35	.....	35	33	11,180
Illinois	32	32	1,555	30	544	929	32	.....	32	32	8,910
Michigan	12	12	320	10	101	164	10	1	10	10	3,100
Minnesota	1	1	21	1	10	11	.....	.....	.....	.....	.....
Iowa	24	24	913	24	391	522	21	1	21	21	5,360
Missouri	37	37	1,053	36	457	566	14	4	14	14	4,725
Nebraska	12	12	329	9	113	96	3	3	3	3	700
Kansas	12	12	613	12	238	375	8	3	8	8	2,600
South Central division	43	43	1,339	41	574	705	9	18	11	9	2,635
Arkansas	23	23	737	21	324	353	7	6	9	7	2,105
Oklahoma[1]	20	20	602	20	250	352	2	12	2	2	530
Western division	7	7	92	7	43	49	3	1	3	3	500
Washington	3	3	50	3	24	26	1	1	1	1	150
Oregon	4	4	42	4	19	23	2	.....	2	2	350

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	518	419	$1,050,706	26	$44,350	79	$130,051	398	411	4,253	29,487
North Atlantic division	178	171	618,125	19	38,347	46	91,500	158	163	2,003	15,084
Pennsylvania	178	171	618,125	19	38,347	46	91,500	158	163	2,003	15,084
South Atlantic division	51	34	61,100	4	3,793	3	2,501	37	37	369	2,713
Maryland	25	25	34,900	2	393	3	2,501	18	18	220	1,710
West Virginia	26	9	26,200	2	3,400	.....	.....	19	19	149	1,003
North Central division	239	199	360,106	2	2,200	29	34,800	184	188	1,757	10,671
Ohio	74	73	139,675	1	400	6	5,100	61	63	652	4,363
Indiana	35	35	67,600	1	1,800	3	4,800	31	31	317	1,913
Illinois	32	32	57,381	.....	.....	16	21,000	28	28	262	1,384
Michigan	12	10	9,350	.....	.....	.....	.....	9	9	69	345
Minnesota	1	.....	.....	.....	.....	.....	.....	1	1	6	40
Iowa	24	21	44,100	.....	.....	4	3,900	20	20	183	933
Missouri	37	14	25,250	.....	.....	.....	.....	19	19	141	811
Nebraska	12	5	5,000	.....	.....	.....	.....	7	9	47	314
Kansas	12	9	11,750	.....	.....	.....	.....	8	8	80	568
South Central division	43	12	9,075	1	10	1	1,250	17	21	113	959
Arkansas	23	9	3,375	1	10	.....	.....	8	9	38	310
Oklahoma[1]	20	3	5,700	.....	.....	1	1,250	9	12	75	649
Western division	7	3	2,300	.....	.....	.....	.....	2	2	11	60
Washington	3	1	1,000	.....	.....	.....	.....	1	1	6	30
Oregon	4	2	1,300	.....	.....	.....	.....	1	1	5	30

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY ELDERSHIPS: 1906.

ELDERSHIP.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	518	511	24,356	487	9,198	14,012	410	54	417	409	124,213
Arkansas	10	10	262	10	115	147	3	6	3	3	805
East Pennsylvania	119	118	8,175	114	2,854	5,030	113	5	114	113	37,100
Illinois	32	32	1,555	30	544	929	32	.....	32	32	8,910
Indiana	35	35	1,999	30	645	1,019	35	.....	35	33	11,180
Iowa	28	28	1,059	28	450	609	24	1	24	24	6,160
Kansas	15	15	803	15	329	474	9	5	9	9	3,000
Maryland and Virginia	30	30	1,437	30	554	883	30	.....	30	30	7,828
Michigan	9	9	273	7	88	130	7	1	7	7	2,100
Missouri	34	34	928	33	408	490	11	4	11	11	3,925
Nebraska	12	12	329	9	113	96	3	3	3	3	700
Ohio	72	68	2,889	68	1,241	1,648	70	2	72	70	21,775
Oklahoma	14	14	319	14	131	188	1	8	1	1	130
Oregon, Washington, and California	7	7	92	7	43	49	3	1	3	3	500
Texas and Arkansas	16	16	568	14	237	271	4	2	6	4	1,300
West Pennsylvania	50	50	2,485	46	943	1,437	47	2	49	48	13,150
West Virginia, North	16	16	711	15	282	361	16	.....	16	16	4,850
West Virginia, South	19	17	472	17	221	251	2	14	2	2	800

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY ELDERSHIPS: 1906.

ELDERSHIP.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	518	419	$1,050,706	26	$44,350	79	$130,051	398	411	4,253	29,487
Arkansas	10	4	2,400	.....	.....	.....	.....	5	9	31	232
East Pennsylvania	119	115	483,425	11	24,900	32	65,600	105	110	1,543	11,883
Illinois	32	32	57,381	.....	.....	16	21,000	28	28	262	1,384
Indiana	35	35	67,600	1	1,800	3	4,800	31	31	317	1,913
Iowa	28	24	46,700	.....	.....	4	3,900	23	23	205	1,038
Kansas	15	10	16,750	.....	.....	1	1,250	11	11	114	895
Maryland and Virginia	30	29	40,500	3	7,893	5	8,001	22	22	260	1,980
Michigan	9	7	6,150	.....	.....	.....	.....	6	6	47	265
Missouri	34	11	22,650	.....	.....	.....	.....	17	17	125	746
Nebraska	12	5	5,000	.....	.....	.....	.....	7	9	47	314
Ohio	72	71	135,675	.....	.....	6	5,100	60	62	657	4,288
Oklahoma	14	1	500	.....	.....	.....	.....	4	4	21	175
Oregon, Washington, and California	7	3	2,300	.....	.....	.....	.....	2	2	11	60
Texas and Arkansas	16	6	1,175	1	10	.....	.....	5	5	27	225
West Pennsylvania	50	48	123,600	7	5,947	12	20,400	45	45	379	2,629
West Virginia, North	16	16	37,200	3	3,800	.....	.....	15	15	116	905
West Virginia, South	19	2	1,700	.....	.....	.....	.....	12	12	91	555

CHURCHES OF THE LIVING GOD (COLORED).

GENERAL STATEMENT.

In 1899 the Rev. William Christian organized a church at Wrightsville, Ark., with about 120 members. Holding in general to the articles of faith of the Baptist churches, but adopting the Methodist polity, this church became popular, and others were formed on the same basis. The new denomination was called the "Church of the Living God," and grew rapidly, but suffered from dissensions, which resulted in the organization of 3 distinct bodies, as follows:

Church of the Living God (Christian Workers for Friendship).
Church of the Living God (Apostolic Church).
Church of Christ in God.

SUMMARY OF STATISTICS.

A summary of the general statistics for these bodies at the close of the year 1906, as derived from the returns of the individual church organizations of each denomination, is presented in the tables which follow. These bodies, taken together, have 68 organizations. The total number of communicants, as reported by 67 organizations, is 4,276; of these, about 39 per cent are males and 61 per cent females.

According to the statistics, there are in all 45 church edifices; a seating capacity for church edifices of 10,635; church property valued at $58,575, against which there appears an indebtedness of $3,410; halls,

etc., used for worship by 23 organizations; and 2 parsonages valued at $1,500. There are 62 Sunday schools reported, with 210 officers and teachers and 1,760 scholars.

The number of ministers connected with the different bodies is 101.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, MINISTERS, AND PLACES OF WORSHIP, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					Total number of ministers.	PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.				Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.		Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Churches of the Living God (Colored)	68	67	4,276	67	1,686	2,590	101	45	23	45	43	10,635
Church of the Living God (Christian Workers for Friendship)	44	44	2,676	44	984	1,692	51	27	17	27	27	5,985
Church of the Living God (Apostolic Church)	15	14	752	14	291	461	30	12	3	12	11	3,100
Church of Christ in God	9	9	848	9	411	437	20	6	3	6	5	1,550

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Churches of the Living God (Colored)	68	46	$58,575	10	$3,410	2	$1,500	61	62	210	1,760
Church of the Living God (Christian Workers for Friendship)	44	28	23,175	7	1,710	.....	.....	43	43	122	886
Church of the Living God (Apostolic Church)	15	12	25,700	2	1,600	2	1,500	13	13	67	585
Church of Christ in God	9	6	9,700	1	100	.....	.....	5	6	21	289

CHURCH OF THE LIVING GOD (CHRISTIAN WORKERS FOR FRIENDSHIP).

HISTORY.

The original Church of the Living God, called "Christian Workers for Friendship," continues under the leadership of William Christian. Its distinctive characteristics are believers' baptism by immersion, the washing of the saints' feet, and the use of water and unleavened bread in the Lord's Supper. The local organizations are known as "temples" rather than as "churches," and are subject to the authority of a general assembly. The presiding officer is styled the "chief," or "bishop," and the ministry includes evangelists, pastors, and local preachers.

A considerable number of ministers are engaged in general missionary work for the extension of the church; Sunday schools occupy a prominent place in the church life; and there is a gospel extension club engaged in works of mercy, particularly along the lines followed by fraternal societies, rendering assistance in the care of the sick and the burying of the dead.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 44 organizations, located in 12 states, 36 of the number being in the South Central division.

The total number of communicants reported is 2,676; of these, about 37 per cent are males and 63 per cent females. According to the statistics, the denomination has 27 church edifices with a seating capacity of 5,985; church property valued at $23,175, against which there appears an indebtedness of $1,710; and halls, etc., used for worship by 17 organizations. The Sunday schools number 43, with 122 officers and teachers and 886 scholars.

The number of ministers connected with the denomination is 51.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	44	44	2,676	44	984	1,692	27	17	27	27	5,985
North Central division	8	8	365	8	140	225	2	6	2	2	275
Ohio	1	1	15	1	7	8	.....	1	.....	.....	.....
Indiana	1	1	85	1	35	50	.....	1	.....	.....	.....
Illinois	2	2	55	2	22	33	1	1	1	1	150
Missouri	1	1	75	1	25	50	.....	1	.....	.....	.....
Kansas	3	3	135	3	51	84	1	2	1	1	125
South Central division	36	36	2,311	36	844	1,467	25	11	25	25	5,710
Kentucky	3	3	94	3	39	55	.....	3	.....	.....	.....
Tennessee	8	8	690	8	244	446	5	3	5	5	2,300
Alabama	1	1	25	1	10	15	.....	1	.....	.....	.....
Mississippi	5	5	253	5	104	149	5	.....	5	5	850
Arkansas	11	11	765	11	287	478	9	2	9	9	1,610
Oklahoma[1]	4	4	79	4	35	44	3	1	3	3	300
Texas	4	4	405	4	125	280	3	1	3	3	650

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	44	28	$23,175	7	$1,710	.....	.....	43	43	122	886
North Central division	8	3	2,700	3	350	.....	.....	8	8	20	131
Ohio	1	.....	.....	.....	.....	.....	.....	1	1	2	9
Indiana	1	.....	.....	.....	.....	.....	.....	1	1	3	25
Illinois	2	1	900	1	250	.....	.....	2	2	4	11
Missouri	1	.....	.....	.....	.....	.....	.....	1	1	4	30
Kansas	3	2	1,800	2	100	.....	.....	3	3	7	56
South Central division	36	25	20,475	4	1,360	.....	.....	35	35	102	755
Kentucky	3	.....	.....	.....	.....	.....	.....	3	3	9	45
Tennessee	8	5	5,050	1	150	.....	.....	8	8	24	217
Alabama	1	.....	.....	.....	.....	.....	.....	1	1	3	15
Mississippi	5	5	3,200	1	360	.....	.....	5	5	14	87
Arkansas	11	9	9,400	1	50	.....	.....	11	11	33	244
Oklahoma[1]	4	3	675	.....	.....	.....	.....	3	3	9	52
Texas	4	3	2,150	1	800	.....	.....	4	4	10	95

[1] Oklahoma and Indian Territory combined.

CHURCH OF THE LIVING GOD (APOSTOLIC CHURCH).

HISTORY.

The Apostolic Church, also called the "Christian Friendship Workers," withdrew from the Church of the Living God (Christian Workers for Friendship), partly because of opposition to the head of that body, and partly because of a different conception of church government. In this body the presiding officer is styled "president" instead of "chief," or "bishop."

In doctrine and polity, with this particular exception, it is in close accord with the parent body.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow, and show 15 organizations, located in 5 states, all but 1 being in the South Central division.

The total number of communicants reported is 752; of these, about 39 per cent are males and 61 per cent females. According to the statistics, the denomina-

tion has 12 church edifices; a seating capacity for church edifices of 3,100; church property valued at $25,700, against which there appears an indebtedness of $1,600; halls, etc., used for worship by 3 organizations; and 2 parsonages valued at $1,500. The Sunday schools number 13, with 67 officers and teachers and 585 scholars.

The number of ministers connected with the denomination is 30, and there are also about 30 licentiates.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	15	14	752	14	291	461	12	3	12	11	3,100
South Central division	14	13	688	13	264	424	11	3	11	10	2,700
Tennessee	3	2	142	2	57	85	1	2	1	.....	.....
Arkansas	8	8	338	8	118	220	8	.....	8	8	2,000
Oklahoma[1]	1	1	35	1	18	17	.....	1	.....	.....	.....
Texas	2	2	173	2	71	102	2	.....	2	2	700
Western division	1	1	64	1	27	37	1	.....	1	1	400
Washington	1	1	64	1	27	37	1	.....	1	1	400

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	15	12	$25,700	2	$1,600	2	$1,500	13	13	67	585
South Central division	14	11	18,700	1	400	2	1,500	12	12	61	515
Tennessee	3	1	10,000	.....	.....	.....	.....	2	2	10	53
Arkansas	8	8	7,200	1	400	1	1,000	7	7	37	175
Oklahoma[1]	1	.....	.....	.....	.....	.....	.....	1	1	5	26
Texas	2	2	1,500	.....	.....	1	500	2	2	9	261
Western division	1	1	7,000	1	1,200	.....	.....	1	1	6	70
Washington	1	1	7,000	1	1,200	.....	.....	1	1	6	70

[1] Oklahoma and Indian Territory combined.

CHURCH OF CHRIST IN GOD.

HISTORY.

This organization withdrew from the Church of the Living God (Christian Workers for Friendship), partly on personal grounds, and partly with a view to laying greater emphasis upon education.

In doctrine and polity the two organizations are essentially one.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow, and show 9 organizations, located in 6 states.

The total number of communicants reported is 848; of these, about 48 per cent are males and 52 per cent females. According to the statistics, the denomination has 6 church edifices; a seating capacity for church edifices of 1,550; church property valued at $9,700, against which there appears an indebtedness of $100; and halls, etc., used for worship by 3 organizations. There are 6 Sunday schools reported, with 21 officers and teachers and 289 scholars.

The number of ministers connected with the denomination is 20.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	9	9	848	9	411	437	6	3	6	5	1,550
North Central division	3	3	655	3	337	318	2	1	2	2	550
Indiana	1	1	35	1	9	26	.....	1	.....	.....	.....
Missouri	2	2	620	2	328	292	2	.....	2	2	550
South Central division	6	6	193	6	74	119	4	2	4	3	1,000
Kentucky	2	2	80	2	28	52	1	1	1	.....	.....
Tennessee	2	2	86	2	30	56	1	1	1	1	400
Alabama	1	1	12	1	8	4	1	.....	1	1	100
Arkansas	1	1	15	1	8	7	1	.....	1	1	500

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	9	6	$9,700	1	$100	.....	.....	5	6	21	289
North Central division	3	2	6,500	.....	.....	.....	.....	2	3	9	190
Indiana	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Missouri	2	2	6,500	.....	.....	.....	.....	2	3	9	190
South Central division	6	4	3,200	1	100	.....	.....	3	3	12	99
Kentucky	2	1	200	.....	.....	.....	.....	1	1	2	40
Tennessee	2	1	1,000	.....	.....	.....	.....	1	1	5	39
Alabama	1	1	500	.....	.....	.....	.....	.....	.....	.....	.....
Arkansas	1	1	1,500	1	100	.....	.....	1	1	5	20

CHURCHES OF THE NEW JERUSALEM.

GENERAL STATEMENT.

At the time of the report of 1890 there was but one organization under this head. Since that time a separate church has been formed, and there are now two denominations. The early history of both is presented in the first article, while the second sets forth the movement resulting in the new organization, and the points on which it differs from the older or parent body.

The Churches of the New Jerusalem comprise 2 bodies, as follows:

General Convention of the New Jerusalem in the United States of America.
General Church of the New Jerusalem.

SUMMARY OF STATISTICS.

A summary of the general statistics for these bodies at the close of the year 1906, as derived from the returns of the individual church organizations of each denomination, is presented in the tables which follow. These 2 bodies have 133 organizations. The total number of communicants is 7,247; of these, as shown by the returns for 127 organizations, about 36 per cent are males and 64 per cent females.

According to the statistics, there are 94 church edifices; a seating capacity for church edifices of 19,498; church property valued at $1,791,041, against which there appears an indebtedness of $56,875; halls, etc., used for worship by 31 organizations; and 18 parsonages valued at $67,400. There are 85 Sunday schools reported, with 530 officers and teachers and 3,544 scholars.

The number of ministers connected with the 2 bodies is 130.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, MINISTERS, AND PLACES OF WORSHIP, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					Total number of ministers.	PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.				Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.		Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Churches of the New Jerusalem	133	133	7,247	127	2,579	4,489	130	89	31	94	86	19,498
General Convention of the New Jerusalem in the United States of America	119	119	6,612	113	2,335	4,098	108	84	22	89	81	18,978
General Church of the New Jerusalem	14	14	635	14	244	391	22	5	9	5	5	520

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Churches of the New Jerusalem	133	95	$1,791,041	20	$56,875	18	$67,400	84	85	530	3,544
General Convention of the New Jerusalem in the United States of America	119	87	1,760,691	17	49,625	17	64,400	77	78	510	3,434
General Church of the New Jerusalem	14	8	30,350	3	7,250	1	3,000	7	7	20	110

GENERAL CONVENTION OF THE NEW JERUSALEM IN THE UNITED STATES OF AMERICA.

HISTORY.

The Church of the New Jerusalem, known also as the "New Church," and popularly called "Swedenborgian," was first organized in London in 1787. It was based upon the writings of Emanuel Swedenborg, who was born in Sweden in 1688, studied at Upsala, traveled extensively in Europe, and was prominent in national affairs in his own country, where he held an assessorship under Charles XII. His favorite subject at first was mathematics, but astronomy, physics, human anatomy, and physiology all interested him, especially in their relation to spiritual matters. As he said, "I have gone through anatomy with the single object of investigating the soul." In 1747 he resigned his assessorship on a pension, and thenceforth devoted his life to the revelations which he claims were given him. His first publication was the "Arcana Coelestia," an exposition of Genesis and Exodus, considered in their symbolical sense, the first part appearing in 1749 and the final part in 1756. Later years saw the publication of a number of works along the same line, including the "True Christian Religion" and the "Apocalypse Revealed." Swedenborg's death occurred in London in 1772.

In common with the general scientific literature of the day, the writings of Swedenborg were originally in Latin, and were published anonymously. In 1750 and succeeding years some were translated into English, but they did not attract much attention until, in 1783, Robert Hindmarsh, a printer in London, became interested in them, and gathered together a few men of like mind to consider them. Four years later the first organization, consisting of 16 persons, was effected. The following year public services were held, and in 1789 a general conference met. In 1821 there was incorporated the "General Conference of the Ministers and other Members of the New Church signified by the New Jerusalem in the Apocalypse or Revelation of John." In 1902 it consisted of 73 societies with an aggregate membership of 6,337, besides several societies and a number of individuals who did not join the general conference, so that the total number of members of the church in Great Britain in that year was probably about 7,500. The first New Church society in America was founded at Baltimore in 1792, and in 1817 the General Convention of the New Jerusalem in the United States of America was organized. In 1890 a considerable number withdrew and later organized the General Church of the New Jerusalem.

Swedenborg is regarded, on every hand, by members of this church, as a "divinely illuminated seer and revelator," and as having been given the key to Bible interpretation—the science of Correspondences—in order that he might thereby open the internal sense of the Word, and announce the Lord in His second com-

ing, which is "His coming as the Word newly revealed." He was thus "divinely chosen to live consciously in the natural and in the spiritual world at the same time, so that he might describe to men those things which he saw, especially those things relating to the Holy City, the divine system of doctrine revealed out of the internal sense of the Word for the establishment of a New Church." It is the revelation of this interior truth of the Word, and not a personal appearing that, in their view, constitutes the Lord's second coming, the "clouds" in which He comes being the literal sense, the "power and great glory" the spiritual sense.

DOCTRINE.

The general doctrines of the New Church teach that there is one God, even the Lord God, the Saviour, Jesus Christ; that there is in Him a Trinity, not of persons, but of essence, called in the Word, Father, Son, and Holy Spirit; that the Father is the inmost Divine Essence, or Love, from which all things are; that the Son is the Divine Wisdom and Word, by which the Divine Love is manifested and acts; and the Holy Spirit is the Divine Proceeding and Operation; and that these three are related to each other in God, as are soul, body, and operation, in man. Thus they teach that the Lord Jesus Christ, as the one Divine Person in whom is the Father, and from whom is the Holy Spirit, is, in His glorified humanity, the one God of heaven and of earth, and the supreme and sole object of worship for angels and men.

With regard to revelation, they teach that the Word of God contained in the Bible is not written like any other book, and can not be subjected to the same methods of criticism; that it is plenarily dictated by the Lord Himself, and inspired as to every word and letter, and, like Nature itself, is a divine symbol; that besides the literal sense adapted to men, it contains a spiritual sense adapted to angels; that these senses are connected with each other by the great law of correspondence, in accordance with which the universe itself was created in the beginning; and that in letter and spirit it contains the rule of life for angels and men.

With regard to redemption, they teach that the one God, Jehovah, the Creator of the universe, came down upon earth in the assumption, by birth of a virgin, of a human nature in order that He might live a human life, and, by purging it, redeem it; that in doing so He met and overcame in His temptations all the enemies of the human race, and reduced them to eternal subjection; and that He continues to hold them in subjection in the mind and heart of every man who will cooperate with Him by faith and obedience; and that the application of this redeeming work in those who believe in Him and keep His commandments is salvation.

With regard to death and the spiritual world, they teach that when a man dies he is raised up in his spiritual body in the spiritual world, and there lives forever, in heaven or in hell, his state being determined by the spiritual character he has formed for himself by his life in this world; the judgment occurs immediately after death, in the world of spirits, which is intermediate between heaven and hell, and it consists in a man's coming to know himself in the light of the eternal realities of the Word of God.

Besides these cardinal points, the doctrines of the New Church have much to say about the laws of divine order and of divine providence; about faith and charity; about free will and imputation, repentance and regeneration; about marriage; about mental development in childhood and age; about the successive churches or divine dispensations that have existed on this earth, and the judgments terminating each; all of which teachings, based on the Word of the Lord, the believers hold to be in complete harmony with each other, and with the deductions of sound reason and the analogies of nature.

Baptism is administered in the scriptural formula, "in the name of the Father, and of the Son, and of the Holy Spirit," to children as well as to adults who come on confession of their faith. Infant baptism is followed by the act of confirmation or ratification in maturer years, which is usually identified with the first communion, and this profession of faith in the essential doctrines of the church is regarded as the appropriate gate of admission to the sacrament of the Lord's Table.

POLITY.

The polity of the church is a modified episcopacy, but the societies and associated bodies are left the utmost freedom in the administration of their local affairs. Each local society of the New Church elects its pastor and other officers, including a president, treasurer, secretary, and church committee. In some cases certain privileges are allowed to parishioners or pew holders who are not communicant members. The different societies are gathered in associations composed of the ministers and of lay members elected by the societies.

The general convention is held triennially, and every church member has a right to be present, take part in the deliberations, be appointed on committees, and be elected to office, but the right to vote is limited to ministers whose official acts are reported to the convention, and to delegates of associations and other bodies of the church connected with the convention. In some cases women are sent as delegates.

The convention is an ecclesiastical, a legislative, and a judicial body—ecclesiastical in maintaining the orders of the ministry and of worship, and in providing for

missions and for the education of ministers; legislative in maintaining its own organization and enacting measures for the carrying on of its various activities; and judicial in admitting ministers to its roll or dismissing them therefrom, and in promoting pastors to the general pastorate. The various boards of the church are elected by the general convention, and are absolutely responsible to it.

A council of ministers, which consists of all the ministers belonging to the convention, has charge of matters pertaining to the ministry. For the superintendence of the business of the convention and the exercise of its powers in the interval between meetings, there is a general council, consisting of the president, vice-president, secretary, and treasurer of the convention, together with 4 ministers and 6 laymen, chosen by ballot by the convention.

The ministry includes ministers, pastors, and general pastors. Ministers are those who are ordained to the ministry without any particular pastorate, sometimes with the power to teach, preach, and baptize, but without that of officiating at marriages and the Holy Supper. When the latter powers are not conferred in ordination, they are added in the act of installation. Pastors are those called to the pastorate of a society and installed over it, with power to administer the sacraments, preach, teach, and officiate at marriages and funerals. When the candidate is called by a society at the time of his ordination, the ordination and installation offices are often combined. A general pastor is one who, after a suitable term in the pastoral office, is, by request of an association and with the sanction of the general convention, invested with power to authorize candidates, ordain ministers, preside over a general body of the church, and act as presiding minister of any association or of the general convention. An association may, with the sanction of the general convention, temporarily invest the powers of general pastor in its presiding minister or superintendent during his continuance in office.

The worship of the church is generally liturgical, chants being extensively used, but great latitude is observed in different societies and localities.

WORK.

The missionary enterprises of the New Church are conducted by the general convention through its Board of Home and Foreign Missions, supplemented by local boards of the various constituent bodies. In 1906 this board employed 7 missionaries among the isolated adherents in 13 states, and aided 16 churches in communities not reached by organized societies. The work has extended into Germany, France, Switzerland, Austria, Denmark, Sweden, and other foreign countries, where 11 stations are cared for by 4 European missionaries, and 300 converts have been gathered. Contributions for the entire work amounted in 1906 to $15,000, exclusive of income from an endowment estimated at $260,000.

The educational preparation for the ministry of the church is carried on principally by the New Church Theological School at Cambridge, Mass., which has property valued at $253,000, and during 1906 had 5 instructors and 10 students. Two other institutions, in Massachusetts and Ohio, under distinctively New Church instruction, and partly supported by the church, reported 17 teachers and 110 students, and property valued at $165,820. The total value of property devoted to educational purposes was given as $443,820.

The New Church has a pension fund for needy ministers, and an orphan fund, both of recent origin and growth. Statistics, however, are not available. It has also a league of 43 young people's societies, with 1,709 members.

The American Swedenborg Printing and Publishing Society of New York, incorporated as the publication agent of the convention, the American New Church Tract and Publication Society, and the Iungerich Trustees, of Philadelphia, have made free distribution of nearly 132,000 copies of Swedenborg's writings, including the "True Christian Religion," "Apocalypse Revealed," "Heaven and Hell," and "Divine Love and Wisdom," and also "The Life of Swedenborg." Literature bureaus in Boston and Chicago perform similar functions, and there are a number of other boards which make the press an important factor in the missionary work of the church. Recently a mission station for the distribution of this literature has been opened in Japan. The church has 2 weeklies, a Sunday school monthly, and a quarterly. It is estimated that $500,000 is invested in publication enterprises.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and associations in the tables which follow. As shown by these tables, the denomination has 119 organizations, contained, with the exception of 20 independent, in 11 associations, located in 32 states and the District of Columbia. Of these organizations, 43 are in the North Atlantic and 41 in the North Central division; the largest number in any one state being 17 in Massachusetts.

The total number of communicants reported is 6,612; of these, as shown by the returns for 113 organizations, about 36 per cent are males and 64 per cent females. According to the statistics, the denomination has 89 church edifices; a seating capacity for church edifices of 18,978; church property valued at $1,760,691, against which there appears an indebtedness of $49,625; halls, etc., used for worship by 22 organizations; and 17 parsonages valued at $64,400.

There are 78 Sunday schools reported, with 510 officers and teachers and 3,434 scholars.

The number of ministers connected with the denomination is 108.

As compared with the report for 1890, these figures show a decrease of 35 organizations and 483 communicants, but an increase of $374,236 in the value of church property. The decrease in the number of organizations and communicants is due, in part, to the withdrawal since 1890 of several organizations to form the General Church of the New Jerusalem, which body is now reported separately.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	119	119	6,612	113	2,335	4,098	84	22	89	81	18,978
North Atlantic division	43	43	3,304	41	1,102	2,172	35	4	39	34	10,133
Maine	3	3	135	3	35	100	3	.....	3	2	505
New Hampshire	2	2	60	2	24	36	2	.....	2	2	350
Massachusetts	17	17	1,535	15	446	1,059	15	.....	18	15	4,568
Rhode Island	1	1	133	1	55	78	1	.....	1	1	300
Connecticut	1	1	46	1	17	29	.....	.....	.....	.....	.....
New York	7	7	558	7	205	353	5	2	5	5	1,535
New Jersey	3	3	133	3	51	82	2	.....	2	2	400
Pennsylvania	9	9	704	9	269	435	7	2	8	7	2,475
South Atlantic division	12	12	505	12	191	314	9	3	9	9	2,085
Delaware	1	1	59	1	21	38	1	.....	1	1	175
Maryland	5	5	219	5	95	124	5	.....	5	5	1,000
District of Columbia	1	1	132	1	47	85	1	.....	1	1	600
Virginia	2	2	59	2	17	42	1	1	1	1	110
Georgia	2	2	23	2	8	15	1	1	1	1	200
Florida	1	1	13	1	3	10	.....	1	.....	.....	.....
North Central division	41	41	2,170	38	761	1,266	29	6	30	27	4,830
Ohio	7	7	593	7	188	405	6	1	6	6	1,150
Indiana	3	3	131	3	46	85	2	1	2	2	210
Illinois	15	15	613	13	190	298	9	2	10	8	1,495
Michigan	3	3	161	3	52	109	3	.....	3	3	400
Wisconsin	1	1	11	1	3	8	.....	.....	.....	.....	.....
Minnesota	2	2	67	1	18	31	2	.....	2	1	150
Iowa	2	2	75	2	36	39	1	.....	1	1	175
Missouri	5	5	375	5	155	220	4	1	4	4	860
Kansas	3	3	144	3	73	71	2	1	2	2	390
South Central division	11	11	175	11	83	92	4	6	4	4	480
Kentucky	1	1	14	1	7	7	.....	1	.....	.....	.....
Tennessee	5	5	73	5	32	41	2	3	2	2	180
Alabama	1	1	10	1	5	5	.....	1	.....	.....	.....
Louisiana	1	1	14	1	6	8	.....	.....	.....	.....	.....
Arkansas	2	2	54	2	28	26	1	1	1	1	150
Texas	1	1	10	1	5	5	1	.....	1	1	150
Western division	12	12	458	11	198	254	7	3	7	7	1,450
Colorado	1	1	36	1	11	25	1	.....	1	1	100
Washington	3	3	78	3	39	39	1	2	1	1	200
Oregon	3	3	50	2	22	22	.....	1	.....	.....	.....
California	5	5	294	5	126	168	5	.....	5	5	1,150

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	119	87	$1,760,691	17	$49,625	17	$64,400	77	78	510	3,434
North Atlantic division	43	36	1,119,346	8	29,275	7	31,000	33	34	266	1,860
Maine	3	3	20,000					3	3	21	104
New Hampshire	2	2	7,500	1	1,000			1	1	16	70
Massachusetts	17	15	374,146	3	11,600	5	23,500	14	14	119	931
Rhode Island	1	1	30,000					1	1	10	92
Connecticut	1										
New York	7	5	364,500	2	14,900	1	2,500	7	8	41	277
New Jersey	3	3	19,500	1	1,600			1	1	6	25
Pennsylvania	9	7	303,700	1	175	1	5,000	6	6	53	361
South Atlantic division	12	11	194,250	2	2,000	2	11,000	7	7	55	265
Delaware	1	1	30,000			1	8,000	1	1	6	25
Maryland	5	5	58,750	2	2,000	1	3,000	4	4	38	147
District of Columbia	1	1	100,000					1	1	7	70
Virginia	2	2	400					1	1	4	23
Georgia	2	1	5,000								
Florida	1	1	100								
North Central division	41	28	348,395	5	16,500	7	21,900	27	27	142	1,025
Ohio	7	5	140,500	2	11,000	2	9,000	7	7	37	289
Indiana	3	2	8,000			1	5,000	3	3	15	82
Illinois	15	10	111,095			1	2,500	8	8	40	269
Michigan	3	3	33,200	1	3,000	1	1,400	1	1	9	55
Wisconsin	1										
Minnesota	2	1	15,000					1	1	4	35
Iowa	2	1	1,000					1	1	6	31
Missouri	5	4	35,200	2	2,500	1	3,000	4	4	21	181
Kansas	3	2	4,400			1	1,000	2	2	10	83
South Central division	11	4	4,700			1	500	3	3	9	77
Kentucky	1										
Tennessee	5	2	1,100			1	500	1	1	4	18
Alabama	1										
Louisiana	1										
Arkansas	2	1	600					2	2	5	59
Texas	1	1	3,000								
Western division	12	8	94,000	2	1,850			7	7	38	207
Colorado	1	1	4,500					1	1	10	41
Washington	3	2	2,500	1	150			1	1	2	12
Oregon	3										
California	5	5	87,000	1	1,700			5	5	26	154

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY ASSOCIATIONS: 1906.

ASSOCIATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	119	119	6,612	113	2,335	4,098	84	22	89	81	18,978
Illinois	22	22	890	20	299	466	13	4	14	12	2,025
Maine	3	3	135	3	35	100	3		3	2	505
Maryland	9	9	469	9	180	289	8	1	8	8	1,885
Massachusetts	20	20	1,728	18	525	1,173	18		21	18	5,218
Michigan	3	3	161	3	52	109	3		3	3	400
Minnesota	2	2	67	1	18	31	2		2	1	150
New York	9	9	651	9	242	409	6	2	6	6	1,685
Ohio	8	8	623	8	198	425	7	1	7	7	1,210
Pacific coast	7	7	338	7	148	190	5	1	5	5	1,150
Pennsylvania	10	10	744	10	283	461	8	2	9	8	2,725
German Synod of the New Church	6	6	391	5	167	218	4	1	4	4	950
Independent societies	20	20	415	20	188	227	7	10	7	7	1,075

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS: 1906.

ASSOCIATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	119	87	$1,760,691	17	$49,625	17	$64,400	77	78	510	3,434
Illinois	22	14	133,795	1	1,300	2	7,500	12	12	55	374
Maine	3	3	20,000					3	3	21	104
Maryland	9	9	189,150	2	2,000	2	11,000	7	7	55	265
Massachusetts	20	18	411,646	4	12,600	5	23,500	16	16	145	1,093
Michigan	3	3	33,200	1	3,000	1	1,400	1	1	9	55
Minnesota	2	1	15,000					1	1	4	35
New York	9	7	380,000	3	16,500	1	2,500	8	9	47	302
Ohio	8	6	143,500	2	11,000	2	9,000	8	8	42	314
Pacific coast	7	5	87,000	1	1,700			5	5	26	154
Pennsylvania	10	8	307,700	1	175	1	5,000	6	6	53	361
German Synod of the New Church	6	4	22,400	1	1,200	3	4,500	4	4	28	222
Independent societies	20	9	17,300	1	150			6	6	25	155

GENERAL CHURCH OF THE NEW JERUSALEM.

HISTORY.

The General Church of the New Jerusalem traces its origin as an independent ecclesiastical body to the development, at the very beginning of the New Church in England and America, of a movement "toward a strict adherence to the doctrines and principles revealed in the writings of Emanuel Swedenborg, and toward distinctiveness of teaching, worship, and life, in the Church of the New Jerusalem." Under the influence of two prominent theologians, the Rev. Richard de Charms and the Rev. W. H. Benade, both of Philadelphia, it gradually assumed more definite form, and in 1876 the institution known as "The Academy of the New Church" was founded as the organic exponent of its principles, which were subsequently adopted by the Pennsylvania Association, connected with the General Convention of the New Jerusalem. That association in 1883 adopted an episcopal form of government, elected the Rev. W. H. Benade bishop, and changed its name to "The General Church of Pennsylvania." In 1890 it severed its connection with the General Convention, and in 1892 adopted as its name "The General Church of the Advent of the Lord." In 1897 an organization was effected under the name of "The General Church of the New Jerusalem," with which during the year about 400 persons, practically the entire membership of the General Church of the Advent, united.

DOCTRINE.

In doctrine the General Church of the New Jerusalem differs from other branches of the organized New Church simply in its attitude toward the theological writings of Emanuel Swedenborg, which it regards as being "divinely inspired and thus the very Word of the Lord, revealed at His second coming."

POLITY.

The polity of the General Church is based upon the principle of "practical unanimity," to be secured through deliberation and free cooperation in "council and assembly." The spiritual affairs of the church belong exclusively to the priestly office, of which three distinct degrees are recognized, namely, ministers, pastors, and bishops, though at present, on account of the limited membership, the services of but one bishop are required. The administrative functions of church government are vested in the office of the bishop, who is assisted by a consistory and a consultative general council, consisting of the most representative ministers and laymen. Admission to church membership is by direct application to the bishop, the only conditions required being adult age, and baptism into the faith of the New Church. Ordination to the ministry is by the bishop of the General Church.

WORK.

Under the head of home missionary work, the General Church includes all the activities supported by the general fund, namely, the support of the bishop's office and of the visiting missionary, and the publication of the New Church Life, a monthly magazine, the organ of the denomination. The contributions for these purposes during 1906 amounted to $3,462. There is no foreign missionary work.

The main energies of the General Church have been concentrated on the religious education of

children, and parochial schools for those who have been baptized into the faith of the New Church have been established in the main centers of the church under the direct supervision of the pastors of local churches. In 1906 there were 6 such schools with 23 teachers and 139 pupils, supported wholly by annual contributions. The higher education of the church is intrusted to the Academy of the New Church at Philadelphia, which includes a theological school and college for young men, a seminary for young women, and a normal school. In 1896 the schools of the academy were removed from Philadelphia to Bryn Athyn, Pa., although the central office of the legal corporation remains in Philadelphia. A sustentation fund of $400,000 was received in 1899 and new school buildings were erected at Bryn Athyn in 1901 and 1903. In 1906 there were reported 57 pupils, property valued at $83,400, an endowment of $415,781, and contributions amounting to $475.

An orphanage fund, intended primarily to assist orphaned children of the church, was instituted in 1900. The receipts of this fund for the year 1906 amounted to $1,058, and the expenditures to $737.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and districts, in the tables which follow. As shown by these tables, the denomination has 14 organizations, contained, with the exception of 3 independent, in 3 districts, located in 9 states.

The total number of communicants reported is 635; of these, about 38 per cent are males and 62 per cent females. According to the statistics, the denomination has 5 church edifices with a seating capacity of 520; church property valued at $30,350, against which there appears an indebtedness of $7,250; halls, etc., used for worship by 9 organizations; and 1 parsonage valued at $3,000. There are 7 Sunday schools, with 20 officers and teachers and 110 scholars.

The number of ministers connected with the denomination is 22.

The organizations belonging to this body were in 1890 identified with the General Convention of the New Jerusalem.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	14	14	635	14	244	391	5	9	5	5	520
North Atlantic division	6	6	334	6	122	212	1	5	1	1	140
New York	1	1	20	1	7	13	.....	1	.....	.....	.....
Pennsylvania	5	5	314	5	115	199	1	4	1	1	140
South Atlantic division	2	2	33	2	18	15	.....	2	.....	.....	.....
Maryland	1	1	18	1	8	10	.....	1	.....	.....	.....
Georgia	1	1	15	1	10	5	.....	1	.....	.....	.....
North Central division	3	3	148	3	56	92	2	1	2	2	200
Ohio	1	1	49	1	16	33	1	.....	1	1	100
Illinois	2	2	99	2	40	59	1	1	1	1	100
South Central division	2	2	110	2	44	66	1	1	1	1	150
Louisiana	1	1	10	1	4	6	.....	1	.....	.....	.....
Texas	1	1	100	1	40	60	1	.....	1	1	150
Western division	1	1	10	1	4	6	1	.....	1	1	30
Colorado	1	1	10	1	4	6	1	.....	1	1	30

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	14	8	$30,350	3	$7,250	1	$3,000	7	7	20	110
North Atlantic division	6	2	15,200	1	4,500			4	4	11	69
New York	1										
Pennsylvania	5	2	15,200	1	4,500			4	4	11	69
South Atlantic division	2	1	150					1	1	3	14
Maryland	1	1	150					1	1	3	14
Georgia	1										
North Central division	3	3	10,500	1	2,000	1	3,000	2	2	6	27
Ohio	1	1	2,500					1	1	3	15
Illinois	2	2	8,000	1	2,000	1	3,000	1	1	3	12
South Central division	2	1	2,000								
Louisiana	1										
Texas	1	1	2,000								
Western division	1	1	2,500	1	750						
Colorado	1	1	2,500	1	750						

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY DISTRICTS: 1906.

DISTRICT.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	14	14	635	14	244	391	5	9	5	5	520
Chicago	3	3	109	3	44	65	2	1	2	2	130
Philadelphia	5	5	210	5	81	129		5			
Pittsburg	3	3	191	3	65	126	2	1	2	2	240
Independent societies	3	3	125	3	54	71	1	2	1	1	150

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DISTRICTS: 1906.

DISTRICT.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	14	8	$30,350	3	$7,250	1	$3,000	7	7	20	110
Chicago	3	3	10,500	2	2,750	1	3,000	1	1	3	12
Philadelphia	5	2	350					3	3	8	36
Pittsburg	3	2	17,500	1	4,500			3	3	9	62
Independent societies	3	1	2,000								

COMMUNISTIC SOCIETIES.

GENERAL STATEMENT.

In the report of 1890, 8 organizations were returned under this head; 2 of them, the Icarian and the Altruist, were not distinctly religious, "but it was deemed best not to omit them on the technical ground that they were not organized to practice a faith, but to apply a social principle." Careful inquiry in regard to these brought out the fact that, with the exception of the organization called "Society of Shakers," or, as more recently termed, "The United Society of Believers," commonly called "Shakers," and the Amana Society, all of them had either disappeared entirely or were in such condition as not to report any definite organization. One of them, the Koreshan Ecclesia,

is in existence as a community in Florida, but no answer was secured to repeated inquiries as to its membership and general statistics. Accordingly the Harmony Society, the Society of Separatists, the New Icaria Society, the Society of Altruists, the Adonai Shomo, and the Church Triumphant (Koreshan Ecclesia), which were reported in 1890, are not shown in this report.

The Communistic societies thus include 2 bodies, as follows:

United Society of Believers (Shakers).
Amana Society.

SUMMARY OF STATISTICS.

A summary of the general statistics for these bodies at the close of the year 1906, as derived from the returns of the individual organizations of each denomination, is presented in the tables which follow. The 2 Communistic societies have 22 organizations. The total number of communicants or members is 2,272; of these, about 43 per cent are males and 57 per cent females.

According to the statistics, the denomination has 24 church edifices; a seating capacity for church edifices of 4,300, as reported by 10 organizations; church property valued at $31,190, against which there appears an indebtedness of $80; halls, etc., used for worship by 12 organizations; and 3 parsonages valued at $7,500. There are 6 Sunday schools reported, with 17 officers and teachers and 103 scholars.

Neither of these bodies has a regular ministry.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, MINISTERS, AND PLACES OF WORSHIP, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations	COMMUNICANTS OR MEMBERS.					Total number of ministers.	PLACES OF WORSHIP				
		Number of organizations reporting.	Total number reported.	Sex.				Number of organizations reporting—		Number of church edifices reported	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.		Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Communistic societies	22	22	2,272	22	966	1,306	(1)	10	12	24	10	4,300
United Society of Believers (Shakers)	15	15	516	15	110	406	.....	3	12	3	3	800
Amana Society	7	7	1,756	7	856	900	.....	7	.....	21	7	3,500

[1] No regular ministry.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Communistic societies	22	22	$31,190	1	$80	3	$7,500	5	6	17	103
United Society of Believers (Shakers)	15	15	17,100	1	80	3	7,500	5	6	17	103
Amana Society	7	7	14,090	.....	.....	.....	.....	.....	.....	.....	.....

UNITED SOCIETY OF BELIEVERS (SHAKERS).

HISTORY.

The movement of which this society was the outcome originated in England about the middle of the eighteenth century, when Jane Wardley, of Bolton, began to exhort her Quaker neighbors to pure and right living. In their meetings a spiritual power was experienced, so strong that their bodies were exercised in various ways, and they were called in derision "Shaking Quakers." Her husband, James Wardley, was her first convert, and among the number who joined them were John Lee, a blacksmith of Manchester, and his wife and daughter. The daughter, Ann Lee, who later became their leader, after being greatly concerned for many years over human depravity, came to the conviction that the root of evil in the world was the uncontrolled, undirected use of the sexual relation, and that the way to purity of life lay in abstinence and control of passion. The plain preaching and fervent exercises of her company became so offensive that a severe persecution broke out, and several times she narrowly escaped death. While imprisoned in Manchester in 1770, she received a further vision, and taught that the Christ Spirit

which had anointed and inspired Jesus now rested upon and spoke through her; that it was necessary that Christ should come a second time, through a woman, to complete the perfect way of salvation; and that the Holy or Mother Spirit was manifested through a woman, as the Father Spirit had been manifested through Jesus.

Persecution ceased, but the new doctrines, accepted by the little company, were not widely adopted, and, after two years of quiet, Ann Lee, with eight followers, conceived the idea of emigrating to America. The little party landed at New York on August 6, 1774. Only one of the number, John Hocknell, had means, and he paid the fare of the party and afterwards purchased a tract of land in the woods of Niskeyuna, or Watervliet, where, in 1776, they built their first rude log cabin and made preparation for the increase in numbers which Mother Ann, as she was known, firmly believed would follow.

In 1780 Joseph Meacham, pastor of the Baptist church in New Lebanon, with others, went to visit the newcomers, and soon after became a convert. As a result of a religious revival which took place during the preceding winter, and which had been characterized by many striking prophecies of the immediate second appearing of Christ, converts were made, and during a missionary tour of two years many hundreds were added to the membership.

After the death of Mother Ann in 1784 and of her immediate successor, Father James Whittaker, in 1787, Joseph Meacham and Lucy Wright, of Pittsfield, became the leaders of the large body of believers scattered throughout New York and New England, and organized them into communistic societies. The period of greatest missionary activity after 1792 was from 1805 to 1835, during which time societies were planted in Kentucky, Ohio, Indiana, and the Eastern states, and the membership came to number fully 5,000.

From the beginning Ann Lee and her followers were practical believers in the intercourse of spirits within and without the body, anticipating thus by many years the advent of modern spiritualism. The period from 1837 to 1848 is known as the time of "Spirit Manifestation," or "Mother Ann's Second Coming," and during this time remarkable spirit phenomena are said to have been observed in all of the societies.

Since 1860 there has been a steady decline in numbers, though this is not a surprise, as it was foretold by prophets among the believers. Aside from various collateral causes, the members recognize departures from principles and laxity in spiritual energy among themselves as operating forces in the reduction which they deplore, and, while seeking to rectify their mistakes, believers are assured that the principles at the foundation of their system are true and essential to the evolution of the spiritual manhood of the race, and that a new revival of true Shaker living is certain to come in due time. They are not greatly concerned whether the revival is to find expression in a resuscitation of the existing communities, or whether it shall build for itself new forms, better adapted to the needs of the new day.

DOCTRINE.

Shakerism is claimed to be "a kind of Christian socialism, whose basis is the spiritual family, founded on the type of the natural family." The duality of Deity is recognized, man having been made in the image of God. Hence father and mother are coequal, and the spiritual parents, at the head of the order and of each family, are equal in power and authority, and this equality of the sexes extends through the entire membership and all departments of life. Of the principles that are the foundation of Shakerism the ones most emphasized are "virgin purity, peace or nonresistance, brotherhood, and community of goods." In their ideas of the Bible, the earlier believers approached very closely to the views promulgated in recent years by what is commonly known as the higher criticism. Mother Ann was also among the first in the modern world to teach and practice the equality of woman with man, and was a pioneer in the woman's rights movement.

The conditions of membership are the desire to lead a pure life, freedom from debt, and freedom from marital bonds, and the form of admission is the confession of sin before the elder or eldress of the family.

POLITY.

The organizations include the family or local society, consisting of one or more families, and a central ministry, or bishopric, presiding over all subordinate bishoprics and societies.

In the days of the largest membership there was at the head of the order a ministry or bishopric, consisting of two brethren and two sisters; an equal number formed a lower ministry at the head of each group of societies; and the same number of elders stood at the head of each family. Subordinate orders of trustees, deacons, and caretakers had oversight of all business and industrial matters, while the ministry and elders were set apart for spiritual labor and ministration. With the decline in membership the quota of leaders has been reduced, and the ministry and elders have been obliged to exercise an oversight of temporal affairs. The central ministry appoints its own members. Subordinate ministries are appointed by the central ministry, with approval of the older members. Elders and trustees in societies are appointed by the presiding ministry of the society, with the approval of the central ministry and of older members, and deacons and deaconesses in families are appointed by the elders of the family, with the

approval of the presiding ministry. There is no special ordination or setting apart, merely the announcement of the appointment.

In worship the exercises employed by the Shakers are said to be derived from the inspiration of the Spirit. Elder, or Father, Joseph Meacham affirmed that he was shown in vision the various exercises, saw the hosts of heaven worshiping in these movements, and he taught them to the people. Modern experts in physical culture have in some cases studied out scientifically the very movements which marked the early Shaker worship. Of these, the only one that forms a part of present-day worship is the march, accompanied by motions of the hands. Shakers have been noted for their inspirational singing, the wordless songs practiced for years giving place to hymns and anthems of peculiar but impressive character.

WORK.

In their earlier days Shakers maintained schools. At present there are no distinctively Shaker schools, but many orphaned children are taken into the societies, where they are given a common school education and taught a trade. Charitable work of wide extent has been done in all societies, in caring for the poor, and also in the case of transient members, a great but silent work has been accomplished in rescuing, equipping, and inspiring with faith, hope, and energy the discouraged and unfortunate, thereby raising numbers of men and women from the ranks of paupers to self-respecting and useful citizens.

Believers are interested in the various benevolent activities and reform movements. In 1905 the Mount Lebanon (N. Y.) Shakers held a very successful peace convention in their meeting house, afterwards presenting, through the hands of the elder sisters of the North family, a series of peace resolutions to President Roosevelt. Many hundreds of signatures to the petition for international disarmament, offered by the Woman's Universal Peace Alliance, have been secured by Anna White, eldress of the North family and vice-president of the alliance for the state of New York. This family at Mount Lebanon, through the labors of Eldress Catherine Allen of the central ministry, is also actively engaged in the antivivisection and animal rescue work, and became, in 1906, a branch of the National Council of Women; and several of its number are members of the National American Woman Suffrage Association.

The publications of the Shakers are of wide scope in subject-matter, and include a history of the order and many tracts bearing on doctrinal and spiritualistic themes.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 15 organizations, of which 10 are in the North Atlantic division.

The total number of communicants or members reported is 516; of these, about 21 per cent are males and 79 per cent females. According to the statistics, the denomination has 3 church edifices with a seating capacity of 800; church property valued at $17,100, against which there appears an indebtedness of $80; halls, etc., used for worship by 12 organizations; and 3 parsonages valued at $7,500. There are 6 Sunday schools reported, with 17 officers and teachers and 103 scholars.

This denomination has no regular ministry.

As compared with the report for 1890, these figures show the same number of organizations, but a decrease of 1,212 communicants or members, and of $19,700 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	15	15	516	15	110	406	3	12	3	3	800
North Atlantic division	10	10	427	10	76	351	3	7	3	3	800
Maine	2	2	75	2	13	62	.....	2	.....	.....	.....
New Hampshire	2	2	133	2	15	118	.....	2	.....	.....	.....
Massachusetts	3	3	53	3	9	44	3	.....	3	3	800
Connecticut	1	1	40	1	10	30	.....	1	.....	.....	.....
New York	2	2	126	2	29	97	.....	2	.....	.....	.....
South Atlantic division	1	1	6	1	3	3	.....	1	.....	.....	.....
Florida	1	1	6	1	3	3	.....	1	.....	.....	.....
North Central division	2	2	46	2	18	28	.....	2	.....	.....	.....
Ohio	2	2	46	2	18	28	.....	2	.....	.....	.....
South Central division	2	2	37	2	13	24	.....	2	.....	.....	.....
Kentucky	2	2	37	2	13	24	.....	2	.....	.....	.....

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	15	15	$17,100	1	$80	3	$7,500	5	6	17	103
North Atlantic division	10	10	14,100	1	80	3	7,500	5	6	17	103
Maine	2	2	1,900					2	3	10	35
New Hampshire	2	2	2,200	1	80			2	2	5	59
Massachusetts	3	3	2,900			3	7,500	1	1	2	9
Connecticut	1	1	1,800								
New York	2	2	5,300								
South Atlantic division	1	1	200								
Florida	1	1	200								
North Central division	2	2	2,000								
Ohio	2	2	2,000								
South Central division	2	2	800								
Kentucky	2	2	800								

AMANA SOCIETY.

HISTORY.

About the time that the Dunkers in Germany were developing under the influence of Pietism there arose a community more thoroughly representative of the mysticism of the period, the members of which were convinced that the days of direct inspiration by God had not passed, but that persons then living were endowed with the same divine power. Gradually they gathered strength, and in 1714 a small company of them, under the leadership of Johann Rock and Eberhard Gruber, met in Himbach, Hesse, and gave expression to their belief by a somewhat loose organization. They increased in numbers and in influence, but suffered severely at the hands of the government. On the death of Johann Rock, in 1749, "the gift of inspiration ceased."

His successors continued the work along the lines of the founders, but the congregations diminished in number until 1817, when a new impulse was given by Michael Kraussert and a peasant girl of Alsace, Barbara Heinemann, both of whom were recognized by a number of the older members as inspired and endowed with the gift of prophecy. With them, later, was associated Christian Metz, and these leaders traveled considerably and gradually strengthened the scattered organizations. By 1826 it became apparent that the Inspirationists, of whom there were many in Wurttemberg and other provinces, would have to renounce their faith and return to the fold of the state church, or leave their homes and seek refuge where they could follow their religious customs unmolested. A large estate at Marienborn, Hesse, was leased, to which other properties were added, and by 1835 the community was quite prosperous. Difficulties with the government, however, arose again. The authorities would not accept affirmation as the equivalent of the oath, which the members of the society refused to take. Already a revelation had come to Metz that they should be led out to a land of peace, and in 1842 it was decided that he and some other members should come to America.

They arrived in New York on the 26th of October of that year, and learning that the Seneca Indian reservation, near Buffalo, was available, secured the property. Little by little the entire community, numbering some 800 people, came over from Germany, and the society was organized in 1843 under the name of the Ebenezer Society, and houses were arranged in 4 villages, Lower, Middle, Upper, and New Ebenezer. Each village had its store, meeting house or place of worship, and school, and its own local government consisting of a board of elders. As the numbers increased, the quarters became too narrow and another change was suggested, which resulted, in 1855, in removal to the present location in Iowa county, Iowa, where the villages of Amana, East, Middle, High, West, and South Amana, and Homestead were established.

In 1859 the society was incorporated as a religious and benevolent society under the name of the "Amana Society," although the term "Community of True Inspiration" is also used. The purpose of this association is declared to be an entirely religious one, for the service of God, the salvation of souls, and the demonstration in the community of faithfulness in inward and outward service. In order to accomplish this in full for all members, the entire property remains as a common estate with all improvements and additions. Every member, at the time of joining the soci-

ety, is in duty bound to give his or her personal or real property to the trustees for the common fund. For such payments each member is entitled to a credit on the books of the society and to a receipt signed by the president and secretary, and is secured by a pledge of the common property of the society. All claims for wages, interest, and sharing income are released and each member is entitled to support through life. All children and minors, after the death of parents or relatives, are under the special guardianship of the trustees, and credits not disposed of by will, or debts left by parents, are assumed by their children. Persons leaving the society, either by their own choice or by expulsion, receive the amount paid by them into the common fund, without interest or allowance for services during the time of their membership.

DOCTRINE.

The confession of faith is founded on the revealed Word of God manifest in the Scriptures and in the words of the instruments of true inspiration. Since the death of Christian Metz in 1867, and of Barbara Heinemann in 1883, no one is believed to have had the gift of inspiration. A holy universal Christian Church is acknowledged and the communion of saints, including all of every nation who fear God and work righteousness. They believe in the remission of sin, the resurrection of the body, the punishment of the wicked, and the life everlasting. Baptism with water is not practiced, as it is held to be only an outward form of true spiritual baptism. The true baptism is by "fire and the spirit." Confirmation or reception into the covenant of grace occurs at the age of 15 years; the vow is made in the presence of the whole congregation. There are three orders or classes of members—a young people's class; an intermediate class of those who are further advanced in religious faith; and the highest order, including principally the older members who have proved through many years their faithfulness to the principles of the community. The distinction is purely a religious and honorary one.

The Lord's Supper is held biennially and foot-washing is practiced by the highest spiritual order as a solemn service, after the example of Christ. The members are noncombatant, as war is believed to be contrary to the will of God and the teachings of Christ. Oaths are forbidden, though affirmation is allowed. In wearing apparel emphasis is placed on comfort, comeliness, and propriety; the men dress practically in the style in general use, with but slight modifications, while the women still retain the plain dress as worn by the German peasant. Amusements are not countenanced, as they are believed to divert the mind from religious matters, yet the life is in no sense ascetic, cheerless, or discontented.

POLITY.

The general government of the society is in the hands of a board of 13 trustees, who are elected annually out of the board of elders, and these elect their own president, vice-president, and secretary, who have full power to sign public and legal documents. New members are admitted by vote of the trustees, but only as they give proof of being fully in accord with the religious doctrines of the society, and they usually pass through a period of probation. The trustees also have power to expel any member whose conduct is not according to the rules of the society.

Religious meetings are held in the meeting houses twice on Sunday and sometimes on week days, while a short prayer meeting is held every evening. In the conduct of these meetings all have equal rights, although certain persons called "elders," though without special ordination or appointment, have a general supervision. The testimonies and writings left by Christian Metz and Barbara Heinemann are read in the meetings.

WORK.

The society carries on agriculture, manufactures, and trade, and out of the income from these industries all the expenses are met; while any surplus is applied to improvements, the erection of schools and meeting houses, the care of the old and sick, the founding of a business and safety fund, and benevolent purposes in general.

Great emphasis is laid upon education, and graded schools are provided which children between the ages of 5 and 14 years are expected to attend all the year round. The schools are under the control of the state laws, and the teachers, while members of the society, are under the supervision of the county superintendent. The German language is used almost exclusively in the general work, but in the schools the children are also taught English.

No missions, private schools, or Sunday schools are maintained.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual organizations, are given in the table which follows. As shown by this table, the denomination has 7 organizations, all of which are in the state of Iowa.

The total number of communicants or members reported is 1,756; of these, about 49 per cent are males and 51 per cent females. According to the statistics, the denomination has 21 church edifices; a seating capacity for church edifices of 3,500; and church property valued at $14,090, with no indebtedness. They do not maintain Sunday schools.

The denomination has no regular ministry.

As compared with the report for 1890, these figures show the same number of organizations, an increase of 156 communicants or members, but a decrease of $910 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.					VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.		Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.		
Total for denomination	7	7	1,756	7	856	900	7	.....	21	7	3,500	7	$14,090
North Central division	7	7	1,756	7	856	900	7	.....	21	7	3,500	7	14,090
Iowa	7	7	1,756	7	856	900	7	.....	21	7	3,500	7	14,090

CONGREGATIONALISTS.

HISTORY.

The Reformation in England developed along three lines: Anglicanism, Puritanism, and Separatism. The Anglicans held to the old English Church, minus the papacy and the distinctively papal features. The Puritans, including the Presbyterians and some Anglicans, held to a National Church, but called for a thoroughgoing reformation which should provide an educated, spiritually minded ministry, and should recognize the right of the members to a voice in the selection of their ministers, the management of the local church, and the adoption of its creed or confession. They believed, however, that they should remain within the church, and thus secure its reformation. The Separatists held that the whole system of the Establishment was an anti-Christian imitation of the true Church and could not be reformed, and that the only proper thing for a Christian to do was to withdraw himself from it.

Such sentiments could scarcely be tolerated in that age, especially after the Act of Uniformity, passed in 1559, the year after the accession of Queen Elizabeth to the throne, and church after church which professed them was broken up. One pastor, Robert Browne, with his congregation, emigrated to Holland in 1581, whence he issued pamphlets so bitter in their attack upon the ecclesiastical government of the realm, that two men charged with distributing them were hanged, and the books were burned. In 1593 three others, Barrowe, Greenwood, and Penry, paid for their treasonable sentiments with their lives.

The movement, however, could not be suppressed, and in 1604 (the first year in the reign of James I) the man to whose influence is chiefly due the development of Separatism into Congregationalism, came to a little congregation already organized at Scrooby. John Robinson was ordained in the Church of England, but became acquainted with Browne's writings and accepted their principles without their virulence. For him, too, exile became inevitable, and, together with a number of friends and followers, he went first to Amsterdam and then to Leyden. Here they met with a friendly reception, but, after a few years, decided to remove to America, where they could practice their religion unmolested and at the same time live and rear their children as Englishmen. After many delays and discouragements, the first band of Pilgrim Separatists, 102 persons under the leadership of Brewster, Bradford, and Winslow, landed at Plymouth, Mass., in 1620, and founded there the first Congregational church upon American soil, Robinson remaining in Leyden. They were followed after a few years by the Puritans of Massachusetts Bay. So long as they were in England the differences between the two bodies were accentuated, but after their arrival in America the many points on which they agreed became more apparent, and the essential elements of both Separatism and Puritanism were combined in Congregationalism. This, indeed, was not accomplished at once. The modern conception of religious liberty was not yet realized. Certain members of the Salem church, who preferred to use the prayer book and withdrew from the Puritan service for that purpose, were promptly sent to England as nonconformists, and an extreme Separatist, Ralph Smith, was dismissed to find a welcome farther south. Little by little, however, the two united, and it is significant that the strongest influence for such union appears to have been that of two laymen, Governor Endicott, of Salem, and Doctor Fuller, of Plymouth.

During the decade from 1630 to 1640, the Puritan immigration increased rapidly, and with each accession new churches were formed, as the companies not

infrequently brought their own pastors with them, and in two cases a full church organization. By 1640 there were 33 churches in New England, all but 2 being of pronounced Congregational type. These 2 at first preferred the Presbyterian system, but did not retain it long. A notable result was that Congregationalism soon became practically a state religion, and church influence was everywhere supreme, although it did not find expression in ecclesiastical courts. In all but two colonies, Plymouth and Connecticut, the franchise was limited to church members, and throughout New England, sooner or later, the salaries of pastors were secured by public tax. Any action affecting the general religious, as well as the social or civil life of the community was taken by the civil legislature, such as the calling of the Cambridge Synod, in 1646, to draw up a plan of ecclesiastical polity, and the expulsion of the Salem "nonconformists" and of Roger Williams, although Williams was expelled not so much for his religious opinions as for his attacks on the government.

The withdrawal of the Massachusetts charter in 1684 replaced Congregationalism by Episcopacy, but a new charter in 1691 restored the former conditions to a considerable degree. The old ecclesiastical tests once abolished, however, were not renewed, and, while Congregationalism was still dominant, it was not supreme.

With the beginning of the eighteenth century other forms of church life developed in New England. Episcopalians, Baptists, and Quakers protested against being taxed for the support of Congregational churches, and little by little there ceased to be a state church. Thus the voluntary, democratic system of Separatist Plymouth overcame the ecclesiasticism of Puritan Massachusetts Bay and Connecticut, although this result was not attained until after the Revolutionary war.

The Congregationalists took the initiative in the remarkable revival known as "The Great Awakening," which was started in 1734 by the preaching of Jonathan Edwards, and was developed under the eloquence of Whitefield. They had a prominent share in the political discussions preceding the Revolution, in its inception and conduct, and in the subsequent national development, sending such men as John Hancock and the Adamses to represent them in the councils of the new nation; although any action committing them, as a religious body, to the cause of the Revolution, probably did not occur to them.

The history of Congregationalism during the century succeeding the Revolutionary war centers about certain movements: The Plan of Union with the Presbyterians, the rise of missionary enterprise, the Unitarian separation, and what may be termed the development of denominational consciousness, manifesting itself in the extension of Congregational churches toward the West, the organization of a National Council, and efforts to secure some harmonious, if not uniform, statement of Congregational belief.

As the Congregationalists of New England gradually extended westward, they came into intimate relations with the Presbyterians of the Middle states, and these relations were all the closer because of the doctrinal affinity between the teaching of the Edwardses, father and son, and the type of theology represented by Princeton College, of which Jonathan Edwards, sr., was president. Furthermore, the Congregational churches in Connecticut were in many respects in harmony with the Presbyterian idea, with the result that, before the close of the eighteenth century, delegates were interchanged between the Presbyterian General Assembly and several Congregational associations. These relations were still further strengthened by the call of Jonathan Edwards, jr., to the presidency of Union College, and his taking a seat in the Presbyterian General Assembly. It was natural that this intermingling of the two denominations should result in more or less confusion, and, in some cases, in friction between churches in the same region, especially in the newer communities where churches were being formed. In order to avoid this, a "Plan of Union" was adopted by the Presbyterian General Assembly and by the Connecticut Association, in 1801, and accepted later by other associations, providing that "missionaries should be directed to 'promote mutual forbearance' between the adherents of the respective polities where they should labor; that churches of Congregational or Presbyterian preferences should continue to conduct their discipline in accordance with their chosen polity, even where mutual councils were provided for; and in mixed churches a standing committee might be chosen, one member of which should have the privilege of sitting in a presbytery, while another should have a vote in a Congregational association."

While the plan was, in its inception, eminently fair to both parties, and worked out advantageously for each along certain lines, it proved otherwise to the Congregationalists in that the newer churches, being farther removed from Congregational associations and more easily identified with presbyteries, naturally became Presbyterian, and for some time Congregationalism did not increase in the growing sections west of New England. On the other hand, the plan assisted materially in the development of the Congregational missionary movement. When the division into Old School and New School in the Presbyterian Church was accomplished in 1837 the Old School Assembly dropped the plan; while the New School continued it for fifteen years, until the Congregationalists withdrew.

From the very beginning of the Plymouth colony missionary work for the Indians was emphasized, and John Eliot, the Mayhews, the younger Edwards, and David Brainerd accomplished much, although there was no distinctively missionary movement among the churches. With the increase of westward migration and the organization, during the first years of the nineteenth century, of churches in Ohio, especially in the Western Reserve, missionary interest in the home-field developed. The General Association of Connecticut, as early as 1774, voted to send missionaries to the West and North, that is, to New York and Vermont. The Revolutionary war interrupted, but in 1798 the same association organized itself as a missionary society "to Christianize the heathen in North America and to support and promote Christian knowledge within the new settlements of the United States." This was followed by similar organizations in other New England states; by the Vermont Religious Tract Society in 1808; and by the Connecticut and Massachusetts Bible Societies in 1809.

The missionary movement, however, with which the Congregational churches, as a whole, were first identified was that which culminated in the organization of the American Board of Commissioners for Foreign Missions in 1810. The Presbyterians and other religious bodies at first joined the Congregationalists in this movement, and for many years carried on their entire foreign missionary work through that board. As the denominational consciousness developed, the others withdrew, one by one, to form their own organizations, leaving the older society entirely in the hands of the Congregationalists.

The foreign missionary enterprise once thoroughly organized, home missions again received attention. In 1826 the American Home Missionary Society was formed, on much the same interdenominational basis as the American board. This arrangement continued until 1861, when it became a distinctively Congregational society, and later changed its name to the Congregational Home Missionary Society. The American Missionary Association was organized in 1846, and was at first almost as much a foreign as a home society, although more specifically interested in negro fugitives and American Indians. In 1853, as it became apparent that in the outlying sections the newer churches would require aid, not merely for their services but for their houses of worship, there was formed the American Congregational Union, subsequently known as the Congregational Church Building Society. Even earlier than any of these was the American Education Society, organized in 1815 to assist in the preparation of students for the ministry, which passed through the same experiences as the Home Missionary Society.

The influences which resulted in the separation between the Trinitarian and the Unitarian wings of the Congregational body became manifest early in the eighteenth century, with the development of opposition to, or dissatisfaction with, the sterner tenets of Calvinism. The excesses connected with The Great Awakening, and the rigid theology of the Edwardses, and particularly of their successors, Hopkins and Emmons, contributed to this divergence. The selection in 1805 of Henry Ware, a liberal, as professor of divinity in Harvard College, drew the lines between the two parties more clearly, and the college was now classed as avowedly Unitarian. Mutual exchange of pulpits still continued to a greater or less extent, and, while there was much discussion, there was no separate organization.

In 1819 William Ellery Channing, in a famous sermon in Baltimore, set forth the Unitarian conception so forcibly that separation became inevitable. Then a difficulty arose, occasioned by the distinction between the church, as an ecclesiastical body, and the society, in which the ownership of the property was vested. In some cases the church and the society were in agreement in their theological views; but in others, the society differed from the church, and, according to the courts, was entitled to the property. A period of confusion and of legal strife existed until about 1840, when the line of demarcation became complete. The section most affected was eastern Massachusetts, all but two of the Boston churches going over to the Unitarians. Congregational authorities give the total number of churches lost to them as less than 100, while Unitarians claim an accession of 150. Both are probably correct, as in many cases the churches were split, so that, while one side gained, the other did not lose. For many years the bitterness of the conflict continued, but of late years it has been steadily diminishing.

From the early history of the New England churches, it is manifest that fellowship was considered fully as important as autonomy, and that the strict separatism, which in England developed into independency, found little favor. Separatist Plymouth was represented, unofficially indeed, at the formation of the first Puritan church at Salem; and, as the different communities grew, they formed associations or consociations for mutual conference, and in 1648 the "Cambridge Platform" was drawn up, a general summary of doctrine and of the relation of the churches, which, while having no absolute authority, was recognized as substantially expressing the views of the churches.

With the increase in the number of Congregational churches and the new conditions in the recently settled sections of the West, it became evident that some form of mutual conference more comprehensive than the local or state associations was needed. Under the leadership of Leonard Bacon, of New Haven, J. P. Thompson, of

New York, and others, a council or convention met at Albany in 1852, this being the first gathering representative of American Congregationalism since the Cambridge Synod of 1646–1648. At this council 463 pastors and messengers from 17 states considered the general situation, and their deliberations resulted in the abrogation of the "Plan of Union," hearty endorsement of the missionary work, a call for aid for the churches in the West, and the inauguration of a denominational literature. Under the fostering care of such men as H. M. Dexter and A. H. Quint, the development of a denominational life went on, and the next step was the calling of a National Council at Boston in 1865, whose principal work was the drawing up of a statement as to "the system of truths which is commonly known among us as Calvinism." So advantageous was this gathering considered that a sentiment arose in favor of a regular system of councils, and after conference between the different associations, there was called at Oberlin, Ohio, in 1871 the first of the triennial councils, which have done much to consolidate denominational life.

DOCTRINE.

The principle of autonomy in the Congregational churches involves the right of each church to frame its own statement of doctrinal belief, a right which has always been asserted by all. The equally important principle of fellowship of the churches assumes that a general consensus of such beliefs is both possible and essential to mutual cooperation in such work as may belong to the churches as a body. As a result, while there is no authoritative Congregational creed, acceptance of which is a condition of ecclesiastical fellowship, there have been several statements of this consensus, culminating in a creedal statement which, while it has no formal ecclesiastical endorsement, is widely accepted as a fair statement of the doctrinal position of the Congregational churches. The first of these statements, called the "Cambridge Platform," drawn up by a synod summoned by the Massachusetts legislature, simply registered general approval of the Westminster Confession. Certain phraseology in that confession, however, proved unacceptable to many churches, and the Massachusetts revision, in 1680, of the Savoy Confession, and the Saybrook Platform of 1708, embodied the most necessary modifications, but still approved the general doctrinal features of the Westminster Confession. The First National Council in 1865 adopted the "Burial Hill Declaration," expressing "our adherence to the faith and order of the apostolic and primitive churches held by our fathers, and substantially as embodied in the confessions and platforms which our synods of 1648 and 1680 set forth or reaffirmed." At the same time it held forth the right hand of fellowship to all believers "on the basis of those great fundamental truths in which all Christians should agree." In the changing conditions this was not entirely satisfactory, and in 1880 the national council appointed a commission to prepare "a formula that shall not be mainly a reaffirmation of former confessions, but that shall state in precise terms in our living tongue the doctrines that we hold to-day."

The commission, composed of 25 representative men, finished its work in 1883. The statement, or creed, was not presented as a report to the council, but was issued to the world "to carry such weight of authority as the character of the commission and the intrinsic merit of its exposition of truth might command." While there has been no official adoption of this creed by any general body, either the national council or the state associations, as binding upon the churches, it has furnished the doctrinal basis for a great many of the churches, and in the main has represented their general belief.

While it can scarcely be identified exclusively with any one of the great theological systems, this creed is in sympathy with many features of all these systems, and ministers of nearly every denomination are welcomed in Congregational pulpits and pastorates. It affirms the great principles of the sovereignty of God, the sinfulness of man, redemption through Christ as mediator, the indwelling of the Spirit, the observance of the sacraments, the life of love and service, and the future of joy or sorrow. It leaves room, however, for diversity of statement of these great principles, and even for diversity of opinion, especially in the case of topics that are subjects of scholarly investigation.

A large amount of theological discussion has resulted, but, with the exception of the Unitarian separation, there has been no division in the ranks of the churches. Occasionally ministers have been refused ordination, and one organization or another has dropped out and declared itself independent, or affiliated with some other body, but in the main the consensus of belief has been cordially accepted as the basis of fellowship. As a result of the absence of regular church courts,[1] doctrinal discussions have, for the most part, centered around individual ministers or organizations, and have been carried on in local councils. In one case, however, such a discussion threatened the disruption of a great missionary society, but this was avoided by the reaffirmation of the Congregational principle of recognition of the right of the individual to express his doctrinal belief in terms of his own choosing, and to be respected in that position. The theological seminaries have not infrequently been the battle ground for divergent doctrinal beliefs, and efforts have been made to read one or another out of the fellowship of the churches as too broad or too scholarly, but they have held their place in the denomination. The final losses, whether of ministers or churches, have been very few.

[1] See following page, under "Polity."

POLITY.

The polity of the Congregational churches represents adaptation to conditions rather than accord to a theory of church government. The local church is the unit, and every church member, regardless of age, sex, or position, has an equal voice in its conduct, and is equally subject to its control. For orderly worship and effective administration certain persons are set apart or ordained to particular services, but such ordination or appointment carries with it no ecclesiastical authority. The church officers are the pastor, a board of deacons, usually a board of trustees, and heads of various departments of church work. In most cases there is a church committee which considers various topics relating to the conduct of the church, meets persons desiring to unite with it, and presents these matters in definite form for action by the church as a whole. Early in Congregational history there was a distinction between elders and deacons corresponding very closely to that in the Presbyterian Church. That distinction has disappeared, and the offices of elders, or spiritual guides, and of deacons, or persons having charge of the temporalities of the church, have been united in the diaconate.

For fellowship and mutual assistance the churches gather in local associations or conferences, and in state conferences, in which each church is represented by pastor and lay delegates. Membership in the national council includes ministerial and lay delegates elected by the state conferences, and also delegates from the local associations. Membership in an association is generally regarded as essential to good and regular standing in the denomination, although any church may claim its right of independence and still be a Congregational church. No association or conference, or national council, however, has any ecclesiastical authority. That is vested solely in the council called by the local church for a specific case, whose existence terminates with the accomplishment of its immediate purpose. The result is that there is no appeal from one court to another, although an aggrieved party may call a new council, which, however, has no more authority than its predecessor.

Ordination to the ministry is generally by a council of churches called by the church of which the candidate is a member, or over which he is to be installed as a pastor. Doctrinal tests are less rigidly applied than in the past, practical Christian fellowship being emphasized rather than creed subscription. In the early history of Congregationalism the minister was a member of the church, selected by the church, and ordained to the service by a council of associate churches, while his ministerial standing ceased with the end of his pastorate. Gradually, however, this standing became recognized as having a permanent character, although the minister, whether pastor or not, still remained a member of his church, and subject to its order. For purposes of fellowship, ministerial associations have been formed, and in some cases have furnished the basis of ministerial standing; but of late there has been a tendency to vest such standing in a church association or conference.

Admission to church membership is usually conditioned on the declared and evident purpose to lead the Christian life, rather than on the acceptance of doctrine, and participation in the Lord's Supper is free to all followers of Christ. Infant baptism is customary, and the form is optional, although sprinkling is the form most commonly used.

WORK.

The Congregational churches conduct their missionary and educational activities through a number of societies, each independent in itself of any ecclesiastical connection with the churches, although in some cases a modified system of representative membership has been adopted. The oldest society, the American Board of Commissioners for Foreign Missions, recognizes two classes of members—honorary members, who have the right of attendance at the annual meetings and the privilege of debate, but no vote, and corporate members, who have a vote. For a long time this corporate membership was a close corporation, although the number of members was enlarged with the growth of the churches. Of late years a system has been adopted of limited terms of service and of representative membership from the different associations. In the Home Missionary Society there has been also a tendency toward fuller representation of the churches in the directorate. The active conduct of the work in each society is in the hands of a committee or board elected annually by the general society.

The home missionary work is carried on chiefly by 4 societies—the Congregational Home Missionary Society, the American Missionary Association, the Congregational Church Building Society, and the Congregational Sunday School and Publishing Society. The Congregational Home Missionary Society is charged with the missionary work among the white races of continental United States, whether native or of foreign extraction. The American Missionary Association carries on the work among the negroes, Indians, Eskimos, Porto Ricans, Hawaiians, Chinese, and Japanese. The Church Building Society has for its special work the erection of church edifices and parsonages, and the Sunday School and Publishing Society has charge of the development of Sunday school interests throughout the country, with a view to the formation of churches.

The Congregational Home Missionary Society carries on its work in close coordination with a number of state missionary societies, each of which is represented upon the board of the general society. There are

also several women's home missionary unions, which contribute to the general society, and which have formed a national federation of women's state home missionary organizations. The report for the year 1906 shows a total of 1,572 missionaries employed by the general society and the constituent state societies, while the number of congregations and missionary stations cared for was 1,881. Of the missionaries, 450 were stationed in the New England states, 158 on the Pacific coast, 704 in the Western states and territories, 5 in Cuba, and the remainder in the Middle, Southern, and Southwestern states. Of the 186 congregations using a foreign language, 89 were Scandinavian, 33 German, 16 Bohemian, 10 Italian, 10 Finnish, 8 French, 7 Armenian, 5 Polish, 3 Danish, 2 Cuban, 2 Mexican, and 1 Greek. The total amount of contributions was $478,576.

The American Missionary Association established at Hampton, Va., during the civil war, the first day school among the freedmen, and after the close of the war extended its work rapidly, laid the foundations for a number of educational institutions in the South, and at the same time commenced the planting of churches among the freedmen. It also undertook the care of the missions among the Indian tribes, formerly carried on by the American board. On the accession of the Hawaiian Islands and Porto Rico, the association assumed the work in those islands, particularly among the native Hawaiians, Chinese, and Japanese. The report for 1906 shows 823 missionaries and teachers, 237 churches aided, 57 colleges and academies with 9,759 students, and 37 mission schools with 7,533 pupils. The contributions reported were $329,917. In addition, the interest from certain funds produced $36,168, while $57,542 was received from tuition, making the total income of the association $423,627.

The Church Building Society assists congregations in the erection of church buildings and parsonages, and works in harmony with the Home Missionary Society and the American Missionary Association. During 1906 the amount contributed for this work was $134,797, and the number of churches aided, 131. Other miscellaneous receipts amounted to $161,282, making a total of $296,079.

The Congregational Sunday School and Publishing Society is both a missionary society and a business corporation. It sends out missionary workers to organize Sunday schools, which in many cases develop into churches. In 1906 the number of agents was 99 and the amount contributed, $26,499.

The total for the 4 societies for 1906 shows 2,494 agents, 2,249 churches aided, and $969,789 contributed.

The foreign missionary work of the Congregational churches is carried on through the American Board of Commissioners for Foreign Missions, with its auxiliary women's boards. Of these, there are 3, representing different sections of the country, and the oldest, the Women's Board of Missions, is also the pioneer of similar societies in other denominations. In 1906 the board carried on missions in Southern, East Central, and West Central Africa; in the Turkish Empire; in India, Ceylon, China, Japan, the Philippines, the Pacific islands, Mexico, Spain, and Austria. It occupied 105 stations and employed 569 American missionaries and 4,135 native workers. There were 580 churches with 68,952 members; 13 theological seminaries, 128 colleges and boarding or high schools, and 1,327 other schools, with a total of 65,152 scholars; 38 hospitals and 60 dispensaries, treating about 370,000 patients annually; and 25 orphanages with about 3,500 inmates. The amount contributed during 1906 was $891,979 and the income from funds $21,180, making a total of $913,159 available for the work of the society. The value of property is estimated at $1,500,000. In addition to the income from the United States, about $200,000 was contributed for the work by the native churches. In two of the missions, Japan and Natal, the churches are all self-supporting, and everywhere a large measure of self-support has been attained.

The interest of the Congregational churches in educational matters is shown by the fact that Harvard, founded in 1636, and Yale, in 1701, were established as Congregational colleges; as were also Williams, Dartmouth, Bowdoin, and Amherst in the East; and Oberlin, Iowa, Beloit, Carleton, Drury, and others in the West. At present more than 40 colleges in the United States owe their origin to Congregationalists. Not including Harvard, in 1906 these employed 1,783 instructors, had an enrollment of 21,654 students, had 1,561,446 volumes in their libraries, and held productive funds amounting to $24,758,835. There were, also, 8 theological seminaries, Andover Seminary being the oldest, with a total of 92 instructors and 388 students.

The Congregational Education Society, the successor of the American Education Society, with which two kindred societies, organized for the establishment of Christian schools in Utah and New Mexico, were afterwards incorporated, includes in its present work student aid, the support of mission schools, and assistance to 4 colleges and 18 academies, mostly in the West, with 3,111 pupils. During the year 1906 financial assistance amounting to $9,615 was furnished by the society to 202 men, while the amount furnished in aid to colleges, academies, etc., was $55,069. The contributions were $64,365, which, supplemented from other sources, gave a total income of $86,170. This does not, however, cover the entire amount contributed by Congregationalists toward educational work, including the erection of new schools and the providing of endowments, of which there is no distinct record.

In philanthropy, the Congregational churches have given largely to institutions under the care of almost

every denominational or undenominational enterprise in the country, but there are very few Congregational hospitals, orphanages, asylums, or homes, and of these there is no record.

The Board of Ministerial Relief was organized in 1887, and has since been developed as the Congregational Board of Ministerial Relief, with members appointed by the national council, "to secure, hold, manage, and distribute funds for the relief of needy Congregational ministers and the needy families of destitute Congregational ministers." For the year 1906 it received $27,107 and aided 97 ministers to the amount of $11,801. It held funds to the amount of $160,549, and, in addition, a number of state organizations had funds amounting to $287,297, making a total of $447,846.

In 1853 the American Congregational Association was organized in Boston, for the purpose of collating such literature as might serve to illustrate Congregational history, and of promoting the general interests of Congregational churches. It owns a building in Boston which is regarded as the denominational headquarters, and has a library of great value.

The modern movement for the organization of young people for Christian work was started by a Congregational minister, the Rev. Francis E. Clark, who formed the first Christian Endeavor society in Portland, Me., in 1881. Similar societies were soon established in other churches, and in 1885 a general interdenominational organization was effected, under the name United Society of Christian Endeavor. This has spread not only throughout the United States but throughout the world, and has also given the impulse for a number of kindred denominational societies, such as the Epworth League, the Baptist Young People's Union, etc. In 1906 there were in the Congregational churches of the United States 3,523 societies with 158,446 members.

The pioneer in general institutional work in church organizations was also a Congregational minister, the Rev. Charles A. Dickinson, of Boston. He made the first attempt to relate the church to the various needs of the community, and from that beginning the work has spread through different denominations.

Congregational publishing interests are chiefly in the care of the Congregational Sunday School and Publishing Society. Some periodicals, which originated as Congregational, have since become undenominational and general in their character, but there are 3 important Congregational weeklies and 2 theological reviews, while the different missionary societies publish their own monthlies.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and territories and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 5,713 organizations, in 45 conferences (using the term recommended by the Congregational National Council), located in every state and territory except Delaware. These include 14 independent churches affiliated with the conferences. Of these organizations, 2,499 are in the North Central division and 2,107 in the North Atlantic division. The state having the largest number of organizations is Massachusetts with 615; next in order are: Illinois with 339; Connecticut, 333; Michigan, 323; followed closely by New York, Iowa, Maine, Wisconsin, and Ohio.

The total number of communicants is 700,480; of these, as shown by the returns for 5,666 organizations, about 34 per cent are males and 66 per cent females. According to the statistics, the denomination has 5,792 church edifices; a seating capacity for church edifices of 1,794,997, as reported by 5,244 organizations; church property valued at $63,240,305, against which there appears an indebtedness of $2,708,025; halls, etc., used for worship by 164 organizations; and 2,693 parsonages with a value of $6,761,148. The Sunday schools, as reported by 5,327 organizations, number 5,741, with 75,801 officers and teachers and 638,089 scholars.

The number of ministers connected with the denomination is 5,802, and the number of licentiates is 225.

As compared with the report for 1890, these figures show an increase of 845 organizations, 187,709 communicants, and $19,904,868 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	5,713	5,700	700,480	5,666	236,968	457,615	5,343	164	5,792	5,244	1,794,997
North Atlantic division	2,107	2,102	337,502	2,093	110,263	224,103	2,058	32	2,395	2,033	848,059
Maine	257	254	21,093	254	5,952	15,141	250	6	288	247	81,056
New Hampshire	185	184	19,070	184	5,786	13,284	184	1	214	184	67,379
Vermont	213	213	22,109	213	7,357	14,752	213	.....	236	203	63,151
Massachusetts	615	615	119,196	611	37,692	79,972	597	14	691	594	286,899
Rhode Island	42	42	9,858	42	3,210	6,648	41	1	48	41	20,580
Connecticut	333	333	65,554	333	22,536	43,018	323	3	412	323	145,626
New York	302	302	57,351	298	19,298	36,513	296	4	338	293	123,461
New Jersey	44	44	8,460	43	2,999	5,397	41	1	48	41	17,400
Pennsylvania	116	115	14,811	115	5,433	9,378	113	2	120	107	42,507
South Atlantic division	221	220	15,685	220	6,208	9,477	188	10	192	188	56,228
Maryland	7	7	812	7	293	519	7	.....	7	7	2,460
District of Columbia	6	6	2,984	6	1,137	1,847	5	.....	6	5	4,050
Virginia	3	3	238	3	107	131	3	.....	3	3	550
West Virginia	2	2	228	2	89	139	2	.....	2	2	550
North Carolina	54	54	2,699	54	1,040	1,659	46	4	47	46	12,050
South Carolina	7	7	456	7	154	302	7	.....	7	7	2,600
Georgia	85	84	5,581	84	2,353	3,228	74	3	74	74	23,825
Florida	57	57	2,687	57	1,035	1,652	44	3	46	44	10,143
North Central division	2,499	2,495	278,687	2,478	96,118	180,399	2,340	76	2,418	2,283	692,157
Ohio	253	253	43,555	253	15,341	28,214	252	.....	268	252	97,122
Indiana	58	58	5,405	57	1,745	3,396	57	.....	57	57	21,370
Illinois	339	339	54,875	331	18,778	35,135	336	3	359	309	111,398
Michigan	323	321	32,553	321	10,551	22,002	310	9	316	309	101,961
Wisconsin	257	257	26,163	257	8,256	17,907	243	9	250	243	68,653
Minnesota	210	210	22,264	205	7,681	14,056	203	4	214	203	55,059
Iowa	297	296	37,061	293	12,813	23,831	291	3	296	284	90,115
Missouri	76	76	11,046	76	3,991	7,055	76	.....	78	76	26,379
North Dakota	155	155	5,290	155	2,072	3,218	106	17	108	105	18,281
South Dakota	168	168	8,599	168	3,263	5,336	142	17	145	138	26,821
Nebraska	195	195	16,629	195	6,225	10,404	169	11	171	157	37,565
Kansas	168	167	15,247	167	5,402	9,845	155	3	156	150	37,433
South Central division	301	299	16,062	294	6,304	9,537	249	18	258	234	63,825
Kentucky	18	18	996	18	470	526	15	.....	15	15	3,695
Tennessee	37	37	2,426	33	880	1,333	28	4	28	20	6,300
Alabama	114	113	5,395	113	2,247	3,148	93	7	93	92	24,115
Mississippi	7	7	595	6	246	341	6	1	6	6	2,300
Louisiana	28	28	1,773	28	634	1,139	23	1	23	22	6,500
Arkansas	4	4	344	4	124	220	3	1	3	3	1,100
Oklahoma[1]	67	66	2,677	66	956	1,721	62	1	68	59	12,265
Texas	26	26	1,856	26	747	1,109	19	3	22	17	7,550
Western division	585	584	52,544	581	18,075	34,099	508	28	529	506	134,728
Montana	15	15	954	15	292	662	13	1	14	13	2,525
Idaho	25	25	1,487	25	471	1,016	20	4	20	20	5,175
Wyoming	14	14	833	14	260	573	14	.....	15	14	2,427
Colorado	88	88	8,951	87	3,138	5,613	72	7	78	71	23,820
New Mexico	5	5	270	5	101	169	4	1	4	4	940
Arizona	7	7	405	7	120	285	7	.....	7	7	1,400
Utah	9	9	1,174	9	385	789	9	.....	9	9	3,150
Nevada	1	1	180	1	50	130	1	.....	1	1	500
Washington	149	148	10,025	147	3,511	6,464	123	11	125	123	28,756
Oregon	58	58	4,575	58	1,602	2,973	55	.....	56	55	13,980
California	214	214	23,690	213	8,145	15,425	190	4	200	189	52,055

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	5,713	5,366	[1]$63,240,305	1,206	$2,708,025	2,693	$6,761,148	5,327	5,741	75,801	638,089
North Atlantic division	2,107	2,060	38,603,087	407	1,489,832	1,225	3,939,298	2,027	2,190	36,484	297,561
Maine	257	250	1,869,200	34	69,253	117	257,900	234	255	2,702	20,027
New Hampshire	185	184	1,782,150	16	10,400	146	329,700	174	185	2,278	17,200
Vermont	213	209	1,584,883	16	19,907	146	332,500	203	218	2,458	17,220
Massachusetts	615	598	15,880,624	120	534,929	343	1,342,980	609	657	12,664	114,663
Rhode Island	42	42	1,247,304	11	32,155	15	45,750	42	49	952	8,521
Connecticut	333	325	6,710,825	66	193,216	250	1,022,318	326	357	6,532	50,932
New York	302	295	6,879,503	70	387,191	169	473,550	291	313	6,247	47,882
New Jersey	44	42	1,261,800	20	80,060	11	66,700	41	45	706	6,307
Pennsylvania	116	115	1,386,798	54	162,721	28	67,900	107	111	1,945	14,809
South Atlantic division	221	196	954,421	44	104,796	35	62,675	180	191	1,346	12,773
Maryland	7	7	151,000	4	15,945	1	1,000	7	7	91	890
District of Columbia	6	6	329,000	3	53,500	1	4,000	6	8	168	2,311
Virginia	3	3	6,400	2	1,300	1	2,500	3	3	16	170
West Virginia	2	2	22,500	----	----	2	4,500	2	2	22	135
North Carolina	54	46	42,361	5	2,715	7	5,575	53	55	273	2,642
South Carolina	7	7	31,935	1	2,000	2	6,000	7	7	47	463
Georgia	85	77	205,750	22	24,436	11	12,550	61	67	441	3,954
Florida	57	48	165,475	7	4,900	10	26,550	41	42	288	2,208
North Central division	2,499	2,340	18,553,124	571	857,617	1,155	2,282,575	2,324	2,462	29,645	256,073
Ohio	253	252	3,151,120	47	120,824	107	250,100	228	239	3,897	36,124
Indiana	58	57	466,600	22	29,563	15	28,000	54	54	550	4,663
Illinois	339	337	4,257,740	84	241,245	174	451,250	335	366	5,552	52,661
Michigan	323	310	2,131,633	87	95,063	152	260,800	298	308	3,891	31,780
Wisconsin	257	240	1,672,205	61	58,150	119	285,600	238	248	2,877	23,286
Minnesota	210	199	1,619,585	61	69,505	87	168,675	200	220	2,453	22,283
Iowa	297	292	2,049,400	57	82,810	171	315,000	277	288	3,528	28,632
Missouri	76	76	1,102,300	34	75,320	24	45,800	70	78	1,082	10,230
North Dakota	155	111	287,747	28	22,975	44	72,900	135	151	893	7,114
South Dakota	168	141	380,460	17	14,705	85	135,650	157	165	1,249	9,793
Nebraska	195	169	728,559	37	20,842	99	154,350	185	192	1,912	15,438
Kansas	168	156	705,775	36	26,615	78	114,450	147	153	1,761	14,069
South Central division	301	247	682,041	49	47,685	70	79,550	248	277	1,824	16,278
Kentucky	18	15	36,350	3	7,203	4	8,600	12	12	107	936
Tennessee	37	21	138,100	2	8,700	6	5,150	33	36	255	2,610
Alabama	114	99	126,095	6	3,849	9	9,100	79	85	454	3,854
Mississippi	7	7	19,331	2	120	1	200	6	10	40	741
Louisiana	28	23	65,550	8	2,040	12	16,900	28	37	208	1,816
Arkansas	4	3	6,000	1	300	1	1,000	4	4	39	315
Oklahoma[2]	67	59	142,190	21	10,975	30	25,100	63	66	523	3,948
Texas	26	20	148,425	6	14,498	7	13,500	23	27	198	2,058
Western division	585	523	[1]4,447,632	135	208,095	208	397,050	548	621	6,502	55,404
Montana	15	13	67,000	3	2,150	7	14,000	14	15	114	954
Idaho	25	22	83,210	6	5,950	9	9,950	24	27	205	1,954
Wyoming	14	14	59,100	2	2,600	9	16,400	14	15	131	1,178
Colorado	88	72	599,950	28	41,706	33	58,650	85	108	1,082	9,725
New Mexico	5	5	20,150	1	1,000	----	----	4	6	29	235
Arizona	7	7	37,900	3	5,750	4	6,800	7	12	100	607
Utah	9	9	119,500	4	5,700	6	19,550	9	10	144	1,257
Nevada	1	1	17,000	----	----	1	4,000	1	1	15	175
Washington	149	131	888,247	34	45,144	56	83,050	140	158	1,637	12,934
Oregon	58	55	283,887	13	19,860	15	22,600	53	55	531	4,723
California	214	194	[2]2,271,688	41	78,235	68	162,050	197	214	2,514	21,662

[1] Includes $9,500 insurance received on property in San Francisco, Cal., destroyed by earthquake and fire.
[2] Oklahoma and Indian Territory combined.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY CONFERENCES: 1906.

CONFERENCE	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	[1] 5,713	5,700	700,480	5,666	236,968	457,615	5,343	164	5,792	5,244	1,794,997
Alabama	93	92	3,806	92	1,587	2,219	74	6	74	74	19,100
Alabama (Colored)	20	20	1,500	20	615	885	18	1	18	17	4,890
Arizona	7	7	405	7	120	285	7	.....	7	7	1,400
California, Northern	131	131	13,375	130	4,408	8,847	113	1	119	112	28,035
California, Southern	[2] 84	84	10,495	84	3,787	6,708	78	3	82	78	24,520
Colorado	87	87	8,900	86	3,110	5,590	72	7	78	71	23,820
Connecticut	[2] 333	333	65,554	333	22,536	43,018	323	3	412	323	145,626
Florida	59	59	2,808	59	1,077	1,731	46	3	48	46	10,893
Georgia	61	60	3,431	60	1,458	1,973	53	3	53	53	17,625
Georgia (Colored)	24	24	2,150	24	895	1,255	21	.....	21	21	6,200
Idaho	16	16	1,127	16	333	794	12	1	12	12	3,250
Illinois	339	339	54,875	331	18,778	35,135	336	3	359	309	111,398
Indiana	58	58	5,405	57	1,745	3,396	57	.....	57	57	21,370
Iowa	298	297	37,103	294	12,826	23,860	292	3	297	285	90,315
Kansas	[2] 163	162	15,097	162	5,325	9,772	152	3	153	147	37,023
Kentucky	13	13	526	13	217	309	10	.....	10	10	2,150
Louisiana	28	28	1,773	28	634	1,139	23	1	23	22	6,500
Maine	261	257	21,203	257	5,979	15,224	254	6	292	251	81,806
Massachusetts	[3] 614	614	119,167	610	37,680	79,955	596	14	690	593	286,749
Michigan	322	320	32,541	320	10,550	21,991	309	9	315	308	101,661
Minnesota	210	210	22,264	205	7,681	14,056	203	4	214	203	55,059
Mississippi	7	7	595	6	246	341	6	1	6	6	2,300
Missouri	79	79	11,346	79	4,119	7,227	78	1	80	78	26,904
Montana	15	15	954	15	292	662	13	1	14	13	2,525
Nebraska	198	198	16,605	198	6,235	10,370	171	9	173	159	37,825
New Hampshire	181	181	18,960	181	5,759	13,201	180	1	210	180	66,629
New Jersey	[2] 60	60	12,494	59	4,536	7,894	56	1	64	56	24,460
New Mexico	5	5	270	5	101	169	4	1	4	4	940
New York	[2] 302	302	57,351	298	19,298	36,513	296	4	338	293	123,461
North Carolina	53	53	2,666	53	1,030	1,636	45	4	46	45	11,950
North Dakota	152	152	5,084	152	1,979	3,105	104	16	105	103	17,881
Ohio	265	265	44,693	265	15,836	28,857	263	1	280	263	100,657
Oklahoma	66	65	2,567	65	906	1,661	61	1	67	58	12,140
Oregon	54	54	4,496	54	1,583	2,913	53	.....	54	53	13,530
Pennsylvania	[4] 110	109	14,173	109	5,185	8,988	108	1	114	102	40,897
Rhode Island	[2] 43	43	9,887	43	3,222	6,665	42	1	49	42	20,730
South Carolina	6	6	377	6	131	246	6	.....	6	6	1,950
South Dakota	174	174	9,030	174	3,451	5,579	145	20	149	141	27,371
Tennessee	41	41	2,828	37	1,045	1,570	32	4	32	24	7,395
Texas (Lone Star)	26	26	1,856	26	747	1,109	19	3	22	17	7,550
Utah	9	9	1,174	9	385	789	9	.....	9	9	3,150
Vermont	213	213	22,109	213	7,357	14,752	213	.....	236	203	63,151
Washington	[4] 162	161	10,464	160	3,668	6,746	133	14	135	133	31,131
Wisconsin	257	257	26,163	257	8,256	17,907	243	9	250	243	68,653
Wyoming	14	14	833	14	260	573	14	.....	15	14	2,427

[1] Includes 14 independent churches. [2] Includes 1 independent church. [3] Includes 4 independent churches. [4] Includes 2 independent churches.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY CONFERENCES: 1906.

CONFERENCE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	[1] 5,713	5,366	[2] $63,240,305	1,206	$2,708,025	2,693	$6,761,148	5,327	5,741	75,801	638,089
Alabama	93	78	57,675	3	2,629	2	2,250	57	59	273	2,320
Alabama (Colored)	20	20	65,920	3	1,220	7	6,850	20	24	166	1,412
Arizona	7	7	37,900	3	5,750	4	6,800	7	12	100	607
California, Northern	131	117	[2] 1,475,863	20	46,320	32	71,800	118	128	1,346	11,995
California, Southern	[3] 84	78	812,825	21	31,915	37	94,250	80	87	1,183	9,842
Colorado	87	72	599,950	28	41,706	33	58,650	84	107	1,077	9,690
Connecticut	[3] 333	325	6,710,825	66	193,216	250	1,022,318	326	357	6,532	50,932
Florida	59	50	187,475	7	4,900	11	29,550	44	45	317	2,393
Georgia	61	56	141,175	14	23,075	4	3,750	40	41	291	2,311
Georgia (Colored)	24	21	64,575	8	1,361	7	8,800	21	26	150	1,643
Idaho	16	13	53,935	5	4,650	7	8,400	13	16	138	1,304
Illinois	339	337	4,257,740	84	241,245	174	451,250	335	366	5,552	52,661
Indiana	58	57	466,600	22	29,563	15	28,000	54	54	550	4,663
Iowa	298	293	2,049,650	58	83,310	171	315,000	278	289	3,537	28,682
Kansas	[3] 163	153	699,275	34	25,915	78	114,450	145	151	1,750	13,999
Kentucky	13	10	11,550	1	53	2	2,000	7	7	48	411
Louisiana	28	23	65,550	8	2,040	12	16,900	28	37	208	1,816
Maine	261	254	1,876,200	35	69,753	119	262,400	236	257	2,716	20,107
Massachusetts	[4] 614	597	15,878,624	119	534,679	343	1,342,980	608	656	12,652	114,586
Michigan	322	309	2,129,633	86	94,563	152	260,800	298	308	3,891	31,780
Minnesota	210	199	1,619,585	61	69,505	87	168,675	200	220	2,453	22,283
Mississippi	7	7	19,331	2	120	1	200	6	10	40	741
Missouri	79	78	1,113,550	34	75,120	26	48,800	73	82	1,122	10,600
Montana	15	13	67,000	3	2,150	7	14,000	14	15	114	954
Nebraska	198	171	734,059	39	21,542	98	153,600	186	193	1,916	15,372
New Hampshire	181	180	1,775,150	15	9,900	144	325,200	172	183	2,264	17,120
New Jersey	[3] 60	58	1,748,200	29	150,805	14	74,200	57	63	981	9,678
New Mexico	5	5	20,150	1	1,000	----	----	4	6	29	235
New York	[3] 302	295	6,879,503	70	387,191	169	473,550	291	313	6,247	47,882
North Carolina	53	45	40,361	5	2,715	6	2,575	52	54	267	2,612
North Dakota	152	109	282,947	28	22,975	43	71,400	133	145	884	6,910
Ohio	265	264	3,234,320	52	132,474	112	262,700	239	250	4,055	37,362
Oklahoma	66	58	134,190	21	10,975	29	23,100	62	64	503	3,768
Oregon	54	53	279,687	12	19,360	14	21,800	51	53	518	4,613
Pennsylvania	[5] 110	109	1,342,898	51	158,471	27	66,400	101	105	1,851	14,096
Rhode Island	[3] 43	43	1,249,304	12	32,405	15	45,750	43	50	964	8,598
South Carolina	6	6	11,935	1	2,000	2	6,000	6	6	35	388
South Dakota	174	144	386,260	17	14,705	87	137,900	161	173	1,270	10,168
Tennessee	41	25	153,100	3	8,950	6	5,150	37	40	286	2,862
Texas (Lone Star)	26	20	148,425	6	14,498	7	13,500	23	27	198	2,058
Utah	9	9	119,500	4	5,700	6	19,550	9	10	144	1,257
Vermont	213	209	1,584,883	16	19,907	146	332,500	203	218	2,458	17,220
Washington	[5] 162	142	921,722	36	46,944	59	85,400	153	171	1,717	13,694
Wisconsin	257	240	1,672,205	61	58,150	119	285,600	238	248	2,877	23,286
Wyoming	14	14	59,100	2	2,600	9	16,400	14	15	131	1,178

[1] Includes 14 independent churches.
[2] Includes $9,500 insurance received on property in San Francisco, Cal., destroyed by earthquake and fire.
[3] Includes 1 independent church.
[4] Includes 4 independent churches.
[5] Includes 2 independent churches.

DISCIPLES OR CHRISTIANS.

GENERAL STATEMENT.

Certain churches which in the report for 1890 were included with the Disciples of Christ have since 1900 withdrawn and class themselves as independent Churches of Christ. They are not included in the list of independent churches, because they have a certain affiliation with each other which is not characteristic of the churches under that head. In this report the 2 bodies are presented under the heads:

Disciples of Christ.
Churches of Christ.

SUMMARY OF STATISTICS.

A summary of the general statistics for these bodies at the close of the year 1906, as derived from the returns of the individual church organizations of each denomination, is presented in the tables which follow. These bodies, taken together, have 10,942 organizations. The total number of communicants, as reported by 10,909 organizations, is 1,142,359; of these, as shown by the returns for 10,441 organizations, about 40 per cent are males and 60 per cent females.

According to the statistics, there are 9,040 church

edifices; a seating capacity for church edifices of 2,776,044, as reported by 8,702 organizations; church property valued at $29,995,316, against which there appears an indebtedness of $1,868,821; halls, etc., used for worship by 907 organizations; and 617 parsonages valued at $1,129,225. The Sunday schools, as reported by 7,901 organizations, number 8,078, with 70,476 officers and teachers and 634,504 scholars.

The number of ministers connected with these 2 bodies is estimated at 8,741.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, MINISTERS, AND PLACES OF WORSHIP, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				Total number of ministers.	PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Disciples or Christians	10,942	10,909	1,142,359	10,441	432,682	650,139	8,741	8,896	907	9,040	8,702	2,776,044
Disciples of Christ	8,293	8,260	982,701	7,799	366,681	557,017	6,641	6,969	214	7,066	6,777	2,176,597
Churches of Christ	2,649	2,649	159,658	2,642	66,001	93,122	2,100	1,927	693	1,974	1,925	599,447

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Disciples or Christians	10,942	8,906	$29,995,316	1,234	$1,868,821	617	$1,129,225	7,901	8,078	70,476	634,504
Disciples of Christ	8,293	6,944	27,439,944	1,041	1,792,613	596	1,106,325	6,676	6,818	65,364	578,418
Churches of Christ	2,649	1,962	2,555,372	193	76,208	21	22,900	1,225	1,260	5,112	56,086

DISCIPLES OF CHRIST.

HISTORY.

The Disciples of Christ trace their origin to the revival movement in the early part of the nineteenth century, when a number of leaders arose who pleaded for the Bible alone, without human addition in the form of creeds and formulas.[1] At first they emphasized particularly the independence of the local church, with reference to any ecclesiastical system. Somewhat later an element was added which sought to restore the union of the churches through a "return, in doctrine, ordinance, and life, to the religion definitely outlined" in the New Testament.

In 1807 the Rev. Thomas Campbell, a member of the Secession branch of the Presbyterian Church in Ireland, came to the United States, was received cordially, and found employment in western Pennsylvania. Finding that, in the generally destitute condition of that region, a number of families belonging to other presbyteries had not for a long time enjoyed the communion service, he invited them to attend his service. For this he was censured by his presbytery, but on appeal to the Associate Synod of North America on account of informalities in the proceedings of the presbytery, he was released from censure. In the presentation of his case, however, he emphasized very strongly the evils of sectarianism, and as it became increasingly evident that his views differed from those of the presbytery, he formally withdrew from the synod. In 1809 his son, Alexander Campbell, with the rest of the family, joined him, and an organization called the "Christian Association of Washington, Pa.," was formed. From this association was issued a "declaration and address," which became historic.

Its main purpose was to set forth the essential unity of the Church of Christ, which, while necessarily existing in particular and distinct societies, ought to have "no schisms, or uncharitable divisions among them." To this end, it claimed that nothing should be inculcated "as articles of faith or terms of communion but what is expressly taught and enjoined * * * in the Word of God," which is "the perfect constitution for the worship, discipline, and government of the New Testament Church;" nor has

[1] See Christians (Christian Connection), page 192.

"any human authority power to impose new commands and ordinances upon the church." While "inferences and deductions from Scripture promises * * * may be truly called the doctrine of God's Holy Word, yet are they not formally binding upon the consciences of Christians," and while "doctrinal expositions of divine truths are advantageous, yet they ought not to be made terms of Christian communion," all the "precious saints of God" being under obligation "to love each other as brethren."

Division among Christians is characterized as "a horrid evil, fraught with many evils," anti-Christian, antiscriptural, antinatural, and "productive of confusion and every evil work." Membership in the church should be confined to such as "profess their faith in Christ and obedience to Him in all things according to the Scriptures," and "continue to manifest the reality of their profession by their temper and conduct." Ministers are "to inculcate none other things than those articles of faith and holiness expressly revealed and enjoined in the Word of God," and in administration are to observe the "example of the primitive church without any additions whatsoever of human opinions or inventions of men." Should there be any "circumstantials indispensably necessary to the observance of divine ordinances not found upon the page of express revelation," these may be adopted only under the title of "human expedients without any pretense to a more sacred origin."

The publication of this address did not meet with much response, and the two Campbells appear to have been somewhat uncertain as to just what to do. The development of their Christian Association into a distinct denomination was the very thing they did not wish, and accordingly overtures were made to the Presbyterian Synod of Pittsburg. The address, however, stood in the way of acceptance, and in 1810 they and their associates organized "The First Church of the Christian Association of Washington, meeting at Cross Roads and Brush Run, Washington county, Pennsylvania."

Subsequently an invitation was given to the members of this association to join the Redstone Baptist Association, but difficulties arose on both sides. The Campbells had accepted the general principle of believers' baptism, but some elements in their position were not pleasing to the Baptists. On the other hand, the Baptist Association in accepting the Philadelphia Confession of Faith had done the very thing to which the Campbells objected. Still it seemed advantageous for them to enter into fellowship with the churches nearest to their own in belief and practice, and accordingly the invitation was accepted. This membership, however, did not continue for any length of time, as difference of views became more evident, and later the association withdrew and joined the Mahoning Baptist Association, in which the teachings of the Campbells had gained general acceptance. In 1829, however, since a majority of the members believed that there was no warrant in Scripture for an organization such as theirs, the association was disbanded as an ecclesiastical body. Alexander Campbell was opposed to this action, as he thought that such an organization was needed and that there was no reason why a specific "'Thus saith the Lord' should be required in a case of this character."

Meanwhile, Barton W. Stone and a number of his associates had accepted the principle of baptism by immersion, although comparatively few made it a test of fellowship, and as they came into relations with Alexander Campbell, a partial union was effected in Lexington, Ky., in the early part of 1832. In this there seems to have been no effort at entire agreement, but only a readiness to cooperate heartily in evangelistic work. When the question arose as to the name to be adopted, Mr. Stone favored "Christians," as the name given in the beginning by divine authority. Mr. Campbell and his friends preferred the name "Disciples" as less offensive to good people, and quite as scriptural. The result was that no definite action was taken, and both names were used, the local organization in almost every case being known as a "Christian Church," though occasionally as a "Church of Disciples," or a "Disciples' Church."

During the first few years of the movement, Alexander Campbell and other leaders were often engaged in more or less heated controversies with representatives of other denominations. Gradually, however, these discussions became less frequent and at the same time more conciliatory in tone.

The growth of the new organization was very rapid, especially in the middle West. Throughout Ohio, Tennessee, and Missouri it gathered numerous congregations, though there was evident a strong objection to any such association, even for fellowship, as would appear to involve ecclesiastical organization. This manifested itself in various ways, especially in opposition to the use of societies for carrying on missionary work. The use of instrumental music in the churches also occasioned dissatisfaction.

During the civil war the movement suffered from the general disorganization of the sections in which it had gained in strength, and the death of Alexander Campbell in 1866 was no doubt a severe blow. From the effect of these discouragements, however, it soon recovered, and the period since the war has been one of rapid expansion.

DOCTRINE.

The doctrinal position of the Disciples has been summarized as follows:

They accept the divine inspiration of the Holy Scriptures of the Old and New Testaments; the all-sufficiency of the Bible as a revelation of God's will and a rule of faith and life; the revelation of God in threefold personality of Father, Son, and Holy Spirit, as set forth by the Apostles; the divine glory of Jesus Christ as the Son of God, His incarnation, doctrine, miracles, death as a sin offering, resurrection, ascension, and coronation; the personality of the Holy Spirit and His divine mission to convince the world of sin, righteousness, and judgment to come, and to comfort and sanctify the people of God; the alienation of man from his Maker, and the necessity of faith, repentance, and obedience in order to salvation; the obligation of the divine ordinances of baptism and the Lord's Supper; the duty of observing the Lord's day in memory of the resurrection of the Lord Jesus; the necessity of holiness on the part of believers; the divine appointment of the Church of Christ, composed of all who by faith and obedience confess His name, with its ministries and services for the edification of the body of Christ and the conversion of the world; the fullness and freeness of the salvation that is in Christ to all who will accept it on the New Testament conditions; the final judgment, with the reward of the righteous and punishment of the wicked.

In addition to these beliefs, in which they are in general accord with other Protestant churches, the Disciples hold certain positions which they regard as distinctive:

1. Feeling that "to believe and to do none other things than those enjoined by our Lord and His Apostles must be infallibly safe," they aim "to restore in faith and spirit and practice the Christianity of Christ and His Apostles as found on the pages of the New Testament."

2. Affirming that "the sacred Scriptures as given of God answer all purposes of a rule of faith and practice, and a law for the government of the church, and that human creeds and confessions of faith spring out of controversy and, instead of being bonds of union, tend to division and strife," they reject all such creeds and confessions.

3. They place especial emphasis upon "the Divine Sonship of Jesus, as the fundamental fact of Holy Scripture, the essential creed of Christianity, and the one article of faith in order to baptism and church membership."

4. Believing that in the Scriptures "a clear distinction is made between the law and the gospel," they "do not regard the Old and New Testaments as of equally binding authority upon Christians," but that "the New Testament is as perfect a constitution for the worship, government, and discipline of the New Testament church as the Old was for the Old Testament church."

5. While claiming for themselves the New Testament names of "Christians," or "Disciples," "they do not deny that others are Christians or that other churches are Churches of Christ."

6. Accepting the divine personality of the Holy Spirit, through whose agency regeneration is begun, they hold that men "must hear, believe, repent, and obey the gospel to be saved."

7. Repudiating any doctrine of "baptismal regeneration," and insisting that there is no other prerequisite to regeneration than confession of faith with the whole heart in the personal living Christ, they regard baptism by immersion "as one of the items of the original divine system," and as "commanded in order to the remission of sins."

8. Following the apostolic model, the Disciples celebrate the Lord's Supper on each Lord's day, "not as a sacrament, but as a memorial feast," from which no sincere follower of Christ of whatever creed or church connection is excluded.

9. The Lord's day with the Disciples is not the Sabbath, but a New Testament institution, consecrated by apostolic example.

10. The Church of Christ is a divine institution; sects are unscriptural and unapostolic, and the sect name, spirit, and life should give place to the union and cooperation that distinguished the church of the New Testament.

POLITY.

In polity the Disciples churches are congregational. Each local church elects its own officers, calls its own ministers, and conducts its own affairs with no supervision by any outside ecclesiastical authority. Persons are received as members of the church, after conference with the pastor, on profession before the congregation of their faith in Christ. Baptism follows either at the same or at some subsequent service. The officers of the church are the pastor, elders, and deacons. The elders have special care of the spiritual interests of the congregation, and the deacons of its financial affairs and benevolences, although the distinction between elders and deacons is not always observed. Applicants for the ministry are ordained by authority of the local church, the ceremony of ordination being conducted by the pastor and elders of the church, sometimes by a visiting evangelist, or occasionally by an association of neighboring churches. The minister is a member of the church where he is located, whether as pastor or as evangelist, and is amenable to its discipline. Ministerial associations are formed in different communities for conference in regard to ministerial matters, and they have a general supervision over ministerial standing. The churches unite in district and state conventions for mutual conference in regard to their general affairs. These conventions, however, have no ecclesiastical authority, the ultimate responsibility resting in every case in the local church.

WORK.

The general activities of the Disciples churches are carried on through a number of societies which, in their organization, are independent of any ecclesiastical control, although the various churches are represented in their membership. While the earlier sentiment was somewhat averse to the organization of societies, and Alexander Campbell criticized the societies of his time somewhat severely, there is no reason to suppose that he objected to them in principle. His first association at Washington, Pa., was practically a missionary or church extension society, and the work of the organization with which Barton W. Stone was identified was distinctly evangelistic in its nature. It was with Mr. Campbell's full approval that, in 1849, the American Christian Missionary Society was formed at Cincinnati, its object being, as stated in the constitution, "to promote the preaching of the gospel in this and other lands." During the civil war, on account of the general disorganization in the sections where these churches were strongest, comparatively little missionary work was done, but since the war there has been a marked development of such work. In 1874 the Christian Woman's Board of Missions was organized, and about the same time a large number of state, district, and city societies were formed. The next year the Foreign Christian Missionary Society came into being, followed in 1887 by the National Benevolent Association of the Christian Church, in 1888 by the Board of Church Extension, in 1895 by the Board of Ministerial Relief, and in 1900 by the Christian Educational Society.

This later development has aroused in certain sections considerable opposition by those who take the ground that, as there were no such societies in the time of Christ or the apostolic period, there should be none now, and a number of churches hitherto identified with the Disciples have declined to be enrolled with that denomination. Notwithstanding this opposition, the work of the societies has increased greatly, as appears in the following survey:

The home missionary work is under the care of the American Christian Missionary Society, the Christian Woman's Board of Missions, and a number of state, district, and city societies. During the year 1906 the American Christian Missionary Society employed 418 missionaries, organized 124 churches, added 14,469 to the membership, and received contributions amounting to $123,597. The home missionary department of the Woman's Board of Missions reported for the same period 208 missionaries, 15 new congregations organized, 3,025 added to the membership, and an income of $140,000. The state societies had under their care 580 missionaries, organized 156 churches, added 24,970 to the membership, and received $271,334 in contributions. The Board of Church Extension aided 89 churches at an expense of $56,525. About $50,000 was also raised by district and city organizations. The summary of these different departments shows 1,206 missionaries, 295 churches organized, 89 churches aided, 42,464 additions to the membership, and an income of $641,456. In addition to this, $9,179 was received by the Board of Ministerial Relief.

The foreign missionary work of the churches of Disciples is carried on chiefly through 2 societies, the Foreign Christian Missionary Society and the Christian Woman's Board of Missions. The former conducts work in 12 countries, including China, India, Japan, Korea, Turkey, Africa, and sections of Europe; the latter, in India, Mexico, Porto Rico, Jamaica, etc. A summary of the work of the 2 societies shows 87 mission stations, located in 19 countries; 231 American missionaries; 575 native helpers; 152 churches with 14,860 members; 153 schools with 9,499 pupils; 43 hospitals and dispensaries, treating 65,820 patients; 21 asylums, orphanages, etc., with 841 inmates; property valued at $736,000; and a total income of $446,353.

In addition some independent missionary work was carried on in foreign fields through churches and individuals that did not cooperate with the organized societies, but it is impossible to tabulate the income or the work of these stations.

The educational work of the denomination in the United States is represented by 50 colleges and schools of high grade, which provide classical, scientific, and professional training for both sexes, and cover every phase of ministerial training, including that for foreign missionary work. In 1906 these institutions had a total of 375 instructors and 8,684 students. In addition there were 10 mission schools of various grades for negroes, mountain whites, Chinese, and Japanese, with about 2,000 students. The total income for educational work was $1,044,000. The value of the property of the colleges, academies, etc., was given as $3,670,000, and that of the mission schools as $252,500, while the endowments of these institutions amounted to $1,808,000, making a total of $5,730,500 invested in educational institutions.

The National Benevolent Association, with headquarters in St. Louis, Mo., has under its care 9 orphanages accommodating 530 inmates. Three orphanages not under control of this organization, but in direct relation to the churches, furnish accommodations for 250 inmates. The cost of maintenance of the benevolent institutions is about $50,000 annually, and the value of property is estimated at $275,000.

In young people's work the Disciples churches rank high among the Protestant denominations, showing in 1906 about 6,458 senior societies with 193,740 members, and 3,000 intermediate and junior societies, the membership of which is not given.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and territories in the tables which follow. As shown by these tables, the denomination has 8,293 organizations, distributed in every state and territory. Of these, more than one-half are in the North Central division, Missouri leading with 1,424.

The total number of communicants reported is 982,701; of these, as shown by the returns for 7,799 organizations, about 40 per cent are males and 60 per cent females. According to the statistics, the denomination has 7,066 church edifices; a seating capacity for church edifices of 2,176,597, as reported by 6,777 organizations; church property, as reported by 6,944 organizations, valued at $27,439,944, against which there appears an indebtedness of $1,792,613; halls, etc., used for worship by 214 organizations; and 596 parsonages valued at $1,106,325. The Sunday schools, as reported by 6,676 organizations, number 6,818, with 65,364 officers and teachers and 578,418 scholars.

The number of ministers connected with the denomination is 6,641.

As compared with the report for 1890, these figures show an increase of 1,047 organizations, 341,650 communicants, and $15,233,906 in the value of church property.

It is to be noted that a considerable number of the churches included in the report for 1890 with the Disciples of Christ have since withdrawn to form the body known as the "Churches of Christ," which is now reported separately. For this reason the figures here given are not entirely comparable with those for 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	8,293	8,260	982,701	7,799	366,681	557,017	6,969	214	7,066	6,777	2,176,597
North Atlantic division	242	241	38,847	220	13,030	21,127	217	13	224	216	75,114
Maine	7	7	260	6	76	164	4	2	4	4	900
New Hampshire	1	1	4	1	1	3	.....	1	.....	.....	.....
Vermont	2	2	316	2	116	200	2	.....	2	2	425
Massachusetts	9	9	1,527	8	479	913	9	.....	9	9	2,450
Rhode Island	2	2	79	2	32	47	1	.....	1	1	125
Connecticut	4	4	866	4	351	515	2	1	2	2	925
New York	53	53	9,124	43	2,914	4,827	52	.....	53	51	16,680
New Jersey	2	2	213	1	12	16	2	.....	2	2	1,260
Pennsylvania	162	161	26,458	153	9,049	14,442	145	9	151	145	52,349
South Atlantic division	769	767	72,705	650	25,176	37,645	684	16	696	676	202,930
Delaware	1	1	75	1	25	50	1	.....	1	1	300
Maryland	26	26	3,343	23	1,188	1,855	26	.....	26	26	8,000
District of Columbia	5	5	2,170	5	959	1,211	5	.....	6	5	2,600
Virginia	277	277	26,128	173	7,209	9,986	252	3	257	252	77,190
West Virginia	134	134	10,729	129	4,238	6,182	108	6	109	103	30,625
North Carolina	123	122	13,342	120	4,724	8,515	119	2	121	118	32,745
South Carolina	41	41	2,021	40	858	1,139	36	1	37	36	7,215
Georgia	129	128	12,703	126	5,099	7,389	110	.....	110	108	36,805
Florida	33	33	2,194	33	876	1,318	27	4	29	27	7,450
North Central division	4,576	4,552	584,695	4,332	214,788	337,635	3,833	94	3,882	3,777	1,256,369
Ohio	543	540	83,833	520	31,122	49,652	530	2	540	529	181,325
Indiana	670	661	108,188	605	38,703	59,665	639	11	646	619	222,425
Illinois	769	768	101,516	746	37,851	60,513	470	15	477	457	160,266
Michigan	116	116	9,791	110	3,100	5,300	94	10	96	94	27,055
Wisconsin	24	24	1,707	22	584	1,018	18	3	18	17	4,220
Minnesota	43	43	3,560	39	1,207	1,982	37	4	37	36	8,885
Iowa	440	437	55,948	429	21,392	33,639	423	6	436	420	133,134
Missouri	1,424	1,422	159,050	1,363	60,104	92,293	1,139	21	1,146	1,132	383,430
North Dakota	5	5	147	5	44	103	2	3	2	2	550
South Dakota	21	21	1,478	21	546	932	18	2	18	17	4,075
Nebraska	178	176	19,121	168	6,535	10,373	156	6	157	156	41,612
Kansas	343	339	40,356	304	13,600	22,165	307	11	309	298	89,392
South Central division	2,249	2,243	230,206	2,172	94,288	128,424	1,855	71	1,879	1,732	521,299
Kentucky	841	841	123,659	827	52,942	68,561	784	13	787	781	222,651
Tennessee	150	150	14,904	120	5,112	7,393	138	8	140	138	47,605
Alabama	154	152	8,756	152	3,496	5,260	91	2	95	91	22,672
Mississippi	105	105	6,709	103	2,857	3,802	83	5	83	80	23,025
Louisiana	25	25	2,127	25	910	1,217	20	.....	21	20	7,650
Arkansas	156	154	10,269	140	3,647	5,344	119	14	122	119	36,295
Oklahoma[1]	315	314	24,232	310	9,976	13,599	260	10	260	146	45,286
Texas	503	502	39,550	495	15,348	23,248	360	19	371	357	116,115
Western division	457	457	56,248	425	19,399	32,186	380	20	385	376	120,885
Montana	22	22	2,008	20	632	1,226	18	.....	18	18	5,150
Idaho	54	54	3,206	53	1,279	1,877	27	2	28	27	7,120
Wyoming	4	4	292	4	77	215	2	.....	2	2	750
Colorado	47	47	8,521	35	2,099	3,632	43	3	43	43	13,560
New Mexico	11	11	963	11	377	586	5	1	5	5	1,725
Arizona	4	4	484	4	182	302	4	.....	4	4	1,150
Utah	1	1	250	1	100	150	1	.....	1	1	400
Nevada	1	1	100	1	33	67	.....	.....	.....	.....	.....
Washington	83	83	10,140	80	3,622	5,728	71	4	73	67	22,905
Oregon	90	90	10,012	86	3,655	6,116	77	5	77	77	24,715
California	140	140	20,272	130	7,343	12,287	132	5	134	132	43,410

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	8,293	6,944	$27,439,944	1,041	$1,792,613	596	$1,106,325	6,676	6,818	65,364	578,418
North Atlantic division	242	222	2,378,690	70	294,912	38	90,600	218	240	3,188	28,911
Maine	7	4	11,100					5	5	54	303
New Hampshire	1										
Vermont	2	2	5,600			1	1,500	2	2	25	140
Massachusetts	9	9	89,340	5	12,230	2	7,200	8	8	118	1,149
Rhode Island	2	1	2,500					2	2	15	87
Connecticut	4	4	38,700					2	2	33	340
New York	53	52	775,250	18	98,480	13	29,400	49	60	823	6,748
New Jersey	2	2	44,000	2	16,955			2	2	24	335
Pennsylvania	162	148	1,412,200	45	167,247	22	52,500	148	159	2,096	19,809
South Atlantic division	769	681	1,945,266	81	174,860	27	59,600	517	534	4,391	39,524
Delaware	1	1	1,600					1	1	5	30
Maryland	26	26	231,700	6	45,300	1	2,500	25	26	320	2,949
District of Columbia	5	5	141,000	4	25,013			5	5	123	1,495
Virginia	277	249	517,525	25	28,467	9	14,850	219	222	1,885	16,341
West Virginia	134	105	364,541	15	39,900	6	21,000	91	95	813	7,382
North Carolina	123	119	146,455	5	3,210	2	3,500	57	58	452	4,348
South Carolina	41	38	36,375	5	5,450	2	1,000	22	24	78	736
Georgia	129	110	399,620	14	8,130	6	15,250	77	79	540	4,470
Florida	33	28	106,450	7	19,390	1	1,500	20	24	175	1,823
North Central division	4,576	3,826	15,232,075	517	783,856	364	650,775	3,885	3,949	40,521	353,541
Ohio	543	532	3,078,060	83	182,825	58	122,950	529	542	6,250	57,230
Indiana	670	641	2,739,186	99	173,964	42	101,525	560	566	6,316	58,753
Illinois	769	460	2,273,090	72	129,001	74	132,350	688	699	7,433	64,802
Michigan	116	96	391,400	22	30,860	18	18,500	107	110	1,052	7,963
Wisconsin	24	17	38,500	2	600	3	5,100	22	22	177	1,596
Minnesota	43	38	192,850	12	15,595	5	5,000	39	40	338	2,471
Iowa	440	427	1,790,765	57	57,968	55	98,900	398	409	4,355	35,855
Missouri	1,424	1,135	3,228,754	86	114,063	39	79,750	1,069	1,076	9,572	83,362
North Dakota	5	2	2,850	1	125			1	2	16	189
South Dakota	21	18	52,500	9	5,540	4	6,500	17	18	145	859
Nebraska	178	159	516,870	21	29,010	33	36,950	155	158	1,596	12,574
Kansas	343	301	927,250	53	44,305	33	43,250	300	307	3,271	27,887
South Central division	2,249	1,827	5,480,433	260	333,104	105	213,600	1,674	1,700	12,951	117,390
Kentucky	841	788	2,434,155	47	93,456	30	69,900	708	715	5,174	51,760
Tennessee	150	138	404,950	14	22,750	9	25,100	121	122	973	8,719
Alabama	154	92	204,750	9	20,293	2	5,800	67	68	421	3,110
Mississippi	105	85	136,235	10	6,210	6	10,400	61	62	315	2,687
Louisiana	25	21	89,400	8	14,040	2	4,000	19	19	144	1,189
Arkansas	156	122	222,665	21	22,615	10	12,650	99	99	804	5,803
Oklahoma[1]	315	219	588,535	94	62,620	8	7,950	237	240	2,141	18,828
Texas	503	362	1,399,743	57	91,120	38	77,800	362	375	2,979	25,294
Western division	457	388	2,403,480	113	205,881	62	91,750	382	395	4,313	39,052
Montana	22	19	92,600	6	7,585	5	10,300	20	21	190	1,291
Idaho	54	27	54,100	8	4,183	2	3,500	27	29	240	1,742
Wyoming	4	2	10,500	2	2,300			2	2	20	240
Colorado	47	44	376,900	15	18,450	9	15,550	43	44	554	5,654
New Mexico	11	8	42,900	2	2,500	2	1,200	8	8	63	624
Arizona	4	4	34,500	2	1,800	1	800	4	4	41	345
Utah	1	1	15,000	1	1,000			1	1	15	100
Nevada	1							1	1	10	40
Washington	83	70	383,600	27	26,656	9	15,950	68	69	796	6,720
Oregon	90	79	245,880	17	19,768	13	14,050	75	75	730	6,762
California	140	134	1,147,500	33	121,639	21	30,400	133	141	1,654	15,534

[1] Oklahoma and Indian Territory combined.

CHURCHES OF CHRIST.

HISTORY.

In their early history the churches which have come to be known by the name of "Disciples of Christ" emphasized the distinctively apostolic character of the individual church, not merely as a worshiping congregation and a working force, but as an autonomous ecclesiastical body. As set forth in the "declaration and address" by Alexander Campbell,[1] these churches deplored human creeds and systems and protested against considering anything as a matter of faith and duty for which there could not be produced a "Thus saith the Lord," either in expressed terms or from approved precedent, and held that they should follow "after the example of the primitive church exhibited in the New Testament without any additions whatever of human opinions or inventions of men." With this basis of action they adopted as the keynote of their movement, "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent."

As the churches increased in membership and wealth, however, there arose, in the opinion of some, a desire

[1] See Disciples of Christ, page 236.

for popularity and for such "human inventions" as had been deplored in the beginning of the movement. Chief among these "inventions" were, a general organization of the churches into a missionary society with a "money basis" of membership, and the use of instrumental music in church worship. The agitation for the organization of a missionary society began soon after 1840, and continued until the American Christian Missionary Society was formed in Cincinnati, Ohio, in 1849. Although this received Mr. Campbell's approval, many of his followers were dissatisfied and held firmly to the earlier position, quoting his own language in speaking of the apostolic Christians:

> Their churches were not fractured into missionary societies, Bible societies, and educational societies; nor did they dream of organizing such. * * * They knew nothing of the hobbies of modern times. In their church capacity alone they moved. * * * They viewed the Church of Jesus Christ as the scheme of salvation to ameliorate the world. As members of it they considered themselves bound to do all they could for the glory of God and the good of men. They dared not transfer to a missionary society a cent or a prayer, lest in so doing they should rob the Church of its glory and exalt the inventions of men above the wisdom of God.

A society with a "money basis" and a delegated membership, it was urged, was the beginning of apostasy from New Testament Christianity. The article in the constitution of the missionary society which gave more offense than any other, because, in the view of some, it established a "money basis" and created a "moneyed aristocracy," read as follows: "The society shall be composed of annual delegates, life members, and life directors. Any church may appoint a delegate for an annual contribution of $10; and $20 paid at one time shall be requisite to constitute a member for life." Various and earnest efforts were made at different times to dissuade them from this "departure from New Testament Christianity," but without avail.

The question as to the use of instrumental music in the services of the church became an issue as early as 1859, when a melodeon was placed in the church at Midway, Ky. Much opposition was aroused, and the claim was made that instrumental music in the church services "ministered to pride and worldliness, was without the sanction of New Testament precept and example, and was consequently unscriptural and sinful."

Other matters in regard to which there was controversy were the introduction of the "modern pastor" and the adoption of "unscriptural means of raising money."

It was inevitable that such divergencies of opinion should result in the formation of opposing parties, and these parties were variously called "Conservatives" and "Progressives," or "Antis" and "Digressives." Actual divisions, however, came slowly. Many who sympathized with the Progressives continued to worship and work with the Conservatives because they had no other church facilities; on the other hand, many Conservatives associated with the Progressives for a similar reason.

DOCTRINE AND POLITY.

In doctrine and polity the Churches of Christ are, in some respects, in accord with the Disciples of Christ.[1] They reject all human creeds and confessions, consider the Scriptures a sufficient rule of faith and practice, emphasize the "divine sonship of Jesus" and the "divine personality of the Holy Spirit," and regard the Lord's Supper as a memorial service rather than as a sacrament, to be observed each Lord's Day. The church, with such officers as belonged to it in apostolic times, is considered a divine institution. Each local church is independent; it elects its own officers, calls its own ministers, and conducts its own affairs. Membership is on the general basis of faith in Christ, repentance, and baptism (immersion). There are no ministerial associations. Each minister is a member of the church which he serves, and is subject to its discipline.

WORK.

The opposition to missionary societies on the part of the Churches of Christ does not imply any lack of interest in missionary work, which has been fully developed since the division. They are rapidly establishing new churches in different parts of the United States, and are carrying on missionary work in Turkey, Persia, and Japan.

The educational institutions of the Churches of Christ include 8 Bible or Christian colleges with 73 teachers, 1,024 students, and property valued at $170,500; a normal and business college, with 10 teachers, 350 students, and property valued at $40,000; a classical institute with 6 teachers, 80 pupils, and property valued at $20,000; and an orphan school with 6 teachers, 60 pupils, and property valued at $75,000. Of these, 3 are in Tennessee, 4 in Texas, and 1 each in Kentucky, Alabama, Missouri, and Oklahoma.

A statement of the total benevolences of the churches is impossible, since no records are kept of contributions. A number of periodicals are published in the interest of the movement.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and territories in the tables which follow. As shown by these tables, the denomination has 2,649 organizations, located in 33 states and territories.

[1] See Disciples of Christ, page 238.

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Of these, 1,979 are in the South Central division, Tennessee leading with 631, followed by Texas with 627.

The total number of communicants reported is 159,658; of these, as shown by the returns for 2,642 organizations, about 41 per cent are males and 59 per cent females. According to the statistics, the denomination has 1,974 church edifices; a seating capacity for church edifices of 599,447; church property valued at $2,555,372, against which there appears an indebtedness of $76,208; halls, etc., used for worship by 693 organizations; and 21 parsonages valued at $22,900. The Sunday schools, as reported by 1,225 organizations, number 1,260, with 5,112 officers and teachers and 56,086 scholars.

The number of ministers connected with the denomination is estimated at 2,100.

This body was not shown separately in the report for 1890. Some of the churches now comprising it were included in the report of the Disciples of Christ.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	2,649	2,649	159,658	2,642	66,001	93,122	1,927	693	1,974	1,925	599,447
North Atlantic division	23	23	824	22	343	461	13	10	14	13	3,015
Maine	7	7	137	7	47	90	3	4	4	3	675
New York	2	2	44	2	24	20	2	.....	2	2	300
New Jersey	1	1	14	1	6	8	.....	1	.....	.....	.....
Pennsylvania	13	13	729	12	266	343	8	5	8	8	2,040
South Atlantic division	111	111	5,115	110	2,091	2,924	90	21	90	90	25,035
Virginia	4	4	120	4	39	81	4	.....	4	4	1,000
West Virginia	50	50	2,594	49	1,037	1,457	36	14	36	36	11,030
North Carolina	7	7	295	7	126	169	7	.....	7	7	2,400
Georgia	22	22	1,046	22	437	609	20	2	20	20	4,875
Florida	28	28	1,060	28	452	608	23	5	23	23	5,730
North Central division	470	470	31,883	468	12,761	19,077	387	75	388	386	113,480
Ohio	70	70	4,954	70	1,920	3,034	60	10	60	60	17,165
Indiana	112	112	10,259	112	4,293	5,966	106	6	106	106	36,935
Illinois	58	58	3,552	58	1,383	2,169	51	7	52	51	15,685
Michigan	8	8	838	8	306	532	7	1	7	7	1,630
Wisconsin	1	1	8	1	3	5	1	.....	1	1	200
Iowa	23	23	1,477	23	590	887	20	1	20	20	4,980
Missouri	121	121	7,087	119	2,774	4,268	90	28	90	89	25,675
Nebraska	11	11	492	11	185	307	7	4	7	7	1,075
Kansas	66	66	3,216	66	1,307	1,909	45	18	45	45	10,135
South Central division	1,979	1,979	119,738	1,976	49,915	69,553	1,409	550	1,454	1,409	452,682
Kentucky	151	151	12,451	149	4,969	7,232	140	11	142	140	43,867
Tennessee	631	631	41,411	631	17,172	24,239	518	111	528	518	169,880
Alabama	157	157	9,214	157	3,887	5,327	113	39	119	113	32,878
Mississippi	47	47	3,155	47	1,400	1,755	38	9	38	38	14,050
Louisiana	10	10	421	10	196	225	8	2	8	8	2,000
Arkansas	190	190	11,006	189	4,651	6,335	139	48	149	139	44,200
Oklahoma[1]	166	166	8,074	166	3,434	4,640	70	94	74	70	18,824
Texas	627	627	34,006	627	14,206	19,800	383	236	396	383	126,983
Western division	66	66	1,998	66	891	1,107	28	37	28	27	5,235
Idaho	2	2	46	2	22	24	1	1	1	1	75
Colorado	4	4	114	4	47	67	4	.....	4	4	625
New Mexico	5	5	129	5	50	79	.....	4	.....	.....	.....
Arizona	4	4	52	4	17	35	1	3	1	1	75
Washington	17	17	488	17	211	277	8	9	8	8	1,550
Oregon	11	11	408	11	207	201	5	6	5	5	1,250
California	23	23	761	23	337	424	9	14	9	8	1,660

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	2,649	1,962	$2,555,372	193	$76,208	21	$22,900	1,225	1,260	5,112	56,086
North Atlantic division	23	15	40,400	1	1,500			6	6	21	151
Maine	7	3	5,000					2	2	7	55
New York	2	2	1,800					2	2	4	24
New Jersey	1										
Pennsylvania	13	10	33,600	1	1,500			2	2	10	72
South Atlantic division	111	92	91,900	13	3,495			41	42	185	1,867
Virginia	4	4	1,950					1	1	3	25
West Virginia	50	38	46,775	6	953			11	12	69	742
North Carolina	7	7	5,150					4	4	25	220
Georgia	22	20	13,400	1	500			12	12	46	467
Florida	28	23	24,625	6	2,042			13	13	42	413
North Central division	470	390	516,769	45	16,358	6	9,550	140	144	734	7,967
Ohio	70	62	87,450	7	5,475	1	4,000	21	21	125	1,330
Indiana	112	106	144,325	12	3,140	1	1,500	20	20	104	1,138
Illinois	58	52	63,342	8	1,128	2	2,600	16	16	93	927
Michigan	8	7	25,800					5	5	50	562
Wisconsin	1	1	1,500	1	700						
Iowa	23	19	32,842	2	1,325	1	1,200	9	9	45	401
Missouri	121	89	91,700	6	1,080	1	250	44	48	218	2,431
Nebraska	11	7	10,400	1	110			4	4	17	142
Kansas	66	47	59,410	8	3,400			21	21	82	1,036
South Central division	1,979	1,436	1,876,403	128	52,740	15	13,350	1,014	1,044	4,089	45,227
Kentucky	151	141	165,700	10	5,957			78	79	367	4,077
Tennessee	631	522	593,967	28	13,593	5	7,800	454	465	1,868	19,030
Alabama	157	116	115,765	10	1,438	1	25	104	107	368	4,018
Mississippi	47	38	30,650	4	825	1	1,000	25	27	74	865
Louisiana	10	8	8,000					4	4	12	103
Arkansas	190	143	89,740	16	2,819			70	72	315	2,824
Oklahoma [1]	166	73	65,601	13	2,684	1	400	55	61	231	2,974
Texas	627	395	806,980	47	25,424	7	4,125	224	229	854	11,336
Western division	66	29	29,900	6	2,115			24	24	83	874
Idaho	2	1	100					1	1	3	30
Colorado	4	4	5,650					2	2	11	70
New Mexico	5							1	1	2	30
Arizona	4	1	500					3	3	6	40
Washington	17	8	9,000	2	175			5	5	15	189
Oregon	11	5	4,250					3	3	14	150
California	23	10	10,400	4	1,940			9	9	32	365

[1] Oklahoma and Indian Territory combined.

DUNKERS OR GERMAN BAPTIST BRETHREN.

GENERAL STATEMENT.

The general statement of the history of the Dunkers or German Baptist Brethren, is presented under the head of the oldest and largest body, the German Baptist Brethren Church (Conservative). In view of the fact that they are popularly known, not as "German Baptist Brethren," but as "Dunkers," or "Dunkards," that name has been preserved, the spelling having been changed from that of the report for 1890, in accordance with their preference.

The Dunker or German Baptist Brethren bodies are 4 in number, as follows:

German Baptist Brethren Church (Conservative).
Old Order German Baptist Brethren.
The Brethren Church (Progressive Dunkers).
German Seventh-day Baptists.

SUMMARY OF STATISTICS.

A summary of the general statistics for these bodies at the close of the year 1906, as derived from the returns of the individual church organizations of each denomination, is presented in the tables which follow. These 4 bodies, taken together, have 1,097 organizations. The total number of communicants, as reported by 1,090 organizations, is 97,144; of these, as shown by the returns for 1,060 organizations, about 43 per cent are males and 57 per cent females.

According to the statistics, there are 1,442 church edifices; a seating capacity for church edifices of 508,374, as reported by 969 organizations; church property valued at $2,802,532, against which there appears an indebtedness of $83,199; halls, etc., used for worship by 59 organizations; and 54 parsonages valued at $99,200. The Sunday schools, as reported by 866 organizations, number 1,223, with 10,789 officers and teachers and 78,575 scholars.

The number of ministers connected with the different bodies is reported as 2,255.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, MINISTERS, AND PLACES OF WORSHIP, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				Total number of ministers.	PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Dunkers or German Baptist Brethren	1,097	1,090	97,144	1,060	39,928	53,676	2,255	981	59	1,442	969	508,374
German Baptist Brethren Church (Conservative)	822	815	76,547	802	32,232	43,185	1,784	744	47	1,186	736	432,854
Old Order German Baptist Brethren	68	68	3,388	68	1,900	1,488	195	58	.....	66	57	19,250
The Brethren Church (Progressive Dunkers)	202	202	17,042	185	5,729	8,903	269	175	11	184	172	54,220
German Seventh-day Baptists	5	5	167	5	67	100	7	4	1	6	4	2,050

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Dunkers or German Baptist Brethren	1,097	974	$2,802,532	115	$83,199	54	$99,200	866	1,223	10,789	78,575
German Baptist Brethren Church (Conservative)	822	741	2,198,957	84	38,109	33	56,600	708	1,057	9,212	66,595
Old Order German Baptist Brethren	68	57	89,800	.....	.....	.....	.....	.....	.....	.....	.....
The Brethren Church (Progressive Dunkers)	202	172	472,975	29	41,490	20	41,700	156	164	1,564	11,850
German Seventh-day Baptists	5	4	40,800	2	3,600	1	900	2	2	13	130

GERMAN BAPTIST BRETHREN CHURCH (CONSERVATIVE).

HISTORY.

Among the various communities which arose toward the close of the seventeenth century for the purpose of emphasizing the inner life of the Christian above creed and dogma, ritual and form, and ceremony and church polity, one of the most influential, though not one of the best known, was the Pietists of Germany. They did not arise as Protestants against Catholicism, but rather as Protestants against what they considered the barrenness of Protestantism itself. With no purpose of organizing a sect, they created no violent upheaval, but started a healthy wave of spiritual action within the state churches already organized. Among their leaders were Philip Jacob Spener and August Herman Francke, who together organized and supervised the mission, industrial, and orphan school at Halle. They gave a great impulse to the critical study of the Bible, struck a plane of moderation in theology, revived an interest in church history, and left a lasting testimony in at least one organization, namely, the Dunkers or German Baptist Brethren.

Among the students at the Halle school was Ernst Christoph Hochmann, who, after varying experiences of expulsion, arrest, ascetic life, and confinement in Castle Detmold, retired to Schwarzenau, where he came into intimate association with Alexander Mack, with whom he went on various preaching tours. In 1708, at Schwarzenau, 8 of these Pietists went from the house of Alexander Mack to the River Eder. One of them, chosen by lot, led Alexander Mack into the water and immersed him three times in the name of the Father, and of the Son, and of the Holy Ghost. Then Alexander Mack baptized the other 7, and these 8, probably the first to receive trine immersion in the history of the Protestant Church, organized a new congregation which became the basis of the Täufer, Tunkers or Dunkers, Dompelaars, or German Baptist Brethren as they have been variously called, as a separate church.

The members of the new organization waived the question of apostolic succession, subscribed to no written creed, differed from other Pietists in that they were not averse to church organization, did not abandon the ordinances which Christianity, as a whole, held to be necessary for salvation, and in general gave evidence that they were men of intelligence and steadfastness. Gradually they worked out their doctrine, polity, and practice, following in many respects the same general line as the Quakers, Mennonites, and

other so-called "plain people," though they had no association with them, and are to be held as entirely distinct.

The church in Schwarzenau grew, and other congregations were organized in the Palatinate, at Marienborn, Crefeld, and Epstein in Switzerland, and in West Friesland; all suffering, at the hands of the state churches of Germany, Holland, and Switzerland, the hardships which have been the usual lot of independents and separatists. It was from Crefeld that the first Brethren, under the leadership of Peter Becker, sailed for America, settling in Germantown, Pa., in 1719. The next year, Alexander Mack, with the remaining members of the Schwarzenau community, fled to Westervain in West Friesland, and in 1729, 59 families, or 126 souls, crossed the Atlantic, landing in Philadelphia on September 15. The fate of the Brethren who did not come to America is not known; in all probability the greater number migrated, and thus the nucleus of the church was removed from European to American soil.

After the Brethren came to America the details of the organization were developed and individual congregations increased in number—first in the immediate vicinity of Philadelphia; then in New Jersey, southern Pennsylvania, northern Maryland, Virginia, and the Carolinas; then reaching westward over the old Braddock road, immediately after the Revolution, to western Pennsylvania, and from the Carolinas into Kentucky, they were among the first to enter the Ohio and Mississippi valleys, and from 1790 to 1825 the great central plain was rapidly populated by Brethren.

The Dunkers of colonial times were for the most part German or Dutch, and farmers, although they engaged in other occupations, particularly weaving. They retained their own language, and this created a prejudice against them on the part of their English neighbors, who looked upon them as illiterate, although the Saur presses of Germantown, Pa., were famous in American colonial days. One private library contains over 400 different imprints of these presses, and their output of papers, almanacs, Bibles, and religious and secular work gives evidence not only of a flourishing business, but of a literary appreciation. This would seem to call for the organization of schools, but, aside from the interest of certain members in the founding of Germantown Academy, there is no early school history to record.

There was also a widespread, though unjust, feeling that socially and politically they belonged with the party that had opposed the Revolution, and the result was a mutual dislike, which was probably increased by the fact that, though not essentially selfish, they kept very much to themselves, mingled little with the world, and took little part in the general movements of the times.

The Dunkers shared the experience of other religious bodies organized in the early history of this country. As conditions changed they developed different practices and to some extent different conceptions, which resulted in the formation of separate communities. The first to withdraw were John Conrad Beissel and his followers,[1] who founded, in 1728, the famous monastic community at Ephrata, Pa. From that time there was no further division until 1881, when a comparatively small company withdrew[2] in protest against certain modifications which they felt to be inconsistent with their early history. The next year another division took place,[3] based chiefly upon objection to the form of government which had gradually developed within the larger body. As the years have passed there has grown up a feeling that, with a little more patience on all sides, this division might have been avoided, and suggestions have been made for a reunion of these two branches.

DOCTRINE.

The Dunker Brethren have never formulated a written creed, deeming the Scriptures sufficient, and the only attempt to set forth their interpretation of Christian doctrine was made by Peter Nead, about 1840. In general, they are classed as Orthodox Trinitarians, although the specific themes of theology have never engaged their writers or speakers to any extent. They have been especially noted for a literal interpretation of the "commands," "ordinances," or "rites" of the Church of Christ "as given by Him while with His disciples," and there are a number of customs and practices generally characteristic of their communities.

Baptism is by trine forward immersion, the person baptized being confirmed while kneeling in the water. Reception into the church is by the "holy kiss" or the "right hand of fellowship," or both, according to the sex of the person received. The ceremony of foot-washing is observed, the sexes in separate places, and that is followed by the love feast, or agape, the members being seated around the congregational tables. Immediately after this comes the celebration of the communion, or eucharist, unfermented wine being used. Sisters are expected to wear a "prayer covering, or veil," as it is called, during prayer and other religious services, and especially at times of communion. In case of illness anointing with oil in the name of the Lord is administered. The rule of the eighteenth chapter of Matthew with respect to differences between members is observed. The use of plain attire by both men and women, even to the

[1] See German Seventh-day Baptists, page 256.
[2] See Old Order German Baptist Brethren, page 252.
[3] See The Brethren Church (Progressive Dunkers), page 253.

extent of the observance of an "order" or "garb," without superfluous adornment or jewelry, is regarded by them as essential. The civil law is resorted to only when absolutely necessary, and the bearing of arms or the taking of an oath is forbidden, although affirmation may be made in the courts. Any connection, direct or indirect, with the liquor business is prohibited, and there is corresponding insistence upon total abstinence.

The ideal in all these ceremonies and beliefs is the reproduction and perpetuation of the life and activities of the primitive Christians, and, while its effect is manifest in a somewhat stern and legal type of religious life, mysticism or the Pietistic temper has modified it in the direction of a quiet moderation in all things.

POLITY.

The polity of the church corresponds more nearly to the presbyterian than to any other specific ecclesiastical form. The local congregation is governed by a council of all the members. This council, which is presided over by the ruling elder or bishop of the congregation, attends to all local affairs, having particular concern that none of the members are "out of order" with respect to conduct or dress, or continues to hold any grievance against another. The power of discipline, including trial and excommunication, rests with the local congregation.

Ministers are elected by individual ballot by all members of a congregation from members of that congregation, without formal nomination, names being presented before a committee of visiting brethren. Those receiving a majority are elected and installed in the first degree of the ministry, with authority to preach, assist in services, and conduct funerals. They, however, do not officiate at weddings, make no preaching appointments without authority of elder or bishop, and never hold the position of pastor. After worthy and faithful service, by vote of the congregation, a first degree minister is advanced to the second degree, when he is authorized to baptize, administer the communion, perform the marriage ceremony, anoint the sick, make appointments to preach, and hold the pastorate of a congregation. These duties, however, are all exercised under the general direction of a presiding elder or bishop. After some years, usually after clear evidence of ministerial quality, a minister is advanced from the second degree to the third, and is then ordained and takes the title of elder, with full spiritual and ecclesiastical functions. An elder is chosen to preside over a congregation as bishop, and may or may not be a resident. As presiding elder or bishop, he has weighty ecclesiastical power or influence. A congregation may, or may not, have as resident one or more elders, one or more ministers of the second degree, and one or more of the first, or may have none. The pastorate, which may be held by either a second or a third degree minister, is a somewhat new idea in the denomination, and the salary system has not yet been widely accepted, though it is being increasingly adopted.

The individual congregation elects delegates, lay and clerical, to a state district meeting, connected with which there is also an elders' meeting, composed of the ruling elders of the respective congregations, and constituting to a certain extent an upper house. Above the state district meeting is the annual meeting of all the brotherhood. To this each district meeting elects one or more elders as delegates, while the local churches elect other delegates. The delegates elected by the state district meetings constitute the standing committee of the annual meeting, which prepares business for presentation at that meeting. In the general sessions of the annual meeting there is free discussion, and both classes of delegates vote together on the final disposal of a matter. The decisions are binding upon the local congregations. Upon a proper request, a committee may be sent from the annual meeting to any local congregation for the purpose of settling any difficulties that the congregation itself or the elders of the adjoining congregations may seem unable to adjust.

WORK.

Although the Brethren from the time of the earliest settlements in America pursued a vigorous policy of church extension, it is only within the last two decades that organized mission work may be said to have been started by them. Each organized state district has its own home missionary board, and as a result of the work conducted by these boards not only have old congregations been strengthened and new ones started, but the general cause of missions has received great stimulus. During 1906 these boards received upward of $20,000 for church extension, employed 40 missionaries, and aided 96 churches, the boards in the West having been especially aggressive.

The foreign missionary enterprises of the Brethren are under the care of the General Missionary and Tract Committee, which, in 1906, carried on work in Denmark, Sweden, France, Switzerland, Asia Minor, and India. It is planned, however, to discontinue the missions in Asia Minor and Switzerland, while others are being projected in Cuba, Porto Rico, Africa, and China. In India there were 23 American missionaries, in addition to 15 native helpers. In all other countries where work is carried on, it is in charge of natives of those lands. There are connected with the 14 mission stations 8 churches with an estimated membership of 1,200, and 2 schools with about 600 pupils. Exact figures for the church property in mission lands are not available, but a number of workshops, schools, and chapels have been built, while 1 hospital and 1

orphanage are reported, the latter having 200 inmates. The total amount contributed for foreign mission work of all kinds during the year 1906 was $66,961. The total assets of the general brotherhood devoted to foreign missionary interests under the direction of the general committee are valued at $564,040. It is planned to celebrate the two-hundredth anniversary of the founding of the church by raising $100,000 for foreign missions.

Although the Dunker Brethren have never been opposed to education in itself, it was not until the last quarter of the nineteenth century that any church schools were established, and these were established only by private enterprise and under protest from the church. At the close of 1906 the denomination had 11 educational institutions, including 2 each in Pennsylvania, Virginia, and Illinois, and 1 each in Maryland, Ohio, Indiana, Kansas, and California, some of which carry on full collegiate work. All provide special courses in Bible study, and the Bible is introduced as a factor in other courses. The rules in regard to temperance and amusements are very strict, and intercollegiate sports are under careful regulation. None of these institutions receive direct financial support from the church as such, although the protest has practically ceased, and personal gifts and support are quite liberal. At the close of 1906 there were reported 88 teachers, 49 associate or student teachers, and 1,921 students, of whom 65 per cent were members, or children of members, of the Dunker Brethren Church. The contributions for educational purposes amounted to $74,106, and the school property was valued at $615,000, while there were endowments to the amount of $275,000.

Sunday schools are organized in practically every congregation, and they have contributed largely to the general benevolences of the denomination. The amount received in 1906 was $34,179, of which $14,710 was donated for missionary and benevolent purposes.

Within recent years several homes for old people, which in not a few instances have received as inmates persons not connected with the Dunker Church, have been established by certain state districts. The total number of such institutions reported during 1906 was 12, having 225 inmates, property valued at $248,000, and endowments amounting to $56,000. The amount contributed for their support during the year was $24,000. The manner in which they care for their own poor is a distinctive characteristic of the Dunkers. This is done by granting allowances from the treasury of the congregation, boarding needy members among the members who are more well to do, or contributing a stipulated amount toward their support in county almshouses, when no other provision can be made among the brethern directly.

In addition to the activities above enumerated, the denomination has a young people's organization known as the "Christian Workers," which in 1906 reported approximately 600 societies with an estimated membership of 48,000. An extensive publishing house owned by the Brotherhood, devotes its earnings to the cause of foreign missions.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and territories and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 822 organizations, contained in 39 districts, located in 33 states, the territory of Arizona, and the District of Columbia. Of these organizations, more than one-half are in the North Central division; the largest number in any one state, however, being 106 in Pennsylvania.

The total number of communicants reported is 76,547; of these, as shown by the returns for 802 organizations, about 43 per cent are males and 57 per cent females. According to the statistics, the denomination has 1,186 church edifices; a seating capacity for church edifices of 432,854, as reported by 736 organizations; church property valued at $2,198,957, against which there appears an indebtedness of $38,109; halls, etc., used for worship by 47 organizations; and 33 parsonages valued at $56,600. The Sunday schools, as reported by 708 organizations, number 1,057, with 9,212 officers and teachers and 66,595 scholars.

The number of ministers connected with the denomination is 1,784, and there are also about 900 licentiates.

As compared with the report for 1890, these figures show an increase of 102 organizations, 15,446 communicants, and $1,077,416 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	822	815	76,547	802	32,232	43,185	744	47	1,186	736	432,854
North Atlantic division	109	108	19,032	107	7,908	11,024	107	2	281	107	121,875
New York	1	1	100	1	45	55	1	.....	1	1	700
New Jersey	2	2	43	2	13	30	2	.....	2	2	700
Pennsylvania	106	105	18,889	104	7,850	10,939	104	2	278	104	120,475
South Atlantic division	141	141	17,095	141	7,030	10,065	131	6	259	128	85,960
Maryland	23	23	3,667	23	1,425	2,242	23	.....	50	23	16,900
District of Columbia	1	1	110	1	43	67	1	.....	1	1	600
Virginia	59	59	9,078	59	3,777	5,301	57	.....	131	54	43,000
West Virginia	43	43	3,457	43	1,481	1,976	39	3	65	39	20,710
North Carolina	14	14	744	14	288	456	10	3	11	10	4,350
South Carolina	1	1	39	1	16	23	1	.....	1	1	400
North Central division	463	458	35,177	448	14,924	19,274	427	21	565	423	199,694
Ohio	90	90	9,076	89	3,891	5,045	88	2	133	87	50,160
Indiana	103	101	9,949	96	4,069	5,360	100	1	142	100	60,034
Illinois	49	48	3,848	48	1,693	2,155	49	.....	66	48	25,130
Michigan	18	18	914	18	405	509	16	1	21	16	5,060
Wisconsin	7	7	253	7	107	146	6	.....	6	6	1,125
Minnesota	8	8	365	8	171	194	8	.....	9	8	2,225
Iowa	43	41	2,504	40	993	1,351	38	2	50	38	14,650
Missouri	41	41	1,881	40	751	1,040	35	4	38	34	11,625
North Dakota	17	17	1,311	17	614	697	16	1	18	16	5,075
South Dakota	1	1	75	1	32	43	1	.....	1	1	250
Nebraska	24	24	1,096	24	500	596	15	6	19	15	5,150
Kansas	62	62	3,905	60	1,698	2,138	55	4	62	54	19,210
South Central division	59	59	2,443	58	1,077	1,342	36	15	38	36	11,910
Kentucky	1	1	14	1	4	10	1	.....	1	1	125
Tennessee	16	16	1,104	16	477	627	14	1	15	14	5,575
Alabama	1	1	52	1	26	26	1	.....	1	1	200
Louisiana	3	3	98	3	37	61	2	1	2	2	500
Arkansas	9	9	172	8	67	81	5	2	5	5	1,350
Oklahoma [1]	24	24	861	24	397	464	11	8	12	11	3,610
Texas	5	5	142	5	69	73	2	3	2	2	550
Western division	50	49	2,800	48	1,293	1,480	43	3	43	42	13,415
Montana	1	1	16	1	4	12	.....	.....	.....	.....	.....
Idaho	7	7	476	7	229	247	7	.....	7	6	1,850
Colorado	6	6	339	6	170	169	5	1	5	5	1,440
Arizona	1	1	36	1	15	21	1	.....	1	1	400
Washington	9	9	453	9	219	234	7	1	7	7	2,110
Oregon	9	9	410	9	176	234	9	.....	9	9	3,350
California	17	16	1,070	15	480	563	14	1	14	14	4,265

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	822	741	$2,198,957	84	$38,109	33	$56,600	708	1,057	9,212	66,595
North Atlantic division	109	106	716,550	14	11,385	14	36,850	107	195	2,145	16,177
New York	1	1	12,000			1	3,000	1	2	16	300
New Jersey	2	2	2,700			1	1,800	2	2	14	55
Pennsylvania	106	103	701,850	14	11,385	12	32,050	104	191	2,115	15,822
South Atlantic division	141	130	282,690	9	3,324	2	850	113	232	1,679	13,597
Maryland	23	23	84,100	2	699	2	850	23	49	460	4,138
District of Columbia	1	1	18,000					1	1	15	190
Virginia	59	55	126,738	5	2,450			46	99	738	6,039
West Virginia	43	39	48,072	2	175			34	73	407	2,689
North Carolina	14	11	5,380					9	10	59	541
South Carolina	1	1	400								
North Central division	463	426	1,069,967	46	16,300	15	18,300	409	539	4,677	31,835
Ohio	90	88	266,250	3	675	3	3,500	81	119	1,118	7,588
Indiana	103	100	316,417	9	2,105	5	6,300	94	119	1,134	7,992
Illinois	49	48	127,700	3	4,700	3	4,200	45	63	555	3,990
Michigan	18	16	37,600	2	465			16	21	158	925
Wisconsin	7	6	7,250	2	70			6	6	42	248
Minnesota	8	8	13,900			1	1,500	8	10	92	568
Iowa	43	38	86,950	1	500			36	42	363	2,501
Missouri	41	35	40,700	3	450	1	800	30	39	274	1,700
North Dakota	17	16	34,550	9	2,285			17	29	219	1,251
South Dakota	1	1	1,800					1	1	10	50
Nebraska	24	15	35,300	4	1,150	1	1,500	18	22	169	968
Kansas	62	55	101,550	10	3,900	1	500	57	68	543	4,054
South Central division	59	36	32,000	6	1,100	1	100	34	36	234	1,569
Kentucky	1	1	500					1	1	6	60
Tennessee	16	14	12,700					10	11	65	531
Alabama	1	1	1,000	1	150			1	1	6	60
Louisiana	3	2	2,300					2	2	11	95
Arkansas	9	5	3,000	1	100	1	100	2	2	9	60
Oklahoma[1]	24	11	10,900	3	700			16	17	125	703
Texas	5	2	1,600	1	150			2	2	12	60
Western division	50	43	97,750	9	6,000	1	500	45	55	477	3,417
Montana	1										
Idaho	7	7	15,400	1	500			7	8	82	571
Colorado	6	5	8,700	2	550			6	7	55	411
Arizona	1	1	2,000					1	1	7	100
Washington	9	7	13,300	3	1,500	1	500	7	10	66	470
Oregon	9	9	19,600	2	3,300			8	13	94	496
California	17	14	38,750	1	150			16	16	173	1,369

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY DISTRICTS: 1906.

DISTRICT.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	822	815	76,547	802	32,232	43,185	744	47	1,186	736	432,854
Arkansas	10	10	242	10	106	136	6	2	6	6	1,500
California and Arizona	18	17	1,106	16	495	584	15	1	15	15	4,665
Illinois, Northern	27	27	2,279	27	987	1,292	26	.....	33	25	11,205
Illinois, Southern	29	28	1,822	28	813	1,009	29	.....	39	29	15,050
Indiana, Middle	33	33	3,758	32	1,567	2,171	32	1	46	32	20,180
Indiana, Northern	43	43	3,777	42	1,637	2,090	43	.....	60	43	24,514
Indiana, Southern	28	26	2,342	23	840	1,052	26	.....	38	26	15,375
Iowa, Middle	16	16	1,021	15	370	491	15	.....	22	15	6,550
Iowa, Northern, Southern Minnesota, and South Dakota	20	19	1,258	19	528	730	17	1	21	17	5,800
Iowa, Southern	15	14	647	14	290	357	14	1	16	14	4,475
Kansas, Northeastern	22	22	1,453	21	611	789	20	.....	25	20	8,110
Kansas, Northwestern, and Northern Colorado	15	15	937	15	427	510	12	3	12	12	3,990
Kansas, Southeastern	13	13	695	13	320	375	12	.....	13	12	3,850
Kansas, Southwestern, and Southern Colorado	18	18	1,159	17	510	633	16	2	17	15	4,700
Maryland, Eastern	10	10	1,880	10	760	1,120	10	.....	22	10	7,650
Maryland, Middle	9	9	1,629	9	562	1,067	9	.....	22	9	8,500
Maryland, Western	6	6	472	6	206	266	6	.....	10	6	3,100
Michigan	15	15	827	15	364	463	13	1	16	13	4,225
Missouri, Middle	15	15	504	15	204	300	13	.....	14	13	4,050
Missouri, Northern	11	11	694	10	260	344	10	1	12	10	4,150
Missouri, Southern	14	14	613	13	248	341	11	3	11	10	3,275
Nebraska	24	24	1,096	24	500	596	15	6	19	15	5,150
North Carolina	15	15	708	15	274	434	11	3	11	11	4,250
North Dakota	18	18	1,329	18	622	707	17	1	19	17	5,375
Ohio, Northeastern	24	24	2,573	24	1,154	1,419	23	1	35	23	12,020
Ohio, Northwestern	27	27	1,761	27	780	981	27	.....	37	26	11,190
Ohio, Southern	42	42	4,915	41	2,027	2,748	41	1	65	41	27,875
Oklahoma	25	25	891	25	414	477	11	9	12	11	3,610
Oregon, Washington, and Idaho	26	26	1,355	26	628	727	23	1	23	22	7,310
Pennsylvania, Eastern	42	41	7,012	41	2,699	4,313	41	1	98	41	52,500
Pennsylvania, Middle	26	26	3,619	25	1,470	2,049	25	1	46	25	18,000
Pennsylvania, Southern	17	17	3,679	17	1,519	2,160	17	.....	63	17	26,300
Pennsylvania, Western	26	26	4,687	26	2,236	2,451	26	.....	76	26	24,725
Tennessee	18	18	1,195	18	524	671	16	1	17	16	6,075
Texas and Louisiana	7	7	210	7	89	121	4	3	4	4	1,050
Virginia, First	36	36	3,368	36	1,359	2,009	32	2	55	31	17,950
Virginia, Second	36	36	6,823	36	2,869	3,954	36	.....	99	34	31,800
West Virginia, First	15	15	1,573	15	632	941	15	.....	25	15	9,360
West Virginia, Second	11	11	638	11	331	307	9	1	12	9	3,400

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DISTRICTS: 1906.

DISTRICT.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	822	741	$2,198,957	84	$38,109	33	$56,600	708	1,057	9,212	66,595
Arkansas	10	6	3,800	2	220	1	100	2	2	9	60
California and Arizona	18	15	40,750	1	150			17	17	180	1,469
Illinois, Northern	27	25	74,350	4	4,170	1	2,000	26	35	319	2,560
Illinois, Southern	29	29	60,600	1	600	2	2,200	25	34	278	1,678
Indiana, Middle	33	32	96,617	2	245	2	3,500	29	38	366	2,868
Indiana, Northern	43	43	120,700	4	1,320	1	1,000	40	50	482	3,069
Indiana, Southern	28	26	112,600	3	540	2	1,800	25	31	282	1,947
Iowa, Middle	16	15	32,900					13	16	130	952
Iowa, Northern, Southern Minnesota, and South Dakota	20	17	48,800			1	1,500	19	22	203	1,460
Iowa, Southern	15	14	20,150	1	500			12	14	124	679
Kansas, Northeastern	22	21	46,150	3	560	1	500	22	28	204	1,367
Kansas, Northwestern, and Northern Colorado	15	12	22,100	2	550			13	15	123	1,045
Kansas, Southeastern	13	12	17,300	6	1,340			12	13	116	785
Kansas, Southwestern, and Southern Colorado	18	15	24,700	1	2,000			16	19	155	1,268
Maryland, Eastern	10	10	62,900	1	585			10	28	298	2,998
Maryland, Middle	9	9	34,300					9	16	138	1,078
Maryland, Western	6	6	6,050	1	114	1	800	6	10	55	397
Michigan	15	13	19,600	2	465			14	19	144	873
Missouri, Middle	15	13	11,600					12	14	103	537
Missouri, Northern	11	10	20,200			1	800	11	15	103	763
Missouri, Southern	14	11	8,100	2	330			7	10	68	400
Nebraska	24	15	35,300	4	1,150	1	1,500	18	22	169	968
North Carolina	15	12	4,080					9	10	57	511
North Dakota	18	17	35,350	9	2,285			18	30	227	1,279
Ohio, Northeastern	24	23	71,350	1	200	1	1,000	21	29	306	1,887
Ohio, Northwestern	27	27	51,400	1	225	1	500	24	33	296	1,645
Ohio, Southern	42	41	148,500	1	250	1	2,000	39	60	540	4,276
Oklahoma	25	11	10,900	3	700			16	17	125	703
Oregon, Washington, and Idaho	26	23	48,300	6	5,300	1	500	22	31	242	1,537
Pennsylvania, Eastern	42	40	346,850	3	6,200	8	27,050	42	62	847	6,381
Pennsylvania, Middle	26	25	90,300	1	100	1	1,500	25	44	415	3,499
Pennsylvania, Southern	17	17	130,500	5	3,810	2	2,250	16	29	348	2,512
Pennsylvania, Western	26	26	153,250	5	1,275	4	6,100	26	63	558	3,895
Tennessee	18	16	14,700	1	150			12	13	78	666
Texas and Louisiana	7	4	3,900	1	150			4	4	23	155
Virginia, First	36	31	46,088	2	940			21	29	195	1,880
Virginia, Second	36	35	96,025	3	1,510			34	86	625	4,783
West Virginia, First	15	15	20,997	2	175			12	36	201	1,249
West Virginia, Second	11	9	6,900					9	13	80	516

OLD ORDER GERMAN BAPTIST BRETHREN.

HISTORY.

Up to the latter part of the nineteenth century the history of the Dunkers [1] was one of peace. Whatever disparity of individual opinion there was did not pass the bounds of mutual forbearance. As, however, social customs developed along more modern lines during the latter part of that century, certain influences were manifested among the communities which tended to lessen the emphasis upon many of the special customs of the earlier times. Accordingly, some of the members, fearful lest the traditions of the founders of the denomination should be overborne, and "the Scriptures suffer violence," and desirous of perpetuating the type of life, as well as of belief, observed by the early Brethren, withdrew in 1881 and formed the organization known as the "Old Order German Baptist Brethren."

[1] See German Baptist Brethren Church (Conservative), page 245.

DOCTRINE AND POLITY.

In certain matters of doctrine and also in some features of church organization the Old Order Brethren are in essential agreement with the other branches. They accept the literal teaching of the Scriptures in regard to the Lord's Supper and foot-washing; hold close communion; practice nonconformity to the world in war, politics, secret societies, dress, and amusements; refuse to swear or take oath under any circumstances; reject a salaried ministry; anoint with oil those who are sick, not so much for the healing of the natural body as for spiritual healing; strictly enjoin temperance upon all their members; and allow none to traffic in alcoholic or malt liquors. They believe that nothing but death can break the marriage vow, and refuse to perform a marriage ceremony for any divorced person.

WORK.

Missions, Sunday schools, and ecclesiastical schools are regarded by these Brethren as opposed to essential Christianity, but they are charitable in deed as in word, support their own poor, and extend a helping hand to all needy persons, whether they are or are not members of their own religious organization.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the table which follows. As shown by this table, the denomination has 68 organizations, located in 18 states. Of these, 49 are in the North Central division, Ohio leading with 20.

The total number of communicants reported is 3,388; of these, about 56 per cent are males and 44 per cent females. According to the statistics, the denomination has 66 church edifices; a seating capacity for church edifices of 19,250; and church property valued at $89,800, with no indebtedness. The denomination has no Sunday schools.

The number of ministers connected with the denomination is 195, and there are also about 75 licentiates.

As compared with the report for 1890, these figures show a decrease of 67 organizations and 1,023 communicants, but an increase of $9,030 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.					VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.		Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.		
Total for denomination	68	68	3,388	68	1,900	1,488	58	.....	66	57	19,250	57	$89,800
North Atlantic division	3	3	235	3	125	110	3	.....	8	3	2,300	3	6,600
Pennsylvania	3	3	235	3	125	110	3	.....	8	3	2,300	3	6,600
South Atlantic division	12	12	578	12	320	258	11	.....	11	10	2,400	10	12,600
Maryland	2	2	167	2	90	77	2	.....	2	2	600	2	3,700
Virginia	6	6	280	6	156	124	6	.....	6	5	1,150	5	5,700
West Virginia	3	3	114	3	63	51	3	.....	3	3	650	3	3,200
North Carolina	1	1	17	1	11	6	.....	.....	.....	.....	.....	.....	.....
North Central division	49	49	2,469	49	1,396	1,073	43	.....	46	43	14,300	43	69,200
Ohio	20	20	1,204	20	682	522	20	.....	22	20	7,350	20	38,500
Indiana	13	13	790	13	447	343	12	.....	13	12	4,250	12	19,100
Illinois	4	4	102	4	58	44	3	.....	3	3	650	3	3,000
Michigan	3	3	98	3	53	45	2	.....	2	2	450	2	1,800
Wisconsin	1	1	18	1	10	8	.....	.....	.....	.....	.....	.....	.....
Iowa	1	1	22	1	10	12	1	.....	1	1	300	1	1,200
Missouri	2	2	59	2	33	26	1	.....	1	1	250	1	1,000
North Dakota	1	1	43	1	25	18	1	.....	1	1	250	1	1,000
Nebraska	1	1	27	1	16	11	1	.....	1	1	250	1	1,000
Kansas	3	3	106	3	62	44	2	.....	2	2	550	2	2,600
South Central division	1	1	19	1	11	8	.....	.....	.....	.....	.....	.....	.....
Oklahoma[1]	1	1	19	1	11	8	.....	.....	.....	.....	.....	.....	.....
Western division	3	3	87	3	48	39	1	.....	1	1	250	1	1,400
Colorado	1	1	18	1	10	8	.....	.....	.....	.....	.....	.....	.....
California	2	2	69	2	38	31	1	.....	1	1	250	1	1,400

[1] Oklahoma and Indian Territory combined.

THE BRETHREN CHURCH (PROGRESSIVE DUNKERS).

HISTORY.

As the Dunker communities in America grew in strength and power[1] there was a gradual departure from the early form of government and method of discipline, which were distinctively congregational; and the district, state, and annual meetings became practically courts, much after the presbyterian system of polity. Against this there was considerable protest by those who held that the final power should be vested in the local church. The result was that, in 1882, there was a division and those who preferred the simple congregational form of government withdrew and organized under the name of "The Brethren Church," though they were generally known as "Progressive Dunkers."

[1] See German Baptist Brethren Church (Conservative), page 246.

DOCTRINE AND POLITY.

In doctrinal matters the Brethren Church is in general accord with the German Baptist Brethren. In polity, however, there is considerable difference. The Brethren Church is firm in its insistence upon the rights of the individual believer, denying that any ecclesiastical body has the right to bind the conduct or the conscience of any believer in Christ. This does not mean, however, that it abjures all organization, for, on the contrary, it believes in thorough organization in every department of church life. The officers of a local congregation are elders or bishops, evangelists, deacons and deaconesses, and such other officers or helpers as local exigencies may demand. The congregation is not required, however, to have any fixed number of officers, or indeed to have any officers at all. Any number of local congregations conveniently located may combine to form associations for more effective work, which are known as district conferences. These conferences, which usually meet annually, have no legislative powers, and their activity is limited to devising ways and means for carrying on the work of the church more effectively within the territory covered by them. There is also a general conference to which each local congregation may send delegates. This body considers the general work of the church as it relates to publishing interests, education, and missions, but its acts are binding neither upon congregations nor upon individuals. In spite of this fact, however, there is practical unanimity in supporting the general conference in all its measures of church work and church extension.

WORK.

The home missionary work in the United States is under the care of the General Home Mission Board, though there are boards connected with the district conferences which have supervision of local work. The principal missions at present are in Washington, D. C., Philadelphia, Pa., Chicago, Ill., Los Angeles, Cal., and Lost Creek, Ky. The board during 1906 employed 10 agents, aided 7 churches, and received about $3,500, the same amount, approximately, that has been given annually for ten years. The result of the work is manifest in the prospect that all these missions will become self-supporting in the near future.

The foreign missionary work has scarcely begun, although the Foreign Missionary Society is carrying on work at Montreal, Canada, and in the northwestern part of Persia, and has just opened a mission in Argentina, South America. The society, in 1906, had 3 stations, with 6 accredited missionaries, 1 native helper, 1 church with 70 members, and property valued at $2,000. The amount contributed by the denomination to foreign missions has increased steadily from $65 in 1900, when the work was started, to $3,090 in 1906.

Although there is a rapidly increasing interest in the work of education throughout the church, there is but 1 school, Ashland University, at Ashland, Ohio, which, in 1906, had 15 teachers and 152 students. The amount contributed toward its support was $5,500, an increase of nearly $1,000 over the amount contributed in 1905, and it had property with an estimated value of $78,000 and an endowment of $80,000.

The Brethren have plans for several homes for the aged, and have secured $5,000 for endowment, but as yet none of the homes are in operation.

The young people's societies include 86 Christian Endeavor societies with 2,196 members, and 20 Junior societies with an enrollment of 410. Together the different societies contributed to various causes in 1906 the sum of $1,716, of which $600 was for mission work among the mountain whites of Kentucky. A Sisters' Society of Christian Endeavor has 90 local societies with 1,800 members, and raised $7,261 during 1906. Of this amount, $600 was given for the support of the theological department of Ashland University, $360 for the support of superannuated ministers, and the remainder for missionary and local work. Several men's organizations, such as the Brotherhood of Andrew and Philip, and a ministerial association which includes nearly all the ministers of the church, hold regular meetings for the mutual improvement of their members. The latter organization has a benefit fund for the families of deceased members.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and conferences in the tables which follow. As shown by these tables, the denomination has 202 organizations, contained in 9 conferences, located in 18 states and the District of Columbia. Of these, more than one-half are in the North Central division. The state having the largest number, however, is Pennsylvania with 49.

The total number of communicants reported is 17,042; of these, as shown by the returns for 185 organizations, about 39 per cent are males and 61 per cent females. According to the statistics, the denomination has 184 church edifices; a seating capacity for church edifices of 54,220, as reported by 172 organizations; church property valued at $472,975, against which there appears an indebtedness of $41,490; halls, etc., used for worship by 11 organizations; and 20 parsonages valued at $41,700. The Sunday schools, as reported by 156 organizations, number 164, with 1,564 officers and teachers and 11,850 scholars.

The number of ministers connected with the denomination is 269.

As compared with the report for 1890, these figures show an increase of 74 organizations, 8,953 communicants, and $327,205 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	202	202	17,042	185	5,729	8,903	175	11	184	172	54,220
North Atlantic division	51	51	3,985	50	1,406	2,029	50	.....	54	50	16,975
New Jersey	2	2	100	2	38	62	2	.....	2	2	400
Pennsylvania	49	49	3,885	48	1,308	1,967	48	.....	52	48	16,575
South Atlantic division	33	33	3,008	20	554	914	26	3	27	24	7,225
Maryland	5	5	616	5	216	400	5	.....	6	4	1,300
District of Columbia	1	1	146	1	56	90	1	.....	1	1	300
Virginia	26	26	2,166	13	252	374	19	3	19	18	5,225
West Virginia	1	1	80	1	30	50	1	.....	1	1	400
North Central division	109	109	9,634	106	3,612	5,702	94	8	98	93	28,570
Ohio	29	29	2,592	29	1,040	1,552	27	1	27	27	7,875
Indiana	29	29	3,800	28	1,351	2,169	28	.....	28	28	9,555
Illinois	7	7	716	6	261	435	6	1	6	5	1,690
Michigan	5	5	201	4	61	120	5	.....	5	5	1,500
Wisconsin	3	3	68	3	23	45	.....	3	.....	.....	.....
Iowa	13	13	852	13	335	517	12	1	12	12	3,100
Missouri	2	2	44	2	14	30	.....	.....	.....	.....	.....
South Dakota	1	1	80	1	37	43	1	.....	1	1	250
Nebraska	4	4	471	4	171	300	4	.....	6	4	1,450
Kansas	16	16	810	16	319	491	11	2	13	11	3,150
South Central division	2	2	36	2	23	13	.....	.....	.....	.....	.....
Arkansas	1	1	27	1	18	9	.....	.....	.....	.....	.....
Texas	1	1	9	1	5	4	.....	.....	.....	.....	.....
Western division	7	7	379	7	134	245	5	.....	5	5	1,450
California	7	7	379	7	134	245	5	.....	5	5	1,450

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	202	172	$472,975	29	$41,490	20	$41,700	156	164	1,564	11,850
North Atlantic division	51	50	191,980	16	27,935	7	15,000	43	46	439	3,816
New Jersey	2	2	3,700	1	800	1	1,000	2	2	12	65
Pennsylvania	49	48	188,280	15	27,135	6	14,000	41	44	427	3,751
South Atlantic division	33	25	48,925	2	2,625	1	1,500	15	16	122	1,139
Maryland	5	5	20,000	.....	.....	1	1,500	4	5	51	370
District of Columbia	1	1	6,000	1	2,500	.....	.....	1	1	12	115
Virginia	26	18	20,425	1	125	.....	.....	9	9	55	614
West Virginia	1	1	2,500	.....	.....	.....	.....	1	1	4	40
North Central division	109	92	221,803	10	10,430	11	23,200	93	97	962	6,665
Ohio	29	28	70,150	1	1,600	4	7,800	29	29	300	2,025
Indiana	29	27	63,615	4	4,200	.....	.....	29	31	334	2,564
Illinois	7	5	20,900	3	4,130	2	6,500	6	6	69	486
Michigan	5	5	6,400	.....	.....	.....	.....	4	4	32	150
Wisconsin	3	.....	.....	.....	.....	.....	.....	1	1	11	40
Iowa	13	11	23,238	.....	.....	2	2,900	9	9	77	471
Missouri	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
South Dakota	1	1	2,500	.....	.....	.....	.....	1	1	11	85
Nebraska	4	4	15,500	1	250	2	5,500	3	3	30	241
Kansas	16	11	19,500	1	250	1	500	11	13	98	603
South Central division	2	.....	.....	.....	.....	.....	.....	1	1	8	25
Arkansas	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Texas	1	.....	.....	.....	.....	.....	.....	1	1	8	25
Western division	7	5	10,267	1	500	1	2,000	4	4	33	205
California	7	5	10,267	1	500	1	2,000	4	4	33	205

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY CONFERENCES: 1906.

CONFERENCE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	202	202	17,042	185	5,729	8,903	175	11	184	172	54,220
California	7	7	379	7	134	245	5	.....	5	5	1,450
Illiokota	24	24	1,716	23	656	1,040	19	5	19	18	5,040
Indiana	29	29	3,800	28	1,351	2,169	28	.....	28	28	9,555
Kanemorado	24	24	1,361	24	527	834	15	2	19	15	4,600
Michigan	5	5	201	4	61	120	5	.....	5	5	1,500
Ohio	29	29	2,592	29	1,040	1,552	27	1	27	27	7,875
Pennsylvania	52	52	4,040	51	1,431	2,059	51	.....	55	51	17,275
Southwest Virginia	13	13	1,162	7	139	233	9	3	9	9	2,650
Virginia and Maryland	19	19	1,791	12	390	651	16	.....	17	14	4,275

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY CONFERENCES: 1906.

CONFERENCE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	202	172	$472,975	29	$41,490	20	$41,700	156	164	1,564	11,850
California	7	5	10,267	1	500	1	2,000	4	4	33	205
Illiokota	24	17	46,638	3	4,130	4	9,400	17	17	168	1,082
Indiana	29	27	63,615	4	4,200	.....	.....	29	31	334	2,564
Kanemorado	24	15	35,000	2	500	3	6,000	15	17	136	869
Michigan	5	5	6,400	.....	.....	.....	.....	4	4	32	150
Ohio	29	28	70,150	1	1,600	4	7,800	29	29	300	2,025
Pennsylvania	52	51	193,480	16	27,935	7	15,000	44	47	450	3,876
Southwest Virginia	13	9	9,925	1	125	.....	.....	4	4	24	159
Virginia and Maryland	19	15	37,500	1	2,500	1	1,500	10	11	87	920

GERMAN SEVENTH-DAY BAPTISTS.

HISTORY.

Among the earlier members of the Dunker community[1] in the United States was John Conrad Beissel, who, with a few others, landed at Boston in 1720, the year after Peter Becker settled in Germantown, Pa. Beissel had not been identified with the Schwarzenau community, although he had sojourned there for a short time, but had acquired strong mystical tendencies as a result of his acquaintance with the writings of Gottfried Arnold and the teachings of Jacob Boehme and other Inspirationists, and his association with the Rosicrucians at Heidelberg. After his arrival in America, Beissel spent a short time in Germantown and then removed with three companions to Conestoga, Pa., at that time almost a wilderness, where they lived as hermits. In 1724 they were visited by Peter Becker, of the Dunkers; Beissel and several others were baptized into that church, and a congregation was organized, of which Beissel was chosen pastor. It was not long, however, before his ascetic and mystical tendencies, together with outside influences to which he was subjected, led him to embrace and teach doctrines, such as celibacy and the observance of the seventh day as the Sabbath, which were widely at variance with the tenets of the Dunkers, and finally, in 1728, he and his followers formally withdrew from the Dunker Church.

In 1732 Beissel left his congregation and removed to Ephrata, Pa., a few miles distant, there again to live as a hermit. Here he was joined from time to time by others of both sexes who shared his mystic and ascetic ideas and whom he organized into the "Ephrata Society." Celibacy was enjoined upon the members, and separate houses were built for the two sexes, each of which was organized in monastic fashion, the "Brothers' House" having its prior and the "Sisters' House" its prioress. The society grew rapidly, and its activities were entered into with enthusiasm. Industries were organized on the communistic plan, which flourished for a time; but under the influence

[1] See German Baptist Brethren Church (Conservative), page 246.

of Beissel, who thought them out of harmony with the spiritual purposes for which the community was organized, they were soon greatly curtailed and were kept subordinate to the religious idea. Ephrata had, however, one of the first schools (1735) in that part of the country, and its printing establishment (1750) was one of the earliest and best.

With the advancing tide of civilization and the disappearance of the wilderness the most characteristic features of the community lost their prominence. The celibate membership diminished. In 1764 there were 21 males and 25 females, while in 1769 there were but 14 celibate males in the brotherhood, and this is the last record of the exact number of celibates. By 1830 the community was so scattered that it was agreed that members might cast their votes in business meetings by proxy, and some years later celibacy as a feature of the society had disappeared entirely. The only trace of the communistic feature remaining in 1906 was the ownership of the property by the society, under control of a board of trustees. At the present time the denomination corresponds regularly with the Seventh-day Baptist General Conference.

DOCTRINE AND POLITY.

Apart from their observance of the seventh day as the Sabbath, the German Seventh-day Baptists differ somewhat from other bodies of Dunkers in their observance of the Lord's Supper and do not insist on the use by the sisters of "a prayer covering or veil," or the uniform use of plain clothing.

Bishops, elders, and deacons are selected to guide the church, and are subject to election by each local congregation.

WORK.

Of evangelistic work there is comparatively little. All ministers are expected to assist in this department, but no public record of money expended for such services is kept. No foreign missionary work is carried on.

The denomination has no church schools, but makes use of the Seventh-day Baptist schools and publishing house. There is a home for the aged at Ephrata, and a home in Franklin county, Pa., containing 4 inmates.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given in the tables which follow, and show 5 organizations, of which all are in the state of Pennsylvania.

The total number of communicants reported is 167; of these, about 40 per cent are males and 60 per cent females. According to the statistics, the denomination has 6 church edifices; a seating capacity for church edifices of 2,050; church property valued at $40,800, against which there appears an indebtedness of $3,600; and 1 parsonage valued at $900. There are 2 Sabbath schools reported, with 13 officers and teachers and 130 scholars.

The number of ministers connected with the denomination is 7.

As compared with the report for 1890, these figures show a decrease of 1 organization and 27 communicants, but an increase of $26,250 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	5	5	167	5	67	100	4	1	6	4	2,050
North Atlantic division	5	5	167	5	67	100	4	1	6	4	2,050
Pennsylvania	5	5	167	5	67	100	4	1	6	4	2,050

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	5	4	$40,800	2	$3,600	1	$900	2	2	13	130
North Atlantic divison	5	4	40,800	2	3,600	1	900	2	2	13	130
Pennsylvania	5	4	40,800	2	3,600	1	900	2	2	13	130

EASTERN ORTHODOX CHURCHES.

GENERAL STATEMENT.

History.—The Eastern Orthodox Churches, known historically as the "Eastern Church," and in modern times as the "Greek Orthodox Church," the "Eastern Catholic Church," the "Holy Orthodox Catholic Apostolic Eastern Church," and popularly as the "Greek Church," are the modern representatives of the Church of the Byzantine Empire. As the distinction between the Eastern and Western Roman Empires developed, there also grew up a distinction between the Eastern and Western Churches, appearing both in their ritual and in their doctrinal position. Toward the ninth century this became still more evident, and culminated in 1054 in complete separation between the patriarch or bishop of Rome and the 4 Eastern patriarchs. The Eastern Church at that time included 4 ecclesiastical divisions, the Patriarchates of Constantinople, Jerusalem, Antioch, and Alexandria, coordinate in authority, though honorary precedence was accorded to the patriarch of Constantinople.

With the capture of Constantinople by the Turks in 1453, and the assumption by the Turkish Government of the right of approval in the election of the patriarchs, there developed a diversity of ecclesiastical organization. The patriarchs of Jerusalem, Antioch, and Alexandria, while still according a certain precedence to the patriarch of Constantinople, preserved their ecclesiastical independence. With the development of the Russian Empire, the Russian Church, hitherto nominally subordinate to the Constantinople Patriarchate, organized its own ecclesiastical government; first, about the year 1589, in the form of a Russian Patriarchate, and later, in 1721, under the supreme authority of the Holy Governing Synod, with headquarters at St. Petersburg. Similarly, after Greece had become independent, the Church of Greece established, in 1833, the Holy Synod of Greece at Athens. Various metropolitan sees have also claimed and acquired independence, including those of Servia, Carlowitz (Servian Church in Austria-Hungary), Montenegro, Roumania, Hermanstadt (Roumanian Church in Austria-Hungary), Bukowina, Dalmatia, Bosnia-Herzegovina, Crete, and Cyprus. With the political independence of Bulgaria, the Bulgarian Church, which had hitherto been under the Patriarchate of Constantinople, through an exarch, declared its independence and established the Bulgarian Exarchate.

These different organizations, although independent of each other ecclesiastically, agree in doctrine and, essentially, in form of worship, and together constitute what are called the "Eastern Orthodox Churches."

Of these churches, 4 are represented in the United States by regular church organizations. These are the Russian Orthodox, the Greek Orthodox, the Servian Orthodox, and the Syrian Orthodox. Only 1 of these has a definite and inclusive ecclesiastical organization, and that is the Russian Orthodox Church. The Greek Orthodox churches are looking forward to such an organization, but it is not as yet completed. The Servian and Syrian Orthodox churches are under the general supervision of the Russian Orthodox Church, although reported separately.

Doctrine.—The Eastern Orthodox Churches found their doctrine on the Holy Scriptures, the Holy Traditions, and the Niceo-Constantinopolitan Creed in its original wording, without the "Filioque," and hold that the Holy Scriptures should be interpreted strictly in accordance with the teachings of the seven Ecumenical Councils and the Holy Fathers. Recognizing Christ as the only head of the earthly as well as of the heavenly church, they do not accept the dogma of the Pope as the representative of Christ on earth, and the infallible visible head of His earthly church. According to their teaching, infallibility belongs alone to the whole assembly of true believers, to the "Ecclesia" or the Church, represented by their council legally called together.

They believe in the procession of the Holy Ghost from the Father alone; honor Mary as the Mother of God, and honor the Nine Orders of Angels and the Saints; do not accept the doctrine of the Immaculate Conception of the Virgin Mary, and reject the doctrine of the surplus merits of saints and the doctrine of indulgences. They respect relics of the saints, pictures of holy subjects, and the cross, but forbid the use of carved images. They accept seven sacraments—baptism, anointing (confirmation or chrismation), communion, penance, holy orders, marriage, and holy unction. Baptism, of infants or adults, is by threefold immersion. The sacrament of anointing is administered at the same time as that of baptism, with "chrism" or holy oil.

The doctrine of transubstantiation is accepted. In the Eucharist, leavened bread is used, being soaked in wine and offered, after confession and absolution, to all members of the Eastern Orthodox Churches. Children under 7 years of age, however, receive the sacrament without confession. Holy unction is administered to the sick, and not alone to those in danger of death. The church rejects the doctrine of purgatory, but believes in the beneficial effect of prayer for the dead by the living, and for the living by the dead. It rejects the doctrine of predestination, and considers that for justification both faith and works are necessary.

Polity.—There are three orders of the ministry—deacons, priests, and bishops. The deacons assist in the work of the parish and in the service of the sacraments. Priests and deacons are of two orders—secular and monastic. Marriage is allowed to candidates for the

diaconate and the priesthood, but is forbidden after ordination. The episcopate is, as a rule, confined to members of the monastic order. A married priest, should his wife die or enter a convent, may enter a monastery and take the monastic vows, and then be eligible to the episcopate. The parishes are, as a rule, in the care of the secular priests.

Monks are gathered in monasteries; in some of these they live in communities, while in others they lead a secluded, hermitical life, each in his own cell. There is but one order, and the vows for all are the same—obedience, chastity, prayer, fasting, and poverty.

The organization for the general government of the different Eastern Orthodox Churches varies in different countries. In general, there is a council at the head of which, as president, is a bishop elected usually by the people. Historically, and at present in some cases, this presiding bishop is called patriarch, and has special collegiates and officers for the purpose of governing his flock. The largest, or most important, of the bishoprics connected with the patriarchate or synod are called "metropolitan sees," though the title carries with it no special ecclesiastical authority. In early times, both the clergy and the laity of the local churches had a voice in the election of bishops, priests, and deacons, but of late that right has been much restricted, and at present the priests and deacons are usually appointed by the bishops, and the bishops are subject to the approval of the civil authorities.

The service of the Eastern Orthodox Churches is solemn and elaborate. It is essentially that of the earlier centuries of Christianity, and is most fully and completely observed in the monasteries. There are no sculptured images and no instrumental music, although there are pictorial representations of Christ, the apostles and saints, and scenes in Bible history. The most important service is the liturgy, the chief part of which is the celebration of the Eucharist. There are three liturgies, those of St. John Chrysostom, St. Basil the Great, and St. Gregory, the last called the liturgy of the "presanctified gifts," for which the holy gifts or emblems are prepared at a preceding service, generally that of St. Basil. There are no so-called "silent liturgies," and two liturgies are not allowed to be performed in the same church simultaneously, nor can a liturgy be performed by the same priest, or on the same table, twice a day. A "corporal," otherwise known as "antimins," a table cover with a particle of the holy remains of some saint sewn into it, and especially blessed by a bishop for every church, is necessary to the performance of the liturgy. Moreover, a priest may perform it only when he is fasting. Besides the liturgy, the church has vespers, vigils, matins, hours, and special prayers for various occasions and needs. The several services named consist of readings from the Old and New Testaments, supplicatory prayers, thanksgiving, glorifying, hymns, etc.

The Eastern Orthodox Churches included in this report comprise 4 bodies, as follows:

Russian Orthodox Church.
Servian Orthodox Church.
Syrian Orthodox Church.
Greek Orthodox Church.

SUMMARY OF STATISTICS.

A summary of the general statistics for these bodies at the close of the year 1906, as derived from the returns of the individual church organizations of each denomination, is presented in the tables which follow. These 4 bodies, taken together, have 411 organizations. The total number of communicants, including baptized children as well as adults, as reported by all of the organizations, is 129,606; of these, as shown by the returns for 103 organizations, about 85 per cent are males and 15 per cent females. On account of the comparatively small number and the excess of adult males, no deduction is made for children as in the case of the Roman Catholic Church.

According to the statistics, there are 85 church edifices; a seating capacity for church edifices of 38,995, as reported by 75 organizations; church property valued at $964,791, against which there appears an indebtedness of $290,674; halls, etc., used for worship by 326 organizations; and 29 parsonages valued at $117,143. There are 7 Sunday schools reported, with 10 officers and teachers and 509 scholars.

The number of ministers connected with the different bodies is 108.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, MINISTERS, AND PLACES OF WORSHIP, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					Total number of ministers.	PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.				Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.		Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Eastern Orthodox Churches	411	411	129,606	103	74,867	12,975	108	84	326	85	75	38,995
Russian Orthodox Church	59	59	19,111	59	12,925	6,186	55	45	13	46	45	20,345
Servian Orthodox Church	10	10	15,742	10	13,514	2,228	9	8	2	8	8	2,800
Syrian Orthodox Church	8	8	4,002	8	2,423	1,579	9	2	6	2	2	700
Greek Orthodox Church	334	334	90,751	26	46,005	2,982	35	29	305	29	20	15,150

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Eastern Orthodox Churches	411	89	$964,791	58	$290,674	29	$117,143	7	7	10	509
Russian Orthodox Church	59	53	484,371	36	131,774	25	112,243	1	1	2	75
Servian Orthodox Church	10	9	62,460	7	19,000	2	2,100	1	1	1	13
Syrian Orthodox Church	8	8	32,160					1	1	1	50
Greek Orthodox Church	334	19	385,800	15	139,900	2	2,800	4	4	6	371

RUSSIAN ORTHODOX CHURCH.

HISTORY.

Russia first came into definite relations with Christianity on the visit of Princess Olga to Constantinople, where she was baptized about A. D. 957. Subsequently Vladimir the Great sent emissaries to the different churches, Eastern and Western, to learn of their doctrines and rituals, with a view to adopting that which they liked best. The emissaries returned and reported in favor of the Greek Church, whose ceremonial in the Cathedral of St. Sophia at Constantinople seemed to them to excel all others. Thereupon Vladimir was baptized, and the Greek Church became the church of the state.

During the succeeding centuries the church was governed, first by metropolitans looking to the patriarch of Constantinople as their titular head; since about 1589, by patriarchs; and since the time of Peter the Great, by the Holy Synod. This synod is a collegiate institution consisting of several metropolitans, bishops, and priests from all parts of Russia, who are invited to take a temporary or permanent part in its sessions. To see that the civil laws and interests of the country are complied with, a representative of the monarch sits in the synod as a civil officer, with the title of chief procurator of the Holy Synod. To his presence in the synod is due the incorrect opinion, widely extended outside of Russia, that the emperor is really the head of the Russian Church.

In the government of the church the synod acts through a staff of clerical and lay officers. There are three classes of bishops: metropolitans, of whom there are three—one each in St. Petersburg, Moscow, and Kief; archbishops, according to their age and merits; and bishops, who in especially large dioceses are assisted by adjunct bishops. The selection and distribution of bishops require imperial sanction. Each governing bishop has an ecclesiastical consistory under him, composed of clerical members and generally a lay secretary. Next come archpriests, priests, and deacons. In the monasteries there are also archimandrites, priors, hieromonks, hierodeacons, and monks.

The Russian Church is the only branch of the Eastern Orthodox Churches that has undertaken any foreign missionary enterprise. It has developed quite a mission in Japan, but its great work has been the care of the churches in America. In 1759 a Russian merchant, named Glotoff, baptized several Aleuts of Umnak Island. Fifteen years later Schelehoff, the organizer of a company for fur trading in Alaska, baptized forty Aleuts of Kodiak Island. In 1792, at his request, the Holy Synod sent to Alaska a special mission consisting of eight monks, who established their headquarters at Kodiak and built the first Eastern Orthodox church in America. In the course of two years 12,000 natives were baptized, and almost every hamlet had its church or chapel. During succeeding years a number of additional missionaries were sent from Russia, both to care for the Russians and to do missionary work among the natives. Of these, John Veniaminoff, afterwards Bishop Innocent, accomplished the most. Coming to Unalaska Island in 1824, he spent ten years among the Aleuts, and then went to Sitka to teach the Kolosh. Until he left for Siberia in 1855 he was an indefatigable worker for the Alaskans. He prepared an alphabet and grammar of the Aleutian language; translated the catechism, the more important divine services of the church, and some books of the Bible; and did much for general education and the improvement of civil and social life. In Sitka he built the cathedral which is still an ornament to the city, and founded a theological seminary for native catechisers and missionaries, and an ecclesiastical consistory for the government of the churches.

After the change of political rule, accompanying the sale of Alaska to the United States, many Russians returned to their own country, and with them a large number of priests, or missionaries. As a result there was a loss of interest in the country on the part of the people of Russia and an attendant loss of the means for carrying on the missionary work. Furthermore, as traders of different nationalities multiplied and missionaries of different creeds came to the country, many natives were drawn away from the church. Neverthe-

less, the Russian Church did not give up its work in the country, but continued to do whatever was within its means.

In 1872 the see was removed from Sitka to San Francisco, where there were already quite a number of Russians, Servians, and Greeks. In 1888 Bishop Vladimir came from Russia, remaining until 1891, when he was succeeded by Bishop Nicholas, whose stay was noted for two important features: (1) An exceptional development of religious activity in Alaska and the Aleutian Islands, which found expression in the building of new churches, chapels, and schools; in the increase in the number of missionaries; in the founding of various societies and fraternities for charitable purposes and for the improvement of the moral condition of the natives; in the opening of asylums for children, etc.; (2) the enlarging of the eparchy to include the Eastern states of the United States, and Canada, opening thus a new period in the history of the Russian Orthodox Church in the United States.

With the more recent development of immigration, large numbers have come from Austria-Hungary, especially from Galicia and Poland, who belong to what are known as the Uniat churches. When those sections, once a part of Russian territory, came under the control of Poland, and later of Austria-Hungary, and thus under the general influence of the Roman Catholic Church, an arrangement was effected, called the Unia, by which members of the Eastern Orthodox Churches, while recognizing the supremacy of the Pope, were permitted to retain most of their liturgy and have their own special bishops. These provisions, however, did not hold outside of Austria-Hungary, and on coming to America the members of these churches found themselves compelled to use the liturgy of the Roman Catholic Church, and be under the jurisdiction of local bishops, who in general either knew nothing about the Unia or did not take it into account.

In seeking relief from this position, one of the Uniat parishes in Minneapolis became aware of the existence in the United States of a see of the Russian Orthodox Church, and in 1891, under the leadership of the Rev. Alexis G. Toth, petitioned the Russian Bishop Vladimir to take them all under his jurisdiction within the pale of the Russian Church. Bishop Vladimir willingly complied with the request and, during the time of Bishop Nicholas, who succeeded him, the example of the parish in Minneapolis was followed by a number of Uniat parishes.

About the same time the immigration from Russia proper increased, and soon purely Russian parishes were formed in New York and in Chicago, although in the former city there was an Orthodox Russian church in existence as far back as 1876. In 1905 the episcopal see was transferred from San Francisco to New York.

DOCTRINE AND POLITY.

The general doctrine and polity of the Russian Orthodox Church have already been fully stated.[1] In the United States the church is represented by one eparchy, at the head of which is an archbishop, appointed by the Holy Synod of Russia, and assisted since 1904 by two coadjutor bishops, one appointed for the immediate supervision of the churches of Alaska, and the other for that of the Syrian churches. The Servian churches are under the care of a separate administrator, an archimandrite. Besides the bishop, the eparchy is served by 3 archimandrites, 3 archpriests, 2 priors, 51 priests, 14 hieromonks, 4 deacons, and 40 readers; or a total of 117 men, 9 of whom are Servian, 9 Syrian, and the remainder Russian. Of the eparchal clergy, only 5 priests have no parishes of their own, being appointed to assist deans or for some special work.

The archiepiscopal cathedra in New York has under it, for the needs of eparchal government, the "North American Ecclesiastical Consistory," composed of four members. The Russian parishes in the vicinity of New York are in direct dependence on this consistory. All others, except those in Alaska and the Servian and Syrian parishes, which have especial administrators, are divided into districts, supervised by deans, who have their headquarters in San Francisco and Chicago. The priests are appointed by the archbishop to the various parishes, in accordance with the expressed wishes of the parishioners or of the priests themselves. The great majority of them are natives of Russia; the remainder have come from Austria-Hungary, Servia, or Syria.

The Holy Synod of Russia allows $70,751 annually for the maintenance of the eparchy, besides which the Missionary Society of Russia gives $2,599 for its purely missionary work. The bishops, the official institutions, and the officers of the eparchy are supported by these appropriations, other expenses being met partly from the same funds and partly from parish fees. From the appropriations by the state treasury, the clergy received $40,972 in 1906, and in addition, from their parishes, the sum of $19,858.

WORK.

While originally the eparchy was a mission, at present almost the only strictly missionary work is that carried on by the clergy of Alaska among the Indians and Eskimos, and each year sees about 200 converts brought into the Russian Church. In the United States the clergy are almost entirely occupied with caring for the religious needs of immigrants from Europe, who are members of the Russian Church by birth, or have returned to it from the Uniat churches.

[1] See Eastern Orthodox Churches, page 258.

The church has no foreign mission, properly speaking, except as its work in Canada may be considered as such. The first Russian Orthodox parish in Canada was founded in 1898 in Wostok, Alberta, the parishioners being formerly Uniats. In 1906 there were 5 independent and 19 attached Russian parishes, with 16 churches and 8 chapels, and 1 Syrian parish with a church of its own. The value of these churches and chapels in 1906 is given as $26,870, and their seating capacity as 5,195. The returns showed 6,748 registered Russian parishioners and 480 Syrian, with 5 Russian priests and 1 Syrian.

The educational work of the eparchy consists in the maintenance of schools of various types, taught mostly by priests or readers. The Sunday schools are few in number, more attention being paid to the parish schools, which are held in some places only on Saturday, while in others they are held three times a week, and in still others, every evening, after the sessions of the public schools are over. In these schools instruction is given in the Russian language, Russian history, Bible history, the catechism, prayers, and church singing. In 1906 there were 59 of these schools with an attendance of 1,948. Some parishes also support reading rooms and schools for adults for the study of English.

Since 1905 the eparchy has had a theological seminary in Minneapolis, for the training as priests of men who were born in America or who have become American citizens. Its property is valued at $25,000, and its expenses, amounting to $4,000 annually, are paid by the eparchal treasury. There is in addition, in Cleveland, Ohio, a boarding school, which prepares students for the seminary, and reported 25 pupils and property valued at $30,000. In 1906 another theological seminary was founded in connection with the episcopal cathedral of Sitka, for the training of natives of Alaska to be missionaries. Some of the schools in Alaska have orphan asylums connected with them, and in 1906 these schools, which are supported entirely by the eparchy at an annual cost of $6,693, were educating 54 boys and 12 girls.

A number of publications are devoted to the religious education of the members of the church. The archiepiscopal cathedra of New York publishes a biweekly magazine entitled the "Russian Orthodox American Messenger," besides a monthly supplement in English. A weekly paper, called the "Light," is published in Philadelphia in the Little Russian language. Bishop Raphael, of Brooklyn, publishes the Word, a biweekly magazine in Arabic and English, and the administrator of the Servian churches in Chicago publishes Glasnik (the Messenger), a monthly paper in Servian. The eparchy also publishes books and pamphlets in various languages, and has recently published an English translation of the liturgy.

Among other activities should be mentioned the founding, in 1905, of a monastery and an orphanage in the name of St. Tikhon, at South Canaan, Pa. They are valued at $10,000, and the expenses, amounting to $2,000 annually, are met by special appropriations and by private contributions. In 1906 there were 5 men in the monastery and 12 children in the orphanage.

Brotherhoods or fraternities have been founded, the objects of which are the guarding of the interests of the Russian Church in America, the support of churches and schools, the upholding of moral ideals, and the relief of needy members. In 1896 the brotherhoods in the different parishes of the Eastern states united under one board of directors, adopting the name of "The Orthodox Catholic Mutual Aid Society of the United States of America." According to the last report the society had 89 brotherhoods and 7 sisterhoods, with 3,263 members and funds amounting to $15,025. During eighteen months in 1905 and 1906 the society paid more than $25,000 to the families of deceased members, about $5,000 to sick members, $2,000 to churches, $300 to schools, and about $7,000 for the publication of its official weekly paper Sviet, or the Light, and of a calendar, both in Little Russian. Besides the brotherhoods, almost every parish has temperance societies, reading rooms, and singing and musical unions.

In Alaska in 1906 there were 23 parochial brotherhoods with 1,542 members, and in the same territory there were 10 temperance societies with 908 members.

Of the Russian parishes, about one-third have their own priests and the remainder are served by priests of other parishes. The Servian and Syrian parishes have priests of their own.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 59 organizations, located in 17 states. Of these, 35 are in the North Atlantic division, Pennsylvania leading with 22.

The total number of communicants reported, including baptized children as well as adults, is 19,111; of these, about 68 per cent are males and 32 per cent females. On account of the comparatively small number and the excess of adult males, no deduction is made for children as in the case of the Roman Catholic Church. According to the statistics, the denomination has 46 church edifices; a seating capacity for church edifices of 20,345; church property valued at $484,371, against which there appears an indebtedness of $131,774; halls, etc., used for worship by 13 organizations; and 25 parsonages valued at $112,243. There is 1 Sunday school reported, with 2 officers and teachers and 75 scholars.

The number of ministers connected with the denomination is 55.

By a comparison of these figures with the report for 1890, it appears that this body has had almost its entire growth in this country since that date, the report for 1890 showing but 1 organization, 500 communicants, and church property valued at $40,000.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	59	59	19,111	59	12,925	6,186	45	13	46	45	20,345
North Atlantic division	35	35	12,991	35	8,803	4,188	29	5	30	29	14,825
Vermont	1	1	150	1	100	50	.....	1	.....	.....	.....
Massachusetts	1	1	470	1	400	70	1	.....	1	1	250
Connecticut	4	4	1,552	4	951	601	4	.....	4	4	2,300
New York	4	4	1,767	4	1,181	586	4	.....	5	4	2,475
New Jersey	3	3	606	3	344	262	2	.....	2	2	550
Pennsylvania	22	22	8,446	22	5,827	2,619	18	4	18	18	9,250
North Central division	15	15	3,415	15	2,123	1,292	9	6	9	9	3,620
Ohio	3	3	852	3	588	264	2	1	2	2	720
Illinois	4	4	1,226	4	783	443	3	1	3	3	1,400
Wisconsin	3	3	196	3	104	92	2	1	2	2	400
Minnesota	3	3	964	3	548	416	2	1	2	2	1,100
North Dakota	2	2	177	2	100	77	.....	2	.....	.....	.....
South Central division	2	2	695	2	506	189	2	.....	2	2	400
Oklahoma[1]	1	1	195	1	106	89	1	.....	1	1	200
Texas	1	1	500	1	400	100	1	.....	1	1	200
Western division	7	7	2,010	7	1,493	517	5	2	5	5	1,500
Colorado	3	3	725	3	525	200	2	1	2	2	800
Washington	2	2	574	2	392	182	2	.....	2	2	500
Oregon	1	1	61	1	51	10	1	.....	1	1	200
California	1	1	650	1	525	125	.....	1	.....	.....	.....

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	59	53	$484,371	36	$131,774	25	$112,243	1	1	2	75
North Atlantic division	35	33	344,845	24	89,214	16	79,943	.....	.....	.....	.....
Vermont	1	1	2,000	1	1,550	.....	.....	.....	.....	.....	.....
Massachusetts	1	1	3,500	.....	.....	.....	.....	.....	.....	.....	.....
Connecticut	4	4	33,500	3	12,100	3	12,000	.....	.....	.....	.....
New York	4	4	160,120	3	14,969	3	34,700	.....	.....	.....	.....
New Jersey	3	3	14,000	2	6,630	.....	.....	.....	.....	.....	.....
Pennsylvania	22	20	131,725	15	54,265	10	33,243	.....	.....	.....	.....
North Central division	15	11	113,426	8	39,075	4	23,500	1	1	2	75
Ohio	3	3	47,926	3	8,500	1	4,000	.....	.....	.....	.....
Illinois	4	4	32,800	4	17,200	2	17,500	.....	.....	.....	.....
Wisconsin	3	2	1,700	.....	.....	.....	.....	.....	.....	.....	.....
Minnesota	3	2	31,000	1	13,375	1	2,000	1	1	2	75
North Dakota	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
South Central division	2	2	7,206	1	300	2	2,600	.....	.....	.....	.....
Oklahoma[1]	1	1	2,200	.....	.....	1	600	.....	.....	.....	.....
Texas	1	1	5,000	1	300	1	2,000	.....	.....	.....	.....
Western division	7	7	18,900	3	3,185	3	6,200	.....	.....	.....	.....
Colorado	3	3	12,300	3	3,185	1	1,200	.....	.....	.....	.....
Washington	2	2	3,000	.....	.....	2	5,000	.....	.....	.....	.....
Oregon	1	1	600	.....	.....	.....	.....	.....	.....	.....	.....
California	1	1	3,000	.....	.....	.....	.....	.....	.....	.....	.....

[1] Oklahoma and Indian Territory combined.

SERVIAN ORTHODOX CHURCH.

HISTORY.

The churches of this body represent the immigration into the United States from the Balkan peninsula and the southern part of Austria-Hungary. They use the Slavic liturgy in their services, and are under the general supervision of the archbishop of the Russian Orthodox Church in the United States, but have as a special administrator an archimandrite of that church. In doctrine and polity they are in harmony with the Russian Orthodox Church, and their history is given in the statements for the Eastern Orthodox Churches and the Russian Orthodox Church.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 10 organizations, of which 4 are in Pennsylvania, 2 in Illinois, and 1 each in California, Kansas, Montana, and Ohio.

The total number of communicants reported, including baptized children as well as adults, is 15,742; of these, about 86 per cent are males and 14 per cent females. On account of the comparatively small number and the excess of adult males, no deduction is made for children as in the case of the Roman Catholic Church. According to the statistics, there are 8 church edifices with a seating capacity of 2,800; church property valued at $62,460, against which there appears an indebtedness of $19,000; and 2 parsonages valued at $2,100. There is 1 Sunday school reported with 1 teacher and 13 scholars.

The number of ministers connected with the denomination is 9.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	10	10	15,742	10	13,514	2,228	8	2	8	8	2,800
North Atlantic division	4	4	6,652	4	5,480	1,172	3	1	3	3	1,400
Pennsylvania	4	4	6,652	4	5,480	1,172	3	1	3	3	1,400
North Central division	4	4	4,790	4	4,134	656	3	1	3	3	800
Ohio	1	1	1,190	1	923	267	1		1	1	400
Illinois	2	2	3,000	2	2,661	339	1	1	1	1	100
Kansas	1	1	600	1	550	50	1		1	1	300
Western division	2	2	4,300	2	3,900	400	2		2	2	600
Montana	1	1	1,500	1	1,400	100	1		1	1	300
California	1	1	2,800	1	2,500	300	1		1	1	300

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	10	9	$62,460	7	$19,000	2	$2,100	1	1	1	13
North Atlantic division	4	4	20,210	3	2,500						
Pennsylvania	4	4	20,210	3	2,500						
North Central division	4	3	18,250	3	8,500	1	1,400	1	1	1	13
Ohio	1	1	6,250	1	2,000						
Illinois	2	1	9,000	1	5,000			1	1	1	13
Kansas	1	1	3,000	1	1,500	1	1,400				
Western division	2	2	24,000	1	8,000	1	700				
Montana	1	1	20,000	1	8,000						
California	1	1	4,000			1	700				

SYRIAN ORTHODOX CHURCH.

HISTORY.

The churches of this body represent the immigration into the United States of communities from Syria connected with the Orthodox Patriarchates of Antioch or Jerusalem. They all have priests of their own, but as a body they are under the general supervision of a coadjutor bishop of the Russian Orthodox Church. In doctrine and polity they are in harmony with the Russian Orthodox Church, and their history is given in the statements for the Eastern Orthodox Churches and the Russian Orthodox Church.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 8 organizations, of which 3 are in Massachusetts, 2 in New York, and 1 each in Nebraska, Ohio, and Pennsylvania.

The total number of communicants reported, including baptized children as well as adults, is 4,002; of these, about 61 per cent are males and 39 per cent females. On account of the comparatively small number and the excess of adult males, no deduction is made for children as in the case of the Roman Catholic Church. According to the statistics, the denomination has 2 church edifices with a seating capacity of 700; church property valued at $32,160, with no indebtedness; and halls, etc., used for worship by 6 organizations. There is 1 Sunday school reported, with 1 teacher and 50 scholars.

The number of ministers connected with the denomination is 9.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	8	8	4,002	8	2,423	1,579	2	6	2	2	700
North Atlantic division	6	6	3,730	6	2,273	1,457	1	5	1	1	600
Massachusetts	3	3	1,200	3	710	490		3			
New York	2	2	2,435	2	1,507	928	1	1	1	1	600
Pennsylvania	1	1	95	1	56	39		1			
North Central division	2	2	272	2	150	122	1	1	1	1	100
Ohio	1	1	152	1	80	72		1			
Nebraska	1	1	120	1	70	50	1		1	1	100

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	8	8	$32,160					1	1	1	50
North Atlantic division	6	6	30,860					1	1	1	50
Massachusetts	3	3	410								
New York	2	2	30,200					1	1	1	50
Pennsylvania	1	1	250								
North Central division	2	2	1,300								
Ohio	1	1	100								
Nebraska	1	1	1,200								

GREEK ORTHODOX CHURCH.

HISTORY.

Since the report for 1890 the number of Greeks immigrating to the United States has increased greatly. Some have come from Greece, some from the Greek islands of the Aegean, and others from Constantinople, Smyrna, and other parts of Asia Minor. They have been largely unmarried men, or, if married, they have left their families behind them and have scattered over the country, those from the same section usually keeping together. As they have become to a certain extent permanent residents, and especially as they have been joined by their families, they have felt the need of religious services, particularly in case of marriage, or sickness and death. Accordingly, application has been made by the communities to the ecclesiastical authorities of their own sections, and priests have been sent to this country, sometimes by the Holy Synod of Greece and sometimes by the Patriarchate of Constantinople.[1] These priests have formed churches in the larger centers and also congregations in places within easy reach, which they have visited more or less regularly as has been convenient.

As in the case of the early Russian churches, there has been no central organization, each priest holding his ecclesiastical relation with the synod or patriarchate which sent him to this country. Arrangements are being perfected for a general organization of the Greek speaking communities representing both the Holy Synod of Greece and the Patriarchate of Constantinople.

DOCTRINE AND POLITY.

In doctrine the Greek churches are in entire accord with other Eastern Orthodox Churches. Their polity and worship, however, while in principle the same, vary somewhat in form to meet the peculiar needs. With a more complete organization these divergencies will either disappear or be definitely established.

[1] See Eastern Orthodox Churches, page 258.

WORK.

The entire organization of the Greek churches is practically on a home missionary basis. The priest in charge of a central church or congregation looks after the social as well as the spiritual interests of his fellow-countrymen, wherever they may be.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 334 organizations in 35 states and the District of Columbia. Of these, 131 are in the North Atlantic division, Pennsylvania leading with 45.

The total number of communicants reported, including baptized children as well as adults, is 90,751; of these, as shown by the returns for 26 organizations, about 94 per cent are males and 6 per cent females. On account of the comparatively small number and the excess of adult males, no deduction is made for children as in the case of the Roman Catholic Church. According to the statistics, the denomination has 29 church edifices; a seating capacity for church edifices of 15,150, as reported by 20 organizations; church property valued at $385,800, as reported by 19 organizations, against which there appears an indebtedness of $139,900; halls, etc., used for worship by 305 organizations; and 2 parsonages valued at $2,800. There are 4 Sunday schools, with 6 officers and teachers and 371 scholars.

The number of ministers connected with the denomination is 35.

By a comparison of these figures with the report for 1890, it appears that this body has had almost its entire growth in this country since that date, the report for 1890 showing but 1 organization, 100 communicants, and church property valued at $5,000.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	334	334	90,751	26	46,005	2,982	29	305	29	20	15,150
North Atlantic division	131	131	45,035	12	26,370	2,140	12	119	12	7	6,750
Maine	5	5	780					5			
New Hampshire	8	8	5,210	1	2,800	200	2	6	2		
Massachusetts	20	20	12,475	5	7,935	1,075	4	16	4	3	3,100
Rhode Island	8	8	1,105	1	260	40		8			
Connecticut	8	8	1,575					8			
New York	30	30	15,100	2	11,775	525	1	29	1	1	2,500
New Jersey	7	7	1,860	1	800	100	1	6	1	1	250
Pennsylvania	45	45	6,930	2	2,800	200	4	41	4	2	900
South Atlantic division	35	35	4,831	4	1,560	140	4	31	4	4	1,600
Maryland	6	6	400	1	210	40	1	5	1	1	250
District of Columbia	1	1	450	1	400	50	1		1	1	250
Virginia	5	5	756					5			
North Carolina	3	3	95					3			
South Carolina	5	5	360					5			
Georgia	10	10	1,270	2	950	50	2	8	2	2	1,100
Florida	5	5	1,500					5			
North Central division	89	89	23,530	5	11,642	583	7	82	7	4	2,200
Ohio	26	26	1,810	1	180	20	1	25	1	1	500
Indiana	13	13	1,155	1	290	10	1	12	1	1	300
Illinois	21	21	13,310	1	9,500	500	1	20	1	1	1,200
Michigan	2	2	500					2			
Wisconsin	7	7	960				2	5	2		
Minnesota	3	3	650	1	222	28	1	2	1	1	200
Iowa	2	2	325					2			
Missouri	6	6	2,455	1	1,450	25		6			
South Dakota	4	4	230					4			
Nebraska	4	4	1,985				1	3	1		
Kansas	1	1	150					1			
South Central division	15	15	1,995	1	266	36	1	14	1	1	200
Kentucky	1	1	80					1			
Tennessee	4	4	410					4			
Alabama	10	10	1,505	1	266	36	1	9	1	1	200
Western division	64	64	15,360	4	6,167	83	5	59	5	4	4,400
Idaho	8	8	1,200					8			
Wyoming	4	4	900					4			
Colorado	13	13	2,180	1	792	8	1	12	1	1	900
Utah	7	7	4,500	1	2,990	10	1	6	1	1	1,000
Nevada	3	3	670					3			
Oregon	1	1	250	1	235	15	1		1	1	500
California	28	28	5,660	1	2,150	50	2	26	2	1	2,000

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	334	19	$385,800	15	$139,900	2	$2,800	4	4	6	371
North Atlantic division	131	8	230,050	8	121,500			2	2	4	171
Maine	5										
New Hampshire	8	1	20,000	1	7,000						
Massachusetts	20	4	117,000	4	51,500			1	1	3	21
Rhode Island	8										
Connecticut	8										
New York	30	1	65,000	1	50,000						
New Jersey	7	1	2,050	1	1,000			1	1	1	150
Pennsylvania	45	1	26,000	1	12,000						
South Atlantic division	35	3	22,500	2	4,000			1	1	1	100
Maryland	6										
District of Columbia	1	1	3,500								
Virginia	5										
North Carolina	3										
South Carolina	5										
Georgia	10	2	19,000	2	4,000			1	1	1	100
Florida	5										
North Central division	89	4	69,050	2	6,000	1	1,000	1	1	1	100
Ohio	26										
Indiana	13	1	800					1	1	1	100
Illinois	21	1	45,000								
Michigan	2										
Wisconsin	7	1	6,250	1	3,000						
Minnesota	3	1	17,000	1	3,000						
Iowa	2										
Missouri	6					1	1,000				
South Dakota	4										
Nebraska	4										
Kansas	1										
South Central division	15	1	10,000	1	4,500						
Kentucky	1										
Tennessee	4										
Alabama	10	1	10,000	1	4,500						
Western division	64	3	54,200	2	3,900	1	1,800				
Idaho	8										
Wyoming	4										
Colorado	13	1	9,200	1	900	1	1,800				
Utah	7	1	25,000								
Nevada	3										
Oregon	1										
California	28	1	20,000	1	3,000						

EVANGELICAL BODIES.

GENERAL STATEMENT.

The report for 1890 showed only the Evangelical Association, the formation of the United Evangelical Church being subsequent to that date. The early history of both bodies up to the time of separation is given in the statement of the older body.

The Evangelical bodies are 2 in number, as follows:

Evangelical Association.
United Evangelical Church.

SUMMARY OF STATISTICS.

A summary of the general statistics for these bodies at the close of the year 1906, as derived from the returns of the individual church organizations of each denomination, is presented in the tables which follow. The Evangelical bodies, taken together, have 2,738 church organizations. The total number of communicants, as reported by 2,730 organizations, is 174,780; of these, as shown by the returns for 2,627 organizations, about 40 per cent are males and 60 per cent females.

According to the statistics, these bodies have 2,537 edifices; a seating capacity for church edifices of 659,391, as reported by 2,461 organizations; church property valued at $8,999,979, against which there appears an indebtedness of $666,973; halls, etc., used for worship by 152 organizations; and 1,026 parsonages valued at $1,907,917. The number of Sunday schools, as reported by 2,454 organizations, is 2,549, with 32,113 officers and teachers and 214,998 scholars.

The number of ministers connected with the 2 bodies is 1,495 and there are also 598 local preachers.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, MINISTERS, AND PLACES OF WORSHIP, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					Total number of ministers.	PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.				Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.		Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Evangelical bodies	2,738	2,730	174,780	2,627	67,448	100,972	1,495	2,509	152	2,537	2,461	659,391
Evangelical Association	1,760	1,755	104,898	1,677	41,641	58,905	942	1,598	100	1,617	1,554	390,199
United Evangelical Church	978	975	69,882	950	25,807	42,067	553	911	52	920	907	269,192

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Evangelical bodies	2,738	2,515	$8,999,979	412	$666,973	1,026	$1,907,917	2,454	2,549	32,113	214,998
Evangelical Association	1,760	1,609	5,819,620	204	374,969	680	1,297,666	1,571	1,631	19,977	121,822
United Evangelical Church	978	906	3,180,359	208	292,004	346	610,251	883	918	12,136	93,176

EVANGELICAL ASSOCIATION.

HISTORY.

The great religious awakening which took place in the United States at the close of the eighteenth century was at first largely confined to the English speaking communities. It was inevitable, however, that others should feel the effect of the new spirit; and a number of leaders arose, through whose influence varying types of religious life developed, eventuating in different church organizations. In eastern Pennsylvania there were a large number of German speaking people, descendants of those who in the preceding century had fled from the Rhenish provinces of the Palatinate. Among them was Jacob Albright, who was born in Pottstown, Pa., in 1759, and died in 1808. Baptized in infancy, and confirmed in the Lutheran communion, he was later converted under the influence of a Reformed minister; but coming into connection with the Methodists, he declared his adherence to them, and was licensed to exhort. More and more his interests were directed toward his own people. The leaders of the Methodist Church did not wish to engage in distinctively German work, as they believed that that language in the United States would soon become extinct; and therefore Albright, who had begun to preach in 1796, felt called upon to devote himself particularly to work among these people in their own language. Under his direction 20 converts from among them united, in 1800, to pray with and for each other. It had not been his purpose to found a new church; but the language conditions and the opposition manifested by some Methodists to the modes of worship used by his converts made a separate ecclesiastical organization necessary. There was no schism; it was simply the development of a movement for the religious and spiritual awakening of the German community in Pennsylvania.

It was not, however, until 1803 that an ecclesiastical organization was effected at a general assembly held in eastern Pennsylvania, when Mr. Albright was set apart as a minister of the gospel and ordained as an elder. The act of consecration was performed by the laying on of hands and solemn prayer by two of his associates. The claim that this act was an ordination was opposed by the ecclesiastics of other denominations, but the Association held to its position and asserted that Albright's credentials were from a higher authority than that of the ecclesiastical succession.

His training in the Methodist Episcopal Church influenced him in organizing the new movement, and many characteristic Methodist features, as the circuit system and the itinerancy, were adopted. The first field of operations included the counties of Bucks, Berks, and Northampton, and extended into portions of Northumberland and Center counties. The first annual conference was held in Lebanon county, Pa., in November, 1807. Albright was elected bishop, and articles of faith and the book of discipline were

adopted, but a full form of church government was not devised for some years. The first general conference convened in Buffalo Valley, Center county, Pa., in October, 1816, at which the denomination took its present name.

Although, in the beginning, the activities of the church were confined to the German language, the scope was soon widened by taking up work in the English language also. The denomination spread into others of the Middle states, throughout the Northern and Western states from New England to the Pacific coast, and north into Canada.

For some years the missionary idea, which has always been a dominant purpose of the denomination, found its expression in local work; but in 1839 a general missionary society was organized, and a woman's society followed in 1883. In 1854 the church first reached out to Europe, and commenced an important work both in Germany and Switzerland. In 1876 Japan was occupied, and since then other foreign missions have developed. As early as 1815, a church publishing house was founded, and what is said to be the oldest German religious paper in the United States, Der Christliche Botschafter, was founded in 1836.

A division, in 1891, resulting in the organization of the United Evangelical Church, took from the denomination a large number of ministers and members. At present efforts are being made for a reunion.

DOCTRINE.

In doctrine the Evangelical Association is Arminian, and its articles of faith correspond very closely to those of the Methodist Episcopal Church. They emphasize the divinity as well as perfect humanity of the Son of God, and the true divinity of the Holy Ghost; and hold that the canonical Scriptures of the Old and New Testaments reveal the will of God so far as is necessary for salvation. Christian perfection is defined as "a state of grace in which we are so firmly rooted in God that we have instant victory over every temptation the moment it presents itself, without yielding in any degree; in which our rest, peace, and joy in God are not interrupted by the vicissitudes of life; in which, in short, sin has lost its power over us, and we rule over the flesh, the world, and Satan, yet in watchfulness." Entire sanctification is the basis of this perfection, which, however, constantly admits of a fuller participation in divine power and a constant expansion in spiritual capacity.

POLITY.

The polity of the Evangelical Association is essentially the same as that of the Methodist Episcopal Church, except in respect to the episcopacy. The bishops are elected by the general conference for a term of four years, but are not ordained or consecrated as such. They are eligible for reelection, and are general overseers of the work of the church. They preside at annual conferences and, as a board, decide all questions of law in the interval between general conference sessions. The general conference, which meets quadrennially, has been, since 1839, a delegated body. Previous to that time all elders of the church were members. The annual and quarterly conferences correspond to the similar bodies in the Methodist Episcopal Church; the annual conferences consisting of the ministers within certain territorial bounds and a limited number of laymen; and the quarterly conferences consisting of the officers of the local congregations. Presiding elders are elected for four years by the annual conference. Pastors are appointed annually, on the itinerant system, the time limit being five consecutive years in any field except a missionary conference. The property of local congregations is controlled and managed by trustees for the use of the ministry and membership, and subject to the doctrine and polity of the denomination.

WORK.

The general missionary work, both home and foreign, is under the care of a missionary society, whose members become such by the payment of dues. It carries on its work through a board, whose membership consists of the officers of the society (who are also the officers of the board), one ministerial delegate from each annual conference branch society, one delegate from the Woman's Missionary Society, the missionary secretary of the Young People's Alliance, and six laymen who are elected by the general conference. The annual conferences are practically organized as branch societies for missionary work. All transactions of the society are reviewed at the general conference. The Woman's Missionary Society has 591 local societies, with a total membership of 12,215, and works under the general direction of the Board of Missions. This board makes the annual appropriations for mission conferences in the United States and foreign lands, and these conferences in turn divide their respective appropriations among the various mission stations.

Appropriations for home mission work are directed to the support of the missionaries and the provision of homes for them. A considerable amount of work is done in the West and Northwest, and in the large cities of the United States. Of late, work has developed among the foreign population, there being now 2 missions among Italians. The total number of missionaries reported in the home department in 1906 was 622, the number of churches aided was 900, and the contributions for the work were reported as $199,880.

In close sympathy with the Board of Home Missions is the work of the Board of Church Extension in

assisting needy mission congregations to erect church buildings by means of temporary loans at a minimum rate of interest. For this work in 1906 there was contributed $3,568, which is included in the total amount given above. During the succeeding year the amount of contributions increased to about $27,000. There is a general fund amounting to $28,000, a special fund for New England churches of $8,000, and another for churches in Germany of $74,000, making a total of $110,000.

Foreign missions are carried on through both the Board of Missions and the Woman's Missionary Society. The fields occupied are Japan, China, Germany, Switzerland, and Canada. The most distinctively foreign mission work is that in China and Japan, in each of which countries there is a principal station, with various substations and churches connected with it. In 1906, in connection with the 2 missions, there were 12 churches reported with 841 members, and 3 training schools with 53 students. In addition, there were in Europe, connected with the Association, but generally under the care of native preachers, 347 churches with 18,635 members; and in Canada, 97 churches with 8,421 members. The total number of American missionaries employed was 16, chiefly in Asia, and there were 617 native workers, including deaconesses, most of them in Europe. In the foreign field there were also 15 hospitals and dispensaries with 11,416 patients. There are no asylums or orphanages. The total amount contributed by the churches was $44,600, of which $23,000 went to assist the work in Europe; $14;600, that in Japan; and $7,000, that in China. The contributions for the work in Canada are special and are not included in the regular contributions. The property in Europe is valued at $1,100,000; in Japan, at $22,000; and in China, at $10,000; making a total of $1,132,000. The general receipts of the missionary society for both the home and foreign fields have shown a steady increase since 1900, in which year they amounted to $156,474. The average contributions in the whole denomination in 1906 for foreign missionary purposes alone were over $2 per member.

The educational work of the denomination in the United States, in 1906, included 3 institutions of higher grade with 591 pupils, and 2 parochial or mission schools with 100 pupils. This latter department has since grown to much larger proportions, and is being emphasized by the church. The contributions for educational work at home were $40,871; the value of the property is estimated at $245,000; and there is an endowment of $354,000.

The institutional or philanthropic enterprises of the church include an orphanage, a home for the aged, and a deaconess home and hospital. The total number of inmates during 1906 is given as 549, and the contributions by the churches for this department of work were $34,757. The property is valued at $150,000, and the endowment is $85,000. The deaconess home, although recently established, is the center of a great work in the church. There are 36 deaconesses, all educated as trained nurses and missionary workers among the poor.

Aside from these institutions there is a charitable society, whose funds, amounting to $50,000, are in the form of a permanent endowment, the proceeds from which are applied to the support of aged ministers, or such as are in broken health, and to the families of deceased ministers.

The young people of the church are enrolled in what is known as the Young People's Alliance, which had in 1906 in the United States 937 societies with 30,104 members; and in other lands, 264 societies with 8,535 members; making a total of 1,201 societies with 38,639 members. These societies in the United States contributed $44,366, of which $16,000 was appropriated for missionary work, $11,716 for church building purposes, $3,753 for education, and $12,897 for various other purposes.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and by conferences in the tables which follow. As shown by these tables, the denomination has 1,760 organizations, contained in 22 conferences. These organizations are distributed in 29 states, more than two-thirds of the total number being in the North Central division. The state having the greatest number is Pennsylvania with 234, followed by Wisconsin with 223.

The total number of communicants reported is 104,898; of these, as shown by the returns for 1,677 organizations, about 41 per cent are males and 59 per cent females. According to the statistics, the denomination has 1,617 church edifices; a seating capacity for church edifices of 390,199, as reported by 1,554 organizations; church property valued at $5,819,620, against which there appears an indebtedness of $374,969; halls, etc., used for worship by 100 organizations; and 680 parsonages valued at $1,297,666. The Sunday schools, as reported by 1,571 organizations, number 1,631, with 19,977 officers and teachers and 121,822 scholars.

The number of ministers connected with the denomination is 942 and there are also 369 local preachers.

As compared with the report for 1890, these figures show a decrease of 550 organizations and 28,415 communicants, but an increase of $1,033,940 in the value of church property. The decrease in the number of organizations and communicants is due to the withdrawal, since 1890, of a number of churches to form the United Evangelical denomination.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	COMMUNICANTS OR MEMBERS.						PLACES OF WORSHIP.				
	Total number of organizations.	Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	1,760	1,755	104,898	1,677	41,641	58,905	1,598	100	1,617	1,554	390,199
North Atlantic division	325	323	20,577	312	7,763	12,040	311	7	322	308	90,901
Maine	2	2	64	2	24	40	2	.....	2	2	250
Vermont	2	2	56	2	21	35	2	.....	2	2	350
Massachusetts	10	10	590	10	180	410	9	.....	9	9	1,850
Rhode Island	2	2	138	2	48	90	2	.....	2	2	500
Connecticut	1	1	76	1	25	51	1	.....	1	1	300
New York	65	64	5,597	62	2,152	3,270	62	1	66	61	16,256
New Jersey	9	9	762	8	276	416	9	.....	11	9	2,850
Pennsylvania	234	233	13,294	225	5,037	7,728	224	6	229	222	68,545
South Atlantic division	15	15	729	15	278	451	15	.....	15	15	3,650
Maryland	8	8	540	8	189	351	8	.....	8	8	2,075
West Virginia	7	7	189	7	89	100	7	.....	7	7	1,575
North Central division	1,303	1,300	78,565	1,238	31,614	43,665	1,186	69	1,195	1,145	276,208
Ohio	186	186	14,932	179	5,764	8,770	183	2	184	180	53,580
Indiana	112	111	8,787	110	3,300	5,275	109	3	109	109	30,925
Illinois	127	126	8,660	123	3,532	4,952	123	3	123	123	32,020
Michigan	139	139	7,575	137	3,049	4,396	131	4	132	128	32,394
Wisconsin	223	222	13,280	180	4,951	6,353	204	11	206	171	36,504
Minnesota	126	126	7,450	126	3,262	4,188	116	6	119	116	24,650
Iowa	110	110	5,429	104	2,272	2,928	97	7	98	95	20,755
Missouri	22	22	1,081	22	467	614	20	2	20	20	5,025
North Dakota	53	53	1,688	53	811	877	32	11	32	32	5,765
South Dakota	51	51	1,642	51	756	886	36	8	36	36	6,080
Nebraska	66	66	3,200	66	1,385	1,815	62	2	63	62	11,680
Kansas	88	88	4,841	87	2,065	2,611	73	10	73	73	16,830
South Central division	34	34	1,267	32	448	627	20	10	20	20	3,865
Kentucky	2	2	270	1	35	55	2	.....	2	2	500
Oklahoma[1]	18	18	386	18	161	225	6	8	6	6	750
Texas	14	14	611	13	252	347	12	2	12	12	2,615
Western division	83	83	3,760	80	1,538	2,122	66	14	65	66	15,575
Colorado	9	9	345	9	176	169	6	3	6	6	1,100
Washington	22	22	942	22	413	529	19	3	19	19	4,900
Oregon	37	37	1,601	37	623	978	28	8	27	28	6,975
California	15	15	872	12	326	446	13	.....	13	13	2,600

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	1,760	1,609	$5,819,620	204	$374,969	680	$1,297,666	1,571	1,631	19,977	121,822
North Atlantic division	325	310	1,731,050	81	200,934	114	288,950	280	300	3,707	28,213
Maine	2	2	2,000	.....	.....	1	1,200	2	3	20	94
Vermont	2	2	4,050	2	1,375	.....	.....	2	2	12	67
Massachusetts	10	9	54,175	8	28,990	1	2,000	10	11	115	641
Rhode Island	2	2	8,275	1	850	1	1,300	2	2	31	300
Connecticut	1	1	4,800	1	1,650	.....	.....	1	1	16	150
New York	65	62	543,900	15	62,150	37	92,450	61	66	978	6,606
New Jersey	9	9	78,250	6	20,300	6	21,800	9	11	153	1,185
Pennsylvania	234	223	1,035,600	48	85,619	68	170,200	193	204	2,382	19,170
South Atlantic division	15	15	76,550	3	16,400	3	2,200	14	14	135	812
Maryland	8	8	71,450	3	16,400	2	1,400	7	7	89	512
West Virginia	7	7	5,100	.....	.....	1	800	7	7	46	300
North Central division	1,303	1,198	3,701,120	99	134,917	508	915,466	1,176	1,209	15,091	86,560
Ohio	186	184	654,325	18	37,935	68	118,000	180	181	2,578	17,544
Indiana	112	109	396,100	9	13,100	37	69,450	104	104	1,561	10,730
Illinois	127	123	577,850	7	26,212	62	132,250	119	123	1,797	10,434
Michigan	139	133	335,695	27	26,346	53	67,425	132	138	1,790	10,425
Wisconsin	223	210	691,325	7	5,010	68	149,500	174	182	2,021	9,900
Minnesota	126	118	322,725	2	8,300	54	98,850	118	121	1,542	6,769
Iowa	110	96	227,850	.....	.....	53	93,925	99	101	1,121	5,526
Missouri	22	21	63,900	5	3,450	9	13,200	18	18	217	1,328
North Dakota	53	33	75,300	11	6,900	14	19,300	45	45	378	1,944
South Dakota	51	36	73,000	2	551	17	44,450	45	46	359	2,036
Nebraska	66	62	128,950	8	6,658	36	71,266	62	69	713	3,888
Kansas	88	73	154,100	3	455	37	37,850	80	81	1,014	6,036
South Central division	34	21	49,775	3	3,750	15	17,600	26	29	260	1,58
Kentucky	2	2	12,400	.....	.....	2	2,800	2	2	47	348
Oklahoma[1]	18	6	6,150	.....	.....	4	3,000	12	12	90	453
Texas	14	13	31,225	3	3,750	9	11,800	12	15	123	786
Western division	83	65	261,125	18	18,968	40	73,450	75	79	784	4,650
Colorado	9	6	14,200	2	850	4	6,400	9	9	86	418
Washington	22	19	77,900	10	11,550	13	21,600	21	23	228	1,303
Oregon	37	27	57,075	3	1,018	15	20,100	30	32	319	2,056
California	15	13	111,950	3	5,550	8	25,350	15	15	151	837

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY CONFERENCES: 1906.

CONFERENCE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	1,760	1,755	104,898	1,677	41,641	58,905	1,598	100	1,617	1,554	390,199
Atlantic	28	27	3,058	26	1,159	1,829	27	1	31	27	9,700
California	15	15	872	12	326	446	13	.....	13	13	2,600
Dakota	108	108	3,440	108	1,618	1,822	69	20	69	69	11,905
Des Moines	27	27	860	23	282	464	21	2	21	19	4,410
East Pennsylvania	159	158	8,830	151	3,302	5,077	158	1	163	157	51,945
Erie	51	51	4,433	51	1,779	2,654	47	1	47	46	12,545
Illinois	114	113	7,433	110	3,038	4,219	110	3	110	110	27,770
Indiana	148	147	11,838	142	4,375	6,855	143	4	143	143	41,075
Iowa	79	79	4,488	77	1,955	2,418	72	5	73	72	15,745
Kansas	132	132	6,471	131	2,758	3,548	102	21	102	102	23,230
Michigan	152	152	8,134	147	3,257	4,662	144	4	145	141	35,794
Minnesota	123	123	7,354	123	3,218	4,136	116	5	119	116	24,740
Nebraska	58	58	2,759	58	1,248	1,511	52	4	52	52	9,395
New England	17	17	924	17	298	626	16	.....	16	16	3,250
New York	53	53	4,323	51	1,667	2,481	51	.....	53	50	12,181
Ohio	133	133	10,583	132	4,105	6,381	133	.....	134	131	39,380
Oregon	43	43	1,884	43	736	1,148	32	10	31	32	8,375
Pittsburg	54	54	2,034	53	767	1,189	48	5	48	47	10,930
Platte River	13	13	623	13	248	375	13	.....	14	13	2,760
Texas	14	14	611	13	252	347	12	2	12	12	2,615
Washington	16	16	659	16	300	359	15	1	15	15	3,500
Wisconsin	223	222	13,287	180	4,953	6,358	204	11	206	171	36,354

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY CONFERENCES: 1906.

CONFERENCE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers	Number of scholars.
Total for denomination	1,760	1,609	$5,819,620	204	$374,969	680	$1,297,666	1,571	1,631	19,977	121,822
Atlantic	28	27	462,900	19	110,300	16	62,300	28	31	567	4,714
California	15	13	111,950	3	5,550	8	25,350	15	15	151	873
Dakota	108	70	148,525	13	7,451	32	65,250	93	94	759	4,045
Des Moines	27	20	40,350	.....	.....	11	15,100	25	25	217	1,211
East Pennsylvania	159	157	616,650	38	48,047	41	92,900	124	130	1,532	13,813
Erie	51	48	409,950	7	21,636	28	79,900	48	48	696	4,435
Illinois	114	110	557,200	8	28,212	53	124,250	105	109	1,574	9,262
Indiana	148	143	485,500	9	11,150	54	88,750	140	140	2,130	14,214
Iowa	79	72	180,100	.....	.....	41	77,325	70	72	866	4,176
Kansas	132	103	233,850	8	3,880	50	55,750	113	113	1,352	7,926
Michigan	152	146	356,045	28	26,746	58	73,625	143	149	1,912	11,100
Minnesota	123	118	326,000	2	8,300	53	97,350	116	119	1,529	6,726
Nebraska	58	52	105,750	2	3,800	30	65,566	55	61	615	3,220
New England	17	16	73,300	12	32,865	3	4,500	17	19	194	1,252
New York	53	51	317,700	9	13,550	32	71,150	49	53	719	4,312
Ohio	133	133	434,725	12	23,620	44	69,300	129	131	1,826	12,676
Oregon	43	31	88,075	5	5,218	19	27,400	36	39	402	2,543
Pittsburg	54	48	76,500	3	4,801	10	14,400	49	53	471	2,753
Platte River	13	13	27,700	8	3,733	10	10,400	13	15	153	977
Texas	14	13	31,225	3	3,750	9	11,800	12	15	123	786
Washington	16	15	46,900	8	7,350	9	14,300	15	16	145	816
Wisconsin	223	210	688,725	7	5,010	69	151,000	176	184	2,044	9,992

UNITED EVANGELICAL CHURCH.

HISTORY.

The United Evangelical Church, as a separate ecclesiastical body, dates from the year 1894. Previous to that time its members constituted a part of the Evangelical Association[1] organized under the evangelistic labors of Jacob Albright, in eastern Pennsylvania, in the year 1800. The division which resulted in the formation of the new church was due to differences of opinion as to what were considered fundamental principles of church polity, and official acts affecting the claims of a large minority of the ministers and members of the association. Seven annual conferences, with from 60,000 to 70,000 members, who were designated the "minority," entered a protest against what they regarded as "abuse of the powers conferred by the discipline, and usurpation of powers in violation of the discipline." This protest availed nothing, and in due time a separate organization was effected, with articles of faith and a discipline in strict accord with the doctrine, spirit, and purpose of the original church. On October 10, 1894, the former members of the East Pennsylvania Conference met in convention and organized as the "East Pennsylvania Conference of the United Evangelical Church," and called a general conference to meet in Naperville, Ill., November 29, 1894. Other conferences joined in the call, and on the designated day the conference met, and on the following day declared itself to be the first General Conference of the United Evangelical Church.

[1] See Evangelical Association, page 269.

DOCTRINE.

In doctrine the United Evangelical Church may be characterized as Methodistic. Its confession of faith, formulated in twenty-five articles, varies but little from the teachings of the Methodist Episcopal Church. The church emphasizes the principle of voluntary giving not only for the support of the ministry, but also for the maintenance of all the religious and benevolent enterprises of the church; "voluntary abstinence from all intoxicants, as the true ground of personal temperance, and complete legal prohibition of the traffic in alcoholic drinks, as the duty of civil government;" the exercise of strict discipline for the safety, purity, and power of the church; the integrity of the Bible, as given by inspiration of God; and the fellowship of all followers of Christ.

POLITY.

In polity the church resembles the Methodist Episcopal Church. The local congregations are self-governing in their temporal affairs. There is equal clerical and lay representation in the annual conferences, as well as in the general conference. The itinerant system of ministerial supply and service prevails, the appointments of ministers being made at each annual conference, by a committee consisting of a presiding bishop and presiding elders, for one year, with the

privilege of reappointment to the limit of a four years term.

WORK.

The missionary interests of the church are committed especially to a Society of Home and Foreign Missions of the United Evangelical Church, which has a branch in each annual conference. Its affairs are managed by a general board, consisting of its officers, together with one delegate from each conference auxiliary, and one from the Woman's Home and Foreign Missionary Society. The latter is auxiliary to the general society. The annual conferences are empowered to establish missions within their own bounds, and supervise them, while beyond the limits of conference districts the board of missions can act. The number of such missions now in operation within and beyond the conference bounds is 285, cared for by the same number of missionaries, and for the prosecution of the work, in 1906, the sum of $117,962 was contributed.

The foreign work of the church, under the supervision of its board of missions, is confined to the Province of Hunan, in China, where 3 stations are occupied, and 14 missionaries with 3 native helpers, are successfully laboring. There are 4 churches with 100 members; 3 schools with 80 pupils; and property valued at $19,588. The sum of $25,650 was contributed for the various branches of the work during the year 1906. There were 25 additions to the membership, and encouraging progress was made in every department.

The higher educational work of the church at home is represented by 3 institutions, in which there were, in 1906, about 40 teachers and 450 students. The contributions for this department were $20,495, and the property is valued at $100,000, with $175,000 endowment.

The Keystone Leagues of Christian Endeavor number 638 with a membership of 22,897, and in 1906 contributed for missionary purposes nearly $4,000, while the Sunday schools contributed for various purposes over $75,000.

The publishing house of the church, located at Harrisburg, Pa., has property valued at about $100,000, and publishes 13 church periodicals with a combined circulation of 150,000 copies.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and by conferences in the tables which follow. As shown by these tables, the denomination has 978 organizations contained in 11 conferences. These organizations are distributed in 19 states, more than one-half of the total number being in the North Atlantic division, Pennsylvania leading with 579.

The total number of communicants reported is 69,882; of these, as shown by the returns for 950 organizations, about 38 per cent are males and 62 per cent females. According to the statistics, the denomination has 920 church edifices; a seating capacity for church edifices of 269,192, as reported by 907 organizations; church property valued at $3,180,359, against which there appears an indebtedness of $292,004; halls, etc., used for worship by 52 organizations; and 346 parsonages valued at $610,251. The Sunday schools, as reported by 883 organizations, number 918, with 12,136 officers and teachers and 93,176 scholars.

The number of ministers connected with the denomination is 553 and there are also 229 local preachers.

This body was not reported separately in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	978	975	69,882	950	25,807	42,067	911	52	920	907	269,192
North Atlantic division	585	584	45,638	569	16,486	27,521	566	15	571	564	181,307
New York	6	6	158	6	53	105	5	1	5	5	1,200
Pennsylvania	579	578	45,480	563	16,433	27,416	561	14	566	559	180,107
South Atlantic division	19	19	1,874	19	643	1,231	18	1	18	18	5,250
Maryland	15	15	1,769	15	596	1,173	14	1	14	14	4,350
West Virginia	4	4	105	4	47	58	4	.....	4	4	900
North Central division	322	320	20,419	315	8,027	12,146	291	22	293	289	73,960
Ohio	45	45	4,293	45	1,706	2,587	45	.....	45	45	14,750
Indiana	2	2	85	2	16	69	1	.....	1	1	300
Illinois	86	86	6,447	85	2,483	3,914	84	2	85	83	23,020
Michigan	1	1	125	1	50	75	1	.....	1	1	500
Wisconsin	4	4	170	4	78	92	3	1	3	3	675
Minnesota	13	13	492	13	235	257	10	3	10	10	2,175
Iowa	84	84	5,017	82	1,939	2,958	79	5	80	78	18,335
North Dakota	3	3	96	3	52	44	3	.....	3	3	315
South Dakota	8	8	155	8	71	84	6	2	6	6	1,155
Nebraska	62	60	2,992	58	1,153	1,763	52	4	52	52	11,335
Kansas	14	14	547	14	244	303	7	5	7	7	1,400
South Central division	7	7	199	7	81	118	3	3	3	3	900
Oklahoma[1]	7	7	199	7	81	118	3	3	3	3	900
Western division	45	45	1,752	40	570	1,051	33	11	35	33	7,775
Washington	1	1	45	1	18	27	1	.....	1	1	200
Oregon	43	43	1,661	38	537	993	31	11	32	31	7,375
California	1	1	46	1	15	31	1	.....	2	1	200

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	978	906	$3,180,359	208	$292,004	346	$610,251	883	918	12,136	93,176
North Atlantic division	585	561	2,162,278	141	192,367	153	316,476	519	531	7,694	63,570
New York	6	5	8,500	.....	.....	.....	.....	4	4	30	146
Pennsylvania	579	556	2,153,778	141	192,367	153	316,476	515	527	7,664	63,424
South Atlantic division	19	18	80,853	6	23,150	9	17,900	19	21	303	2,501
Maryland	15	14	76,853	4	23,025	8	15,900	15	17	274	2,334
West Virginia	4	4	4,000	2	125	1	2,000	4	4	29	167
North Central division	322	292	875,578	49	68,462	166	257,875	307	322	3,729	24,612
Ohio	45	45	164,250	14	34,799	20	42,800	44	45	638	5,003
Indiana	2	2	6,000	.....	.....	1	1,500	2	2	24	150
Illinois	86	84	312,000	9	13,260	49	90,550	84	89	1,204	8,594
Michigan	1	1	8,000	.....	.....	1	2,500	1	1	13	110
Wisconsin	4	3	11,000	1	2,000	.....	.....	3	3	37	148
Minnesota	13	10	29,200	1	125	5	8,400	12	13	135	534
Iowa	84	79	192,927	7	9,575	48	59,100	80	85	899	5,377
North Dakota	3	3	4,700	1	2,000	2	3,000	3	3	27	164
South Dakota	8	6	13,800	3	2,755	4	4,000	6	7	36	177
Nebraska	62	52	118,151	11	3,286	32	41,225	59	61	605	3,637
Kansas	14	7	15,550	2	662	4	4,800	13	13	111	718
South Central division	7	3	7,500	2	2,700	1	1,000	7	9	80	532
Oklahoma[1]	7	3	7,500	2	2,700	1	1,000	7	9	80	532
Western division	45	32	54,150	10	5,325	17	17,000	31	35	330	1,961
Washington	1	1	800	.....	.....	1	600	.....	.....	.....	.....
Oregon	43	30	41,350	9	4,325	15	14,200	30	34	309	1,834
California	1	1	12,000	1	1,000	1	2,200	1	1	21	127

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY CONFERENCES: 1906.

CONFERENCE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	978	975	69,882	950	25,807	42,067	911	52	920	907	269,192
Central Pennsylvania	276	276	19,213	269	7,003	11 593	262	12	266	260	81,495
Des Moines	61	61	3,880	59	1,421	2,339	56	5	57	56	14,125
East Pennsylvania	180	180	19,301	180	7,104	12,197	177	2	177	177	63,776
Illinois	93	93	6,827	92	2,627	4,150	89	3	90	88	24,495
Kansas	21	21	746	21	325	421	10	8	10	10	2,300
Northwestern	47	47	1,880	47	876	1,004	42	5	42	41	7,855
Ohio	45	45	4,293	45	1,706	2,587	45	.....	45	45	14,750
Oregon	44	44	1,706	39	555	1,020	32	11	33	32	7,575
Pittsburg	148	147	8,998	139	3,022	4,962	145	2	146	145	41,286
Platte River	62	60	2,992	58	1,153	1,763	52	4	52	52	11,335
San Francisco (Mission)	1	1	46	1	15	31	1	.....	2	1	200

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY CONFERENCES: 1906.

CONFERENCE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	978	906	$3,180,359	208	$292,004	346	$610,251	883	918	12,136	93,176
Central Pennsylvania	276	257	748,345	61	89,065	76	136,476	241	251	3,419	26,735
Des Moines	61	56	151,327	5	8,500	35	41,000	57	59	671	4,189
East Pennsylvania	180	177	1,207,900	53	100,539	51	142,450	168	171	3,189	28,327
Illinois	93	90	337,000	10	15,260	51	94,550	90	95	1,278	9,002
Kansas	21	10	23,050	4	3,362	5	5,800	20	22	191	1,250
Northwestern	47	42	89,300	7	5,955	24	33,500	44	49	426	2,063
Ohio	45	45	164,250	14	34,799	20	42,800	44	45	638	5,003
Oregon	44	31	42,150	9	4,325	16	14,800	30	34	309	1,834
Pittsburg	148	145	286,886	33	25,913	35	55,450	129	130	1,389	11,009
Platte River	62	52	118,151	11	3,286	32	41,225	59	61	605	3,637
San Francisco (Mission)	1	1	12,000	1	1,000	1	2,200	1	1	21	127

EVANGELISTIC ASSOCIATIONS.

GENERAL STATEMENT.

Under this head are included various associations of churches which are more or less completely organized and have one general characteristic, namely, the conduct of evangelistic or missionary work. In a few cases they are practically denominations, but for the most part, while distinct from other religious bodies, they are dominated by the evangelistic conception rather than by doctrinal or ecclesiastical distinctions. None of them is large, and some are very small and local in their character.

The Evangelistic associations are 14 in number, arranged in the order of affiliation as follows:

Apostolic Faith Movement.
Peniel Missions.
Metropolitan Church Association.
Hephzibah Faith Missionary Association.
Missionary Church Association.
Pentecost Bands of the World.
Heavenly Recruit Church.
Apostolic Christian Church.
Christian Congregation.
Gospel Mission.
Church of Daniel's Band.
Lumber River Mission.
Pentecostal Union Church.
Voluntary Missionary Society in America (Colored).

SUMMARY OF STATISTICS.

A summary of the general statistics for these bodies at the close of the year 1906, as derived from the returns of the individual church organizations of each denomination, is presented in the tables which follow. Taken together, they have 182 church organizations. The total number of communicants or members, as reported by 179 organizations, is 10,842; of these, as shown by the returns for 172 organizations, about 43 per cent are males and 57 per cent females.

According to the statistics, these associations have 124 church edifices; a seating capacity for church edifices of 34,590, as reported by 112 organizations;

church property valued at $532,185, against which there appears an indebtedness of $102,700; halls, etc., used for worship by 52 organizations; and 9 parsonages valued at $34,000. The Sunday schools, as reported by 136 organizations, number 147, with 947 officers and teachers and 7,615 scholars.

The number of ministers reported as connected with the different bodies is 356, and there are also 196 licentiates, evangelists, and exhorters.

The largest association, in respect to the number of both organizations and communicants, is the Apostolic Christian Church, and the next in size is the Missionary Church Association.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, MINISTERS, AND PLACES OF WORSHIP, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				Total number of ministers.	PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Evangelistic associations	182	179	10,842	172	4,397	5,790	356	120	52	124	112	34,590
Apostolic Faith Movement	6	6	538	6	221	317	.....	1	5	1	1	200
Peniel Missions	11	11	703	10	480	173	30	1	10	1	1	500
Metropolitan Church Association	6	6	466	6	183	283	29	4	2	4	4	2,025
Hephzibah Faith Missionary Association	10	10	293	10	141	152	36	9	1	9	9	1,450
Missionary Church Association	32	30	1,256	27	415	596	35	19	12	19	18	4,735
Pentecost Bands of the World	16	16	487	16	191	296	50	15	1	16	14	3,780
Heavenly Recruit Church	27	27	938	27	407	531	55	8	15	8	7	2,800
Apostolic Christian Church	42	41	4,558	38	1,729	2,469	19	41	1	44	37	11,475
Christian Congregation	9	9	395	9	172	223	26	5	1	5	5	1,550
Gospel Mission	8	8	196	8	80	116	10	4	3	4	4	750
Church of Daniel's Band	4	4	92	4	38	54	15	2	1	2	2	500
Lumber River Mission	5	5	265	5	97	168	5	5	.....	5	5	2,600
Pentecostal Union Church	3	3	230	3	93	137	35	3	.....	3	2	900
Voluntary Missionary Society in America (Colored)	3	3	425	3	150	275	11	3	.....	3	3	1,325

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Evangelistic associations	182	122	$532,185	31	$102,700	9	$34,000	136	147	947	7,615
Apostolic Faith Movement	6	2	450	.....	.....	.....	.....	5	6	30	245
Peniel Missions	11	3	40,250	.....	.....	.....	.....	7	7	40	308
Metropolitan Church Association	6	4	118,300	3	74,000	1	13,000	4	4	29	360
Hephzibah Faith Missionary Association	10	9	11,300	1	175	.....	.....	9	9	75	402
Missionary Church Association	32	22	33,135	4	1,500	1	1,000	28	34	271	1,916
Pentecost Bands of the World	16	15	69,550	7	6,625	6	19,500	13	14	83	477
Heavenly Recruit Church	27	7	8,950	3	700	1	500	14	14	116	527
Apostolic Christian Church	42	38	141,550	6	6,500	.....	.....	31	32	130	1,932
Christian Congregation	9	5	7,200	2	600	.....	.....	7	7	73	332
Gospel Mission	8	5	3,100	1	500	.....	.....	7	9	34	245
Church of Daniel's Band	4	2	2,400	1	100	.....	.....	1	1	3	50
Lumber River Mission	5	5	3,000	.....	.....	.....	.....	5	5	28	256
Pentecostal Union Church	3	3	90,600	2	11,000	.....	.....	2	2	14	175
Voluntary Missionary Society in America (Colored)	3	2	2,400	1	1,000	.....	.....	3	3	21	390

APOSTOLIC FAITH MOVEMENT.

HISTORY.

This movement originated in Topeka, Kans., in 1900, in the revival work of some evangelists under the Rev. Charles F. Parham. It stands for the "restoration of the faith once delivered to the saints, the old-time religion, camp meetings, revivals, missions, street and prison work, and Christian unity everywhere." It is not a denomination, in the sense in which that word is ordinarily used, but "an evangelistic movement on a scriptural plan," carried on by preachers, evangelists, and special workers, who feel that they are called by God, and who devote their whole time to the work, without salaries or collections of any kind, the entire expense depending "upon God's blessing through freewill offerings." Special attention is paid to "salvation and healing." Whenever possible, the leaders upon request visit and pray for the sick without charge. The distant sick are treated through correspondence, the sending of handkerchiefs that have been blessed, etc. The headquarters are in Los Angeles, Cal. The membership reported indicates merely those persons who are permanently and actively identified with the movement, not including those who attend the meetings, or who may be classed as associated with it.

Foreign missionary work is carried on in Japan, China, Korea, the Philippines, India, Africa, South America, and some of the European countries, under the general supervision of committees which have charge of the receipt of funds and the forwarding of supplies to those in the field, no definite salaries being paid.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 6 organizations; 3 being in Kansas, 2 in Washington, and 1 in Texas.

The total number of communicants or members reported is 538; of these, about 41 per cent are males and 59 per cent females. According to the statistics, the denomination has 1 church edifice with a seating capacity of 200; church property valued at $450, against which there appears no indebtedness; and halls, etc., used for worship by 5 organizations. There are 6 Sunday schools reported, with 30 officers and teachers and 245 scholars.

No information concerning the number of ministers can be obtained.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	6	6	538	6	221	317	1	5	1	1	200
North Central division	3	3	140	3	50	90	.....	3	.....	.....	.....
Kansas	3	3	140	3	50	90	.....	3	.....	.....	.....
South Central division	1	1	48	1	25	23	1	.....	1	1	200
Texas	1	1	48	1	25	23	1	.....	1	1	200
Western division	2	2	350	2	146	204	.....	2	.....	.....	.....
Washington	2	2	350	2	146	204	.....	2	.....	.....	.....

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	6	2	$450					5	6	30	245
North Central division	3							2	2	16	100
Kansas	3							2	2	16	100
South Central division	1	1	100					1	1	4	55
Texas	1	1	100					1	1	4	55
Western division	2	1	350					2	3	10	90
Washington	2	1	350					2	3	10	90

PENIEL MISSIONS.

HISTORY.

Under this head are grouped a number of enterprises in Oregon, Washington, and California, under the general superintendence of the Rev. and Mrs. T. P. Ferguson, of Los Angeles, California.

These enterprises are conducted in various ways, according to the conditions of the immediate locality, and each is under the supervision of some one commissioned for that work from the headquarters at Los Angeles. They give special attention to rescue work in the large cities. Some of the missions use membership cards and have a regular enrollment; others do not use these cards, and the attendance is made up partly of persons who are already members of other churches, but identify themselves with the distinctively missionary work of this organization. There is no general association, although the superintendents meet at different times for mutual conference. Great liberty is given to workers in choice of location and form of work.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 11 organizations; 8 being in California, 2 in Oregon, and 1 in Washington.

The total number of communicants or members reported is 703; of these, as shown by the returns of 10 organizations, about 74 per cent are males and 26 per cent females. According to the statistics, the denomination has 1 church edifice with a seating capacity of 500; church property valued at $40,250, against which there appears no indebtedness; and halls, etc., used for worship by 10 organizations. There are 7 Sunday schools reported, with 40 officers and teachers and 308 scholars.

The number of ministers connected with the denomination is 30.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	11	11	703	10	480	173	1	10	1	1	500
Western division	11	11	703	10	480	173	1	10	1	1	500
Washington	1	1	50					1			
Oregon	2	2	125	2	75	50		2			
California	8	8	528	8	405	123	1	7	1	1	500

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	11	3	$40,250					7	7	40	308
Western division	11	3	40,250					7	7	40	308
Washington	1										
Oregon	2							1	1	3	25
California	8	3	40,250					6	6	37	283

METROPOLITAN CHURCH ASSOCIATION.

HISTORY.

This organization, sometimes called the "Burning Bush," is the outgrowth of the Metropolitan Methodist church of Chicago, and was organized in one of the most densely settled districts of that city. It found its impulse in a revival movement in 1894, and has increased until it has churches in various parts of the country, and conducts fairly extensive foreign missionary work. The headquarters are at Waukesha, Wis., where there are various departments, including an orphanage with 45 inmates, a day school, and rooms for families. The special feature of the association is its revival work, which it carries on in various parts of the country, hiring halls, as a rule, rather than purchasing buildings and making permanent headquarters.

There are branches in other countries, the main part of the foreign work being in India. In 1904 missionaries established themselves in Calcutta, but afterwards moved to Allahabad, where they have preached to the English speaking people as well as to the natives, although they live entirely in the native style. In 1906, there were 8 missionaries in India, 4 in Wales, and 3 in Africa. The amount subscribed for the conduct of the foreign work was $2,340, and $30,000 has been expended in the purchase of buildings, etc., for the foreign and home work.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 6 organizations; 2 being in Illinois, 2 in Wisconsin, and 1 each in Massachusetts and Ohio.

The total number of communicants or members reported is 466; of these, about 39 per cent are males and 61 per cent females. According to the statistics, the denomination has 4 church edifices with a seating capacity of 2,025; church property valued at $118,300, against which there appears an indebtedness of $74,000; halls, etc., used for worship by 2 organizations; and 1 parsonage valued at $13,000. There are 4 Sunday schools reported, with 29 officers and teachers and 360 scholars.

The number of ministers connected with the denomination is 29, and there are also 23 licentiates.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	6	6	466	6	183	283	4	2	4	4	2,025
North Atlantic division	1	1	45	1	15	30		1			
Massachusetts	1	1	45	1	15	30		1			
North Central division	5	5	421	5	168	253	4	1	4	4	2,025
Ohio	1	1	21	1	8	13	1		1	1	150
Illinois	2	2	110	2	42	68	1	1	1	1	825
Wisconsin	2	2	290	2	118	172	2		2	2	1,050

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	6	4	$118,300	3	$74,000	1	$13,000	4	4	29	360
North Atlantic division	1							1	1	4	50
Massachusetts	1							1	1	4	50
North Central division	5	4	118,300	3	74,000	1	13,000	3	3	25	310
Ohio	1	1	800								
Illinois	2	1	* 15,000	1	12,000	1	13,000	1	1	4	50
Wisconsin	2	2	102,500	2	62,000			2	2	21	260

HEPHZIBAH FAITH MISSIONARY ASSOCIATION.

HISTORY.

A number of independent churches were organized under this name at Glenwood, Iowa, in 1892, for the threefold purpose of preaching the doctrine of holiness, developing missionary work both at home and abroad, and promoting philanthropic work, especially the care of orphans and needy persons. They have no formal creed and no general church organization. Each local body, called an assembly, keeps its own records, but there is a central committee located at Tabor, Iowa, which superintends the general activities of the churches.

The number of persons engaged in the home missionary work is large, and includes ordained and licensed ministers, evangelists, deaconesses, etc. No salaries are paid, and no summary of figures is available, but the superintendent reports that "sufficient for food, clothing, fuel, and traveling expenses for something like 60 persons was supplied." There is a missionary training home with 70 students, for the preparation of those who desire to work among the neglected classes, and an orphanage with 23 inmates.

Foreign work has been carried on since 1894 in India, China, Japan, and Africa. In 1906 there were 7 stations, occupied by 24 missionaries, and the amount contributed for the work was about $5,200.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 10 organizations, in 7 states. Of these, there are 2 each in Iowa, Missouri, and Nebraska, and 1 each in Colorado, Kansas, Oregon, and Washington.

The total number of communicants or members reported is 293; of these, about 48 per cent are males and 52 per cent females. According to the statistics, the denomination has 9 church edifices with a seating capacity of 1,450, and church property valued at $11,300, against which there appears an indebtedness of $175. There are 9 Sunday schools reported, with 75 officers and teachers and 402 scholars.

The number of ministers connected with the denomination is 36, and there are also 39 licentiates and evangelists.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	10	10	293	10	141	152	9	1	9	9	1,450
North Central division	7	7	234	7	119	115	6	1	6	6	1,100
Iowa	2	2	135	2	70	65	2		2	2	550
Missouri	2	2	46	2	23	23	2		2	2	325
Nebraska	2	2	24	2	12	12	1	1	1	1	150
Kansas	1	1	29	1	14	15	1		1	1	75
Western division	3	3	59	3	22	37	3		3	3	350
Colorado	1	1	24	1	8	16	1		1	1	75
Washington	1	1	20	1	8	12	1		1	1	150
Oregon	1	1	15	1	6	9	1		1	1	125

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	10	9	$11,300	1	$175	.....	.....	9	9	75	402
North Central division	7	6	9,350	.....	.....	.....	.....	6	6	50	305
Iowa	2	2	6,800	.....	.....	.....	.....	2	2	20	170
Missouri	2	2	1,400	.....	.....	.....	.....	1	1	4	50
Nebraska	2	1	1,000	.....	.....	.....	.....	2	2	18	60
Kansas	1	1	150	.....	.....	.....	.....	1	1	8	25
Western division	3	3	1,950	1	175	.....	.....	3	3	25	97
Colorado	1	1	150	.....	.....	.....	.....	1	1	11	30
Washington	1	1	600	1	175	.....	.....	1	1	7	40
Oregon	1	1	1,200	.....	.....	.....	.....	1	1	7	27

MISSIONARY CHURCH ASSOCIATION.

HISTORY.

This body was organized in 1898, at Berne, Ind., by a number of persons who found themselves without a church home, as a consequence of their belief in what is known as the "fourfold gospel," namely, "regeneration for the sinner, sanctification as a second work of grace for the believer, the healing of the bodies of the believers as an answer to prayer, and the premillennial coming of Jesus Christ as King of this earth." They banded themselves together in an organization under the name of the "Missionary Church Association," whose chief aim has been to reach the neglected parts of the home field with the gospel, and to do missionary work in foreign fields. The doctrinal status is about the same as that of the Christian and Missionary Alliance,[1] through which society it carries on some of its work. It differs from that, however, in being a regular church organization, while the Alliance is not. The headquarters of the Association are at Berne, Ind., and the churches are located chiefly in the states of Indiana, Ohio, and Michigan.

[1] See Independent churches, page 315.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and territories in the tables which follow. As shown by these tables, the denomination has 32 organizations in 10 states and the territory of Arizona. Of these, 28 are in the North Central division, Ohio leading with 8.

The total number of communicants or members reported is 1,256; of these, as shown by the returns of 27 organizations, about 41 per cent are males and 59 per cent females. According to the statistics, the denomination has 19 church edifices; a seating capacity for church edifices of 4,735; church property valued at $33,135, against which there appears an indebtedness of $1,500; halls, etc., used for worship by 12 organizations; and 1 parsonage valued at $1,000. The Sunday schools, as reported by 28 organizations, number 34, with 271 officers and teachers and 1,916 scholars.

The number of ministers connected with the denomination is 35, and there are also 20 licentiates.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	32	30	1,256	27	415	596	19	12	19	18	4,735
North Central division	28	26	1,132	24	381	556	18	10	18	17	4,435
Ohio	8	8	339	7	84	130	7	1	7	7	2,050
Indiana	5	5	362	5	149	213	3	2	3	3	1,210
Illinois	2	2	85	2	26	59	2	.....	2	2	400
Michigan	5	4	100	4	46	54	1	4	1	1	200
Wisconsin	2	2	106	1	16	20	1	1	1	1	100
Minnesota	1	1	20	1	10	10	1	.....	1	1	100
Nebraska	2	2	57	2	22	35	1	1	1	1	175
Kansas	3	2	63	2	28	35	2	1	2	1	200
South Central division	1	1	30	1	14	16	1	.....	1	1	300
Tennessee	1	1	30	1	14	16	1	.....	1	1	300
Western division	3	3	94	2	20	24	.....	2	.....	.....	.....
Arizona	1	1	50	.....	.....	.....	.....	1	.....	.....	.....
California	2	2	44	2	20	24	.....	1	.....	.....	.....

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	32	22	$33,135	4	$1,500	1	$1,000	28	34	271	1,916
North Central division	28	21	32,735	3	1,450	1	1,000	26	31	250	1,741
Ohio	8	8	13,035	1	150	.....	.....	8	8	82	535
Indiana	5	4	8,100	.....	.....	.....	.....	5	6	70	545
Illinois	2	2	4,200	1	1,000	.....	.....	2	2	16	105
Michigan	5	2	1,050	.....	.....	.....	.....	4	6	36	219
Wisconsin	2	1	1,500	.....	.....	1	1,000	1	1	4	22
Minnesota	1	1	650	1	300	.....	.....	1	1	4	15
Nebraska	2	1	1,400	.....	.....	.....	.....	2	4	17	135
Kansas	3	2	2,800	.....	.....	.....	.....	3	3	21	165
South Central division	1	1	400	1	50	.....	.....	1	2	11	75
Tennessee	1	1	400	1	50	.....	.....	1	2	11	75
Western division	3	.....	.....	.....	.....	.....	.....	1	1	10	100
Arizona	1	.....	.....	.....	.....	.....	.....	1	1	10	100
California	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

PENTECOST BANDS OF THE WORLD.

HISTORY.

In 1885 a missionary society of young people was formed in the Free Methodist Church by the Rev. Vivian A. Dake. Gradually as the members of the branches, or bands, came into closer fellowship, they united in distinct organizations, and in 1898 became a separate body, adopting the name "Pentecost Bands of the World." While primarily a home and foreign missionary movement, it is practically a denomination. The doctrine corresponds in general to that of the Methodist Episcopal Church, although no definite creed has been adopted. The ecclesiastical organization is by no means complete. Some of the bands have a regular membership, ordained pastors, and church edifices, but many worship in halls, chapels, etc., and are supplied by evangelists.

The care of these outlying stations and communities constitutes the distinctive home missionary work, in which, apart from the regular pastorates, about 75 persons were engaged in 1906. No salaries are paid, both pastors and evangelists being supported by voluntary contributions. The foreign missionary work is carried on in India, North Africa, and Sweden. The report for 1906 showed 10 stations, 17 American missionaries, and 15 native helpers; 3 churches with 250 members; 2 schools with 250 pupils; and 2 orphanages with 200 inmates. The amount contributed for

this purpose was $4,500, and the value of property on the foreign field was estimated at $35,000.

This body has 1 correspondence school with 75 students, and 1 parochial school with 20 pupils. The value of school property is estimated at $1,000. Four philanthropic institutions were reported, with 250 inmates, and property valued at $105,500. The headquarters of the denomination are in Indianapolis, Ind., where there is a large printing and publishing house.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 16 organizations in 5 states. Of these, 15 are in the North Central division, Indiana leading with 12.

The total number of communicants or members reported is 487; of these, about 39 per cent are males and 61 per cent females. According to the statistics, the denomination has 16 church edifices; a seating capacity for church edifices of 3,780; church property valued at $69,550, against which there appears an indebtedness of $6,625; and 6 parsonages valued at $19,500. There are 14 Sunday schools reported, with 83 officers and teachers and 477 scholars.

The number of ministers connected with the denomination is 50.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	16	16	487	16	191	296	15	1	16	14	3,780
North Central division	15	15	467	15	181	286	14	1	15	13	3,580
Indiana	12	12	427	12	158	269	11	1	12	10	2,855
Illinois	1	1	26	1	16	10	1	.....	1	1	250
Iowa	1	1	8	1	5	3	1	.....	1	1	300
Nebraska	1	1	6	1	2	4	1	.....	1	1	175
South Central division	1	1	20	1	10	10	1	.....	1	1	200
Texas	1	1	20	1	10	10	1	.....	1	1	200

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	16	15	$69,550	7	$6,625	6	$19,500	13	14	83	477
North Central division	15	14	69,050	7	6,625	6	19,500	12	13	74	437
Indiana	12	11	64,400	6	6,025	5	18,500	10	11	63	382
Illinois	1	1	2,000	.....	.....	.....	.....	1	1	6	30
Iowa	1	1	2,000	1	600	1	1,000	1	1	5	25
Nebraska	1	1	650	.....	.....	.....	.....	.....	.....	.....	.....
South Central division	1	1	500	.....	.....	.....	.....	1	1	9	40
Texas	1	1	500	.....	.....	.....	.....	1	1	9	40

HEAVENLY RECRUIT CHURCH.

HISTORY.

In 1882 several preachers, impressed with the lack of spirituality and power in the churches, began preaching on the streets of Philadelphia. As the number of converts increased, the services were held in a hall, and in 1885 the body was incorporated as the "Heavenly Recruit Association of Philadelphia, Pa.," for the promotion of Christianity and missionary purposes. Some years later dissatisfaction arose, resulting in a division of the association, a part taking the name of "Holiness Christian Association," and the others, including chiefly a number of churches which had been organized in Indiana, forming the "Heavenly Recruit Church." In general doctrine and polity the church is in accord with the Methodist Church, laying special emphasis upon entire sanctification and holiness. The bishops constitute a senate which makes and establishes rules and regulations for the conferences, and the direct control of the ministry is in the hands of an annual conference, to which the churches report.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 27 organizations; 26 being in Indiana and 1 in Illinois.

The total number of communicants or members reported is 938; of these, about 43 per cent are males and 57 per cent females. According to the statistics, the denomination has 8 church edifices; a seating capacity for church edifices of 2,800; church property valued at $8,950, against which there appears an indebtedness of $700; halls, etc., used for worship by 15 organizations; and 1 parsonage valued at $500. There are 14 Sunday schools reported, with 116 officers and teachers and 527 scholars.

The number of ministers connected with the denomination is 55, and there are also 18 evangelists and exhorters.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	27	27	938	27	407	531	8	15	8	7	2,800
North Central division	27	27	938	27	407	531	8	15	8	7	2,800
Indiana	26	26	894	26	389	505	8	14	8	7	2,800
Illinois	1	1	44	1	18	26		1			

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	27	7	$8,950	3	$700	1	$500	14	14	116	527
North Central division	27	7	8,950	3	700	1	500	14	14	116	527
Indiana	26	7	8,950	3	700	1	500	13	13	108	492
Illinois	1							1	1	8	35

APOSTOLIC CHRISTIAN CHURCH.

HISTORY.

The Apostolic Christian Church traces its origin to a Swiss, the Rev. S. H. Froehlich, who came to this country about the middle of the nineteenth century and established a number of German Swiss churches. The principal characteristic is the development of the doctrine of entire sanctification. The different organizations are distinct from each other, although combining in a loose association.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 42 organizations in 11 states. Of these, 37 are in the North Central division, Illinois leading with 15.

The total number of communicants or members reported is 4,558; of these, as shown by the returns for 38 organizations, about 41 per cent are males and 59 per cent females. According to the statistics, the denomination has 44 church edifices; a seating capacity for church edifices of 11,475, as reported by 37 organizations; and church property valued at $141,550, against which there appears an indebtedness of $6,500. There are 32 Sunday schools reported, with 130 officers and teachers and 1,932 scholars.

The number of ministers connected with the denomination is 19, and there are also 69 licentiates.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	42	41	4,558	38	1,729	2,469	41	1	44	37	11,475
North Atlantic division	3	3	350	2	70	80	3	.....	3	3	700
Connecticut	1	1	200	.....	.....	.....	1	.....	1	1	200
New York	1	1	100	1	50	50	1	.....	1	1	300
New Jersey	1	1	50	1	20	30	1	.....	1	1	200
South Atlantic division	1	1	48	1	20	28	1	.....	1	1	140
West Virginia	1	1	48	1	20	28	1	.....	1	1	140
North Central division	37	36	4,069	34	1,609	2,300	36	1	38	32	10,435
Ohio	8	8	539	8	189	350	8	.....	8	8	1,760
Indiana	6	6	380	6	167	213	5	1	5	5	1,425
Illinois	15	14	2,515	13	1,003	1,387	15	.....	16	13	5,700
Michigan	1	1	34	1	14	20	1	.....	1	1	150
Iowa	3	3	184	3	79	105	3	.....	3	3	650
Kansas	4	4	417	3	157	225	4	.....	5	2	750
Western division	1	1	91	1	30	61	1	.....	2	1	200
Oregon	1	1	91	1	30	61	1	.....	2	1	200

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	42	38	$141,550	6	$6,500	.....	.....	31	32	130	1,932
North Atlantic division	3	3	13,000	2	3,500	.....	.....	3	3	7	200
Connecticut	1	1	6,000	1	2,500	.....	.....	1	1	3	100
New York	1	1	3,000	.....	.....	.....	.....	1	1	2	50
New Jersey	1	1	4,000	1	1,000	.....	.....	1	1	2	50
South Atlantic division	1	1	1,000	.....	.....	.....	.....	1	1	7	80
West Virginia	1	1	1,000	.....	.....	.....	.....	1	1	7	80
North Central division	37	33	123,550	4	3,000	.....	.....	26	26	112	1,592
Ohio	8	8	19,750	.....	.....	.....	.....	7	7	31	405
Indiana	6	5	17,800	1	1,000	.....	.....	4	4	19	185
Illinois	15	13	66,500	1	1,600	.....	.....	11	11	53	815
Michigan	1	1	3,000	1	200	.....	.....	.....	.....	.....	.....
Iowa	3	3	5,500	1	200	.....	.....	2	2	4	60
Kansas	4	3	11,000	.....	.....	.....	.....	2	2	5	127
Western division	1	1	4,000	.....	.....	.....	.....	1	2	4	60
Oregon	1	1	4,000	.....	.....	.....	.....	1	2	4	60

CHRISTIAN CONGREGATION.

HISTORY.

This body was organized in the year 1899, at Kokomo, Ind., with the special purpose of securing a broader Christian fellowship and of emphasizing and systematizing works of charity. Both in doctrine and polity it is in general accord with the Methodist Episcopal Church. It has district assemblies and also a general assembly, corresponding to a certain extent to the general conference of that body.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 9 organizations; 7 being in Indiana and 1 each in Ohio and Wisconsin.

The total number of communicants or members reported is 395; of these, about 44 per cent are males and 56 per cent females. According to the statistics, the denomination has 5 church edifices with a seating capacity of 1,550, and church property valued at $7,200, against which there appears an indebtedness of $600. There are 7 Sunday schools reported, with 73 officers and teachers and 332 scholars.

The number of ministers connected with the denomination is 26.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	9	9	395	9	172	223	5	1	5	5	1,550
North Central division	9	9	395	9	172	223	5	1	5	5	1,550
Ohio	1	1	4	1	4	.....	.....	.....	.....	.....	.....
Indiana	7	7	360	7	160	209	5	1	5	5	1,550
Wisconsin	1	1	22	1	8	14	.....	.....	.....	.....	.....

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	9	5	$7,200	2	$600	.....	.....	7	7	73	332
North Central division	9	5	7,200	2	600	.....	.....	7	7	73	332
Ohio	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Indiana	7	5	7,200	2	600	.....	.....	7	7	73	332
Wisconsin	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

GOSPEL MISSION.

HISTORY.

This is an association of churches for the special purpose of evangelistic work and the development of Christian fellowship. The congregations are not identified with any church organization and have no special system of doctrine or church polity. They vary in size and are principally evangelistic in their services.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given in the tables which follow. As shown by these tables, the denomination has 8 organizations, all of which are in Pennsylvania.

The total number of communicants or members reported is 196; of these, about 41 per cent are males and 59 per cent females. According to the statistics, the denomination has 4 church edifices with a seating capacity of 750; church property valued at $3,100, against which there appears an indebtedness of $500; and halls, etc., used for worship by 3 organizations. There are 9 Sunday schools reported, with 34 officers and teachers and 245 scholars.

The number of ministers connected with the denomination is 10.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	8	8	196	8	80	116	4	3	4	4	750
North Atlantic division	8	8	196	8	80	116	4	3	4	4	750
Pennsylvania	8	8	196	8	80	116	4	3	4	4	750

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	8	5	$3,100	1	$500	.....	.....	7	9	34	245
North Atlantic division	8	5	3,100	1	500	.....	.....	7	9	34	245
Pennsylvania	8	5	3,100	1	500	.....	.....	7	9	34	245

CHURCH OF DANIEL'S BAND.

HISTORY.

The Church of Daniel's Band was organized and incorporated in February, 1893, at Marine City, St. Clair county, Mich. The general purpose is evangelistic, with special emphasis upon fellowship, abstinence from all excess, and liberty in the exercise of faith. The organization is somewhat after the Methodist form. In addition to the churches in the United States there are a few connected with the body in Canada.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given in the tables which follow. As shown by these tables, the denomination has 4 organizations, all of which are in Michigan.

The total number of communicants or members reported is 92; of these, about 41 per cent are males and 59 per cent females. According to the statistics, the denomination has 2 church edifices with a seating capacity of 500, and church property valued at $2,400, against which there appears an indebtedness of $100. There is 1 Sunday school reported, with 3 officers and teachers and 50 scholars.

The number of ministers connected with the denomination is 15, and there are also 6 licentiates.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	4	4	92	4	38	54	2	1	2	2	500
North Central division	4	4	92	4	38	54	2	1	2	2	500
Michigan	4	4	92	4	38	54	2	1	2	2	500

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	4	2	$2,400	1	$100	.....	.....	1	1	3	50
North Central division	4	2	2,400	1	100	.....	.....	1	1	3	50
Michigan	4	2	2,400	1	100	.....	.....	1	1	3	50

LUMBER RIVER MISSION.

HISTORY.

This organization includes a few churches in North Carolina, all established since 1900. They call themselves "Holiness Methodist churches," but decline all affiliation with other Methodist bodies and emphasize evangelistic work in their immediate vicinity.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given in the tables which follow. As shown by these tables, the denomination has 5 organizations.

The total number of communicants or members reported is 265; of these, about 37 per cent are males and 63 per cent females. According to the statistics, the denomination has 5 church edifices with a seating capacity of 2,600, and church property valued at $3,000, against which there appears no indebtedness. There are 5 Sunday schools reported, with 28 officers and teachers and 256 scholars.

The number of ministers connected with the denomination is 5, and there are also 3 licentiates.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	5	5	265	5	97	168	5	.....	5	5	2,600
South Atlantic division	5	5	265	5	97	168	5	.....	5	5	2,600
North Carolina	5	5	265	5	97	168	5	.....	5	5	2,600

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	5	5	$3,000	.....	.....	.....	.....	5	5	28	256
South Atlantic division	5	5	3,000	.....	.....	.....	.....	5	5	28	256
North Carolina	5	5	3,000	.....	.....	.....	.....	5	5	28	256

PENTECOSTAL UNION CHURCH.

HISTORY.

The Pentecostal Union Church is an association of churches, all of recent date, whose special purpose is general missionary work and the preaching of the doctrine of holiness. A number of ministers and missionaries labor under their auspices, following the general methods of the early church. The headquarters are at Denver, Colorado.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 3 organizations; 1 being in California, 1 in Colorado, and 1 in New Jersey.

The total number of communicants or members reported is 230; of these, about 40 per cent are males and 60 per cent females. According to the statistics, the denomination has 3 church edifices; a seating capacity for church edifices of 900; and church property valued at $90,600, against which there appears an indebtedness of $11,000. There are 2 Sunday schools reported, with 14 officers and teachers and 175 scholars.

The number of ministers connected with the denomination is 35.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	3	3	230	3	93	137	3	.....	3	2	900
North Atlantic division	1	1	56	1	26	30	1	.....	1	1	100
New Jersey	1	1	56	1	26	30	1	.....	1	1	100
Western division	2	2	174	2	67	107	2	.....	2	1	800
Colorado	1	1	163	1	63	100	1	.....	1	1	800
California	1	1	11	1	4	7	1	.....	1	.....	.....

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	3	3	$90,600	2	$11,000	.....	.....	2	2	14	175
North Atlantic division	1	1	5,000	.....	.....	.....	.....	1	1	6	50
New Jersey	1	1	5,000	.....	.....	.....	.....	1	1	6	50
Western division	2	2	85,600	2	11,000	.....	.....	1	1	8	125
Colorado	1	1	80,000	1	8,000	.....	.....	1	1	8	125
California	1	1	5,600	1	3,000	.....	.....	.....	.....	.....	.....

VOLUNTARY MISSIONARY SOCIETY IN AMERICA (COLORED).

HISTORY.

This is a small association of colored churches, organized in 1900, in protest against the principle adopted in the different colored denominations of supporting the ministry by financial assessments upon the churches.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given in the tables which follow. As shown by these tables, the denomination has 3 organizations, all of which are in Alabama.

The total number of communicants or members reported is 425; of these, about 35 per cent are males and 65 per cent females. According to the statistics the denomination has 3 church edifices, with a seating capacity of 1,325; and church property valued at $2,400, against which there appears an indebtedness of $1,000. There are 3 Sunday schools reported, with 21 officers and teachers and 390 scholars.

The number of ministers connected with the denomination is 11, and there are also 18 licentiates.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	3	3	425	3	150	275	3	.....	3	3	1,325
South Central division	3	3	425	3	150	275	3	.....	3	3	1,325
Alabama	3	3	425	3	150	275	3	.....	3	3	1,325

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	3	2	$2,400	1	$1,000	.....	.....	3	3	21	390
South Central division	3	2	2,400	1	1,000	.....	.....	3	3	21	390
Alabama	3	2	2,400	1	1,000	.....	.....	3	3	21	390

FREE CHRISTIAN ZION CHURCH OF CHRIST (COLORED).

HISTORY.

The Free Christian Zion Church of Christ was organized on July 10, 1905, at Redemption, Ark., by a small company of colored ministers. The immediate occasion was a protest against any attempt to tax members of the church for the support of an ecclesiastical system, and a feeling that the church itself should care for its poor and needy. The founder, E. D. Broun, was a conference missionary of the African Methodist Episcopal Zion Church. Others associated with him represented the Methodist Episcopal Church, the Colored Methodist Episcopal Church, the African Methodist Episcopal Church, and the Baptist churches.

DOCTRINE AND POLITY.

In doctrine and polity the church is in general accord with the Methodist bodies, except that it has chiefs or superintendents in place of bishops, and pastors and deacons are the officers in the local church. A chief pastor is chosen to preside over the whole denomination, and all appointments to offices in the church, as well as to pastorates, are made by him. The laity has from the beginning had a share in the conduct of the local church, and also in the general assembly.

WORK.

The principal activity of the church is in the care of the poor, who are provided for directly through the church officers, each local church being expected to provide for its needy ones. There are also district evangelists, appointed by the chief pastor, whose duty it is to care for the unevangelized communities.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 15 organizations; 14 being in Arkansas and 1 in Oklahoma.

The total number of communicants reported is 1,835; of these, about 40 per cent are males and 60 per cent females. According to the statistics, the denomination has 14 church edifices with a seating capacity of 5,201; church property valued at $5,975, against which there appears an indebtedness of $1,150; and 2 parsonages valued at $450. There are 7 Sunday schools reported, with 63 officers and teachers and 340 scholars.

The number of ministers connected with the denomination is 20, and there are also 10 licentiates.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	15	14	1,835	14	740	1,095	14	1	14	14	5,201
South Central division	15	14	1,835	14	740	1,095	14	1	14	14	5,201
Arkansas	14	13	1,635	13	665	970	13	1	13	13	4,401
Oklahoma[1]	1	1	200	1	75	125	1		1	1	800

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	15	13	$5,975	7	$1,150	2	$450	7	7	63	340
South Central division	15	13	5,975	7	1,150	2	450	7	7	63	340
Arkansas	14	12	4,975	7	1,150	2	450	7	7	63	340
Oklahoma[1]	1	1	1,000								

[1] Oklahoma and Indian Territory combined.

FRIENDS.

GENERAL STATEMENT.

The Friends remain on the same general status as in the report for 1890. The general history is presented in the article on the older, or Orthodox, branch. The specific statements in regard to the other bodies, indicating the difference between them and the Orthodox Friends, appear under their separate titles.

The Friends are divided into 4 bodies, as follows:

Society of Friends (Orthodox).
Religious Society of Friends (Hicksite).
Orthodox Conservative Friends (Wilburite).
Friends (Primitive).

SUMMARY OF STATISTICS.

A summary of the general statistics for these bodies at the close of the year 1906, as derived from the returns of the individual church organizations of each denomination, is presented in the tables which follow. These bodies, taken together, have 1,147 organizations. The total number of members, as reported by 1,141 organizations, is 113,772; of these, as shown by the returns of 1,121 organizations, about 46 per cent are males and 54 per cent females.

According to the statistics, there are 1,097 church edifices; a seating capacity for church edifices of 304,204, as reported by 1,088 organizations; church property valued at $3,857,451, against which there appears an indebtedness of $41,496; halls, etc., used for worship by 39 organizations; and 145 parsonages valued at $181,874. The Sunday schools, as reported by 846 organizations, number 887, with 7,735 officers and teachers and 53,761 scholars.

The number of ministers connected with the 4 bodies is 1,479; in addition to these there are 169 unrecorded ministers, as reported by 1 body.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, MINISTERS, AND PLACES OF WORSHIP, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				Total number of ministers.	PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Friends	1,147	1,141	113,772	1,121	51,708	60,244	1,479	1,095	39	1,097	1,088	304,204
Society of Friends (Orthodox)	873	867	91,161	855	41,468	48,310	1,325	830	32	832	823	224,898
Religious Society of Friends (Hicksite)	218	218	18,560	210	8,345	9,778	97	214	2	214	214	66,290
Orthodox Conservative Friends (Wilburite)	48	48	3,880	48	1,826	2,054	47	47	1	47	47	12,216
Friends (Primitive)	8	8	171	8	69	102	10	4	4	4	4	800

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Friends	1,147	1,097	$3,857,451	60	$41,496	145	$181,874	846	887	7,735	53,761
Society of Friends (Orthodox)	873	833	2,719,551	60	41,496	145	181,874	723	762	6,931	47,612
Religious Society of Friends (Hicksite)	218	213	1,037,650					116	118	771	5,944
Orthodox Conservative Friends (Wilburite)	48	47	93,500					7	7	33	205
Friends (Primitive)	8	4	6,750								

SOCIETY OF FRIENDS (ORTHODOX).

HISTORY.

The religious situation in England during the first half of the seventeenth century has been described as "a hurly-burly of religious polemics." The civil war, the unsatisfactory social and business conditions, the rival claims of the adherents of the different ecclesiastical forms and creeds, and the discussions as to the respective rights of pastors and people, caused thoughtful men of the country to become utterly dissatisfied with church and state, and, indeed, with almost every existing institution.

It was in the midst of this period, in 1624, that George Fox was born, in Fenny Drayton, Leicestershire. He was a sober-minded, serious youth, and

early had his mind turned to religious matters. After severe mental and spiritual struggles, he was led to emphasize the spiritual side of Christianity. While external forms of religion were not ignored, he taught the necessity of divine power within the man to enable him to live according to the will of God, the direct communication of this will to the individual believer in Christ, and the necessity of a perfect consistency between the outward life and the religious profession. This was unfamiliar teaching to most persons in that day of rigid adherence to creeds and of great formalism in religious observances. Fox soon gathered around him a band of preachers who, with himself, spread their doctrines far and wide in Great Britain, and later extended their missionary efforts to Ireland, the continent of Europe, the West Indies, and North America, in which countries, particularly America, they gained many adherents. It does not seem to have been their intention to establish a new branch of the church, but almost before they knew it, an organization had developed.

At first they called themselves "Children of Truth" or "Children of Light," also "Friends of Truth," and finally the name which was given to them was the "Religious Society of Friends," to which was frequently added, "commonly called Quakers." This last name was applied to them by a justice in response to an address, in which George Fox called on him to "tremble at the Word of the Lord."

Many of the extreme charges against them, as, for example, those with regard to the disturbance of public worship, were greatly exaggerated. At the same time their refusal to attend the services of the Established Church, to support it by the payment of tithes, or to take oaths of any kind, and their uncompromising attitude toward much of the religious preaching of the day, created a great deal of bitterness against them and brought upon them severe persecution. Heavy fines were imposed upon them; their property was confiscated; and, worst of all, they were subjected to long imprisonments in the horrible jails of the time. Nevertheless, they increased in numbers, until by the close of the seventeenth century they were the most important body of dissenters in England. With the cessation of persecution, about the beginning of the eighteenth century, the Friends relaxed their missionary zeal, paid more attention to the discipline of their members, and gradually settled down into a comparatively quiet existence. So far, however, was this discipline carried, in its minute supervision of the actions of members, that their numbers declined, and some have expressed a wonder that the society continued to exist at all. About the middle of the nineteenth century a new movement began, and since that time the great majority of the Friends have either dropped or modified many of the old customs and external forms.

The first recorded visit of any Quakers to America was that of two women, Ann Austin and Mary Fisher, who arrived in Massachusetts from Barbados in 1656. They were immediately put under arrest, subjected to a brutal examination to see whether they were witches, and finally shipped back to Barbados. Two days after their departure a vessel arrived with eight more, and these were forcibly returned to England. Severe laws were enacted and heavy penalties provided for those who knowingly brought into the community that "cursed sect of heretics lately risen up in the world which are commonly called 'Quakers,' who take upon them to be immediately sent of God, and infallibly assisted by the Spirit to speak and write blasphemous opinions, despising government and the order of God in church and commonwealth," etc. Notwithstanding these laws, the Quakers continued to come, and at last the situation improved, although it was not until 1724 that their appeals to the Royal Privy Council in England were sustained. A few years later laws were enacted in their favor.

The Friends had almost as trying an experience in Virginia as in Massachusetts, and they suffered certain persecutions in Connecticut. In Rhode Island, however, they were received more cordially and were held in high regard, several of the early governors being members of the society. In New York, New Jersey, and Maryland there were many Friends. The culmination of their influence was reached in Pennsylvania, under the charter given to William Penn in return for a debt due by the crown to his father, Admiral Penn.

The society continued to grow during the first half of the seventeenth century, but drew more within itself in view of the general disturbances resulting from the colonial wars and the political situation, and Friends were discouraged from membership in the assembly or from holding any public office. These conditions led to the establishment, in 1756, of the first "meeting for sufferings" in America, whose object was to extend relief and assistance to members of the society who might suffer from the Indians or other enemies on the frontier, and in general to look out for the interests of the society. The relation of the Friends to the Indians was one of cordial interest, following the position taken not only by William Penn, but also by George Fox.

With regard to slavery, the early attitude of the Friends was one of toleration, although they insisted that the slaves should be treated humanely. A development, however, was inevitable, and in 1688 the German Friends, at a meeting in Germantown, Pa., protested against the "traffic in the bodies of men," and considered the question of the "lawfulness and unlawfulness of buying and keeping negroes." The question continued to be agitated, and in 1758 the Philadelphia Yearly Meeting directed a "visitation" of all who

held slaves, and decided that all who should "be concerned in importing, selling, or purchasing slaves" should be forbidden to sit in meetings held for deciding matters of discipline. In 1776 slaveholders were to be "disowned" if they refused to manumit their slaves, and by 1787 personal ownership of slaves by acknowledged members of the society had ceased. In the transition, however, care was taken that feeble or incapable persons should not suffer.

In the disturbances that preceded the Revolution the Friends were in hearty sympathy with the desire of their fellow citizens to obtain redress of grievances, but since they held aloof from active warfare and refused to serve in the army, or to pay taxes levied for warlike purposes, they were subjected to very great misapprehension and suffering, their property being seized to pay for recruits or for the meeting of taxes. Some, indeed, supported the Revolution actively, and were known as the "Free," or "Fighting," Quakers. After the close of the war the Friends loyally sustained the new government.

The early part of the nineteenth century was marked by divisions on doctrinal points, resulting in separations more or less serious. The most important of these was that popularly known as the "Hicksite" in 1827–28. This was followed by the "Wilburite" in 1845, and the "Primitive" a little later.

During the years following there was a period of considerable ministerial activity, ministers traveling up and down the country, visiting the congregations and holding meetings to some extent with the public.

As the slavery question came up more prominently the Friends appeared in the front rank of the antislavery forces, and their poet, John Greenleaf Whittier, did perhaps as much as anyone to make current the Quaker conception of Christianity. As the civil war drew on, they endeavored to maintain their ground in favor of peace, although not a few members of the different branches were found in the army. The close of the war brought relief, and the Friends formed themselves into a Peace Association of Friends in America, which put lecturers into the field, issued tracts, and started a monthly publication, the Messenger of Peace. It is to be noted that the movement for international arbitration has received perhaps its strongest impulse from the annual gatherings at Lake Mohonk, under the auspices of a Friend. Of late years there has been a marked reawakening of interest in the work of the society, apparent in home evangelization, foreign mission work, education, and philanthropy.

DOCTRINE.

The Orthodox Friends, who are by far the most numerous branch, have never adopted a formal creed. Their doctrine agrees in all essential points with the doctrine of the great body of the Christian Church, but they differ from other denominations in the following important respects: (1) The great importance attached to the immediate personal teaching of the Holy Spirit, or "Light Within," or "Inner Light;" (2) the absence of all outward ordinances, including baptism and the Supper, on the ground that they are not essential, were not commanded by Christ, and, moreover, tend to draw the soul away from the essential to the nonessential and formal; (3) the manner of worship and appointment of ministers; (4) the doctrine of peace or nonresistance, in accordance with which no Friend can fight or directly support war.

POLITY.

The organization of the Society of Friends includes monthly, quarterly, and yearly meetings, each being a purely business organization. The monthly meeting is either a single congregation, or includes two or more congregations, called variously, weekly, local, or preparative meetings. The monthly meetings in a certain district combine to form a quarterly meeting, and the quarterly meetings in a wider territory constitute a yearly meeting.

The yearly meetings in the United States are thirteen in number: New England, established in 1661; Baltimore, 1672; Philadelphia, 1683; New York, 1695; North Carolina, 1698; Ohio, 1812; Indiana, 1821; Western (Indiana), 1857; Iowa, 1863; Kansas, 1872; Wilmington (Ohio), 1892; Oregon, 1893; California, 1895. Up to 1902 these meetings were independent and each had its own discipline, but in that year all except Ohio and Philadelphia entered into a loose confederation, and adopted a discipline that was uniform in essentials but modified in details to suit local conditions. Each yearly meeting is independent in the transaction of its own business, but gives authority in certain matters to a body of delegates from the yearly meetings composing the confederation referred to, which is known as the Five Years Meeting, whose functions, however, are chiefly advisory.

The unit of authority in the society is the yearly meeting, to which every man, woman, and child who is counted in the society's membership belongs, and every one of these has an equal right to speak on any matter before the meeting. Members of different quarterly meetings, sometimes called delegates, are appointed to attend the yearly meetings, in order to insure a representation, but no one of them has precedence over any other member. The quarterly meeting receives reports from the monthly meetings, appoints committees on various lines of meeting business and Christian work, and informs the monthly meetings how much each is expected to contribute toward the expenses of the yearly meeting. The monthly meeting is the executive power so far as the membership is concerned, although appeal may be

made to the quarterly and yearly meetings. It receives, and on occasion can disown members, and has the direct oversight of the congregations. Its regular officers are elders and overseers, appointed by the joint action of the monthly meeting and the quarterly meeting of ministers and delegates. The elders and overseers have general supervision of the membership. Ministers are not spoken of as regular officers, inasmuch as the organization is complete without them.

There is no formal provision for the training of ministers. While the value of intellectual training is recognized, it is not considered essential, since ministers are "called of God, and the call to work is bestowed irrespective of rank, learning, or sex." The theory is that the church recognizes when a man or woman is qualified and has received the "gift," and acknowledges it, after which he or she is called, and acknowledged, recommended, or recorded as a minister. There is no ceremony of ordination, and as a rule the minister receives no salary, although a change is taking place in this respect, and in some places ministers are paid. Usually the minister follows his ordinary vocation except when he is called to special religious service, in which, if his work has the approbation of the meeting, his wants are supplied. When a minister feels a call to engage in special religious work or to visit another section on a religious mission, he asks the monthly meeting to which he belongs for liberty to do so. For an extended journey he must obtain the consent of the quarterly meeting. If that consent is refused, he is expected to remain at home. If he wishes to cross the ocean, the certificate given him is not complete without the indorsement of the yearly meeting, and of the yearly meeting on ministry and oversight. The yearly meeting on ministry and oversight, composed of ministers, elders, and, with a single exception, of overseers also, meets at regular times to review the general state of the membership and consider the needs of the work, although it has no disciplinary powers. A similar meeting, often called the "select" meeting, of ministers and elders is held in connection with the regular quarterly meeting.

Woman is in a position of absolute equality with man in Friends' polity.

The worship of a Friends' meeting is distinctly nonliturgical. Since the Friends believe that worship is fundamentally a personal matter between the soul and God and can be carried on with or without a minister, meetings for worship can be held partly or even wholly in silence, and usually there is no prearrangement of service. There is no stated length for any sermon, prayer, or exhortation, and often several persons, not necessarily ministers, take part during the same meeting.

WORK.

The home missionary work of the Orthodox Friends is carried on chiefly through individuals or unofficial organizations. During the year 1906, however, 20 persons who might be classed as home missionaries were employed, and 10 churches were aided or served by them, while the amount contributed for that specific phase of the work was $14,000. In close touch with the home missionary work is the work for temperance, each yearly meeting having a committee on that subject.

The foreign missionary work of the Friends is carried on, first, by associations or committees, officially or semiofficially connected with the individual yearly meetings; second, by independent organizations; and third, by the American Friends' Board of Foreign Missions, recently formed with a view to consolidating the foreign mission work of the American Friends. The fields of labor are Syria, India, China, Japan, British East Africa, Madagascar, and, in America, Mexico, Guatemala, Cuba, Porto Rico, Jamaica, and Alaska. In 1906 there were 115 missionaries and 250 native helpers at work in 41 stations, reporting 29 churches with a membership of 4,190, 55 schools with 3,000 scholars, and 5 hospitals. The contributions for foreign missions during the year 1906 amounted to about $97,500.

The Friends have always been interested in educational enterprises, although these have generally been under the care of associations not officially connected with the denomination. They reported 36 educational institutions with 5,163 students, including 8 colleges, in as many different states, among them being Haverford in Pennsylvania, Guilford in North Carolina, Earlham in Indiana, Penn in Iowa; 4 large coeducational boarding schools in the Atlantic states; and a number of academies and schools in the middle West and West. There were also 27 mission schools with 1,988 students. Some of these are for the benefit of the negroes, especially in Virginia and North Carolina, while others, under the Associated Executive Committee on Indian Affairs of the Inter-Yearly Meeting Committee, are among the Indians of the West. Industrial enterprise is an important feature of this department, not merely in the South and West, but also in Indiana, where there is a manual labor institute for white children. The total expenditures during 1906 were $847,425; the property value of buildings, etc., is estimated at $4,438,800; and there are endowments to the amount of $3,175,800.

There are no hospitals, etc., in the United States officially connected with the body, although there are 16 philanthropic institutions with a property value of $2,000,000 which are more or less closely identified

with it. In general philanthropy, however, the Friends have as a rule united with others.

Nearly every meeting has a Sunday school, and in 1906 there were 346 Christian Endeavor societies or similar organizations, with a membership of 10,537.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 873 organizations in 13 yearly meetings, located in 32 states and the District of Columbia. Of these, nearly two-thirds are in the North Central division, Indiana leading with 192.

The total number of members reported is 91,161; of these, as shown by the returns for 855 organizations, about 46 per cent are males and 54 per cent females. According to the statistics, the denomination has 832 church edifices; a seating capacity for church edifices of 224,898, as reported by 823 organizations; church property valued at $2,719,551, against which there appears an indebtedness of $41,496; halls, etc., used for worship by 32 organizations; and 145 parsonages valued at $181,874. The Sunday schools, as reported by 723 organizations, number 762, with 6,931 officers and teachers and 47,612 scholars.

The number of ministers connected with the denomination is 1,325.

As compared with the report for 1890, these figures show an increase of 79 organizations and 10,506 members, but a decrease of $76,233 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	873	867	91,161	855	41,468	48,310	830	32	832	823	224,898
North Atlantic division	182	180	12,322	178	5,477	6,680	178	4	180	176	42,103
Maine	26	26	1,713	26	768	945	24	2	24	24	6,485
New Hampshire	12	12	357	12	144	213	11	1	11	11	1,643
Vermont	3	3	177	3	78	99	3	.....	3	3	430
Massachusetts	28	28	1,734	28	722	1,012	28	.....	28	28	5,825
Rhode Island	10	8	575	8	273	302	10	.....	10	10	2,920
New York	42	42	3,296	41	1,526	1,705	41	1	41	41	8,385
New Jersey	20	20	1,043	20	445	598	20	.....	21	20	5,525
Pennsylvania	41	41	3,427	40	1,521	1,806	41	.....	42	39	10,890
South Atlantic division	85	83	8,044	80	3,576	4,356	84	1	84	83	32,935
Delaware	1	1	109	1	48	61	1	.....	1	1	250
Maryland	6	6	508	6	239	269	6	.....	6	6	1,910
District of Columbia	1	1	61	1	28	33	1	.....	1	1	300
Virginia	20	20	941	20	379	562	19	1	19	19	5,350
North Carolina	57	55	6,425	52	2,882	3,431	57	.....	57	56	25,125
North Central division	536	535	63,299	529	28,982	33,252	508	22	508	505	136,230
Ohio	107	107	12,394	106	5,542	6,352	106	.....	106	106	28,963
Indiana	192	191	29,255	187	13,466	15,264	192	.....	192	192	56,620
Illinois	21	21	1,902	21	862	1,040	20	1	20	19	4,800
Michigan	19	19	1,348	19	576	772	18	1	18	18	4,710
Wisconsin	3	3	111	3	45	66	3	.....	3	3	850
Minnesota	3	3	274	3	130	144	3	.....	3	3	500
Iowa	85	85	8,762	85	4,016	4,746	80	5	80	79	20,682
Missouri	6	6	603	6	281	322	6	.....	6	6	1,155
South Dakota	5	5	103	5	52	51	5	.....	5	5	675
Nebraska	23	23	1,243	23	539	704	19	4	19	19	3,380
Kansas	72	72	7,304	71	3,473	3,791	56	11	56	55	13,895
South Central division	34	33	2,455	32	1,104	1,310	29	3	29	29	5,670
Tennessee	1	1	117	1	45	72	1	.....	1	1	280
Alabama	1	1	37	1	15	22	1	.....	1	1	150
Oklahoma[1]	31	30	2,187	29	989	1,157	26	3	26	26	5,040
Texas	1	1	114	1	55	59	1	.....	1	1	200
Western division	36	36	5,041	36	2,329	2,712	31	2	31	30	7,960
Idaho	4	4	273	4	135	138	3	.....	3	2	550
Colorado	2	2	94	2	36	58	.....	2	.....	.....	.....
Washington	5	5	451	5	236	215	4	.....	4	4	1,000
Oregon	11	11	1,688	11	809	879	10	.....	10	10	2,950
California	14	14	2,535	14	1,113	1,422	14	.....	14	14	3,460

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	873	833	$2,719,551	60	$41,496	145	$181,874	723	762	6,931	47,612
North Atlantic division	182	177	1,174,915	5	4,750	16	28,700	105	114	934	5,994
Maine	26	24	78,600	1	250	1	1,000	24	26	199	1,174
New Hampshire	12	11	13,000					8	8	48	242
Vermont	3	3	4,500			1	1,000	2	2	15	72
Massachusetts	28	28	161,100	3	2,200	1	2,000	22	23	234	1,347
Rhode Island	10	10	60,250			3	5,500	8	8	64	294
New York	42	41	192,850	1	2,300	10	19,200	34	40	330	2,442
New Jersey	20	20	141,715								
Pennsylvania	41	40	522,900					7	7	44	423
South Atlantic division	85	84	219,625	5	5,062	1	300	73	81	544	5,157
Delaware	1	1	16,000								
Maryland	6	6	69,000					5	8	66	572
District of Columbia	1	1	25,000					1	1	9	60
Virginia	20	19	25,200	2	362			15	15	97	591
North Carolina	57	57	84,425	3	4,700	1	300	52	57	372	3,934
North Central division	536	512	1,135,385	41	29,276	107	125,574	480	497	4,773	31,408
Ohio	107	107	270,900	11	10,026	15	22,300	100	106	1,056	6,529
Indiana	192	192	502,000	12	11,785	25	37,674	186	189	1,904	13,831
Illinois	21	21	50,400	1	1,800	5	7,000	17	17	155	983
Michigan	19	18	33,000	1	650	6	6,100	14	14	136	831
Wisconsin	3	3	8,500	1	430	1	200	2	2	20	135
Minnesota	3	3	9,200			2	700	3	3	18	89
Iowa	85	81	155,400	8	2,630	31	37,550	73	76	730	4,510
Missouri	6	6	10,325					6	8	75	349
South Dakota	5	5	3,700			2	1,150	4	4	21	111
Nebraska	23	21	17,310	3	515	7	4,700	16	16	131	616
Kansas	72	55	74,650	4	1,440	13	8,200	59	62	527	3,424
South Central division	34	28	33,670	5	508	11	9,000	33	37	265	2,000
Tennessee	1	1	3,500			1	1,500	1	1	11	75
Alabama	1	1	500					1	1	10	40
Oklahoma[1]	31	25	25,670	4	308	10	7,500	30	34	228	1,785
Texas	1	1	4,000	1	200			1	1	16	100
Western division	36	32	155,956	4	1,900	10	18,300	32	33	415	3,053
Idaho	4	3	3,900	1	400	1	800	3	3	25	155
Colorado	2							2	2	18	107
Washington	5	5	23,500			1	7,000	5	6	56	446
Oregon	11	10	31,406	1	350	3	1,500	10	10	125	923
California	14	14	97,150	2	1,150	5	9,000	12	12	191	1,422

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY YEARLY MEETINGS: 1906.

YEARLY MEETING.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	873	867	91,161	855	41,468	48,310	830	32	832	823	224,898
Baltimore	18	18	1,202	17	501	601	18	.....	18	18	5,025
California	14	14	2,535	14	1,113	1,422	14	.....	14	14	3,460
Indiana	140	140	19,079	139	8,935	10,040	140	.....	140	140	40,735
Iowa	119	119	10,519	119	4,780	5,739	110	9	110	109	26,187
Kansas	112	111	10,276	109	4,836	5,359	89	16	89	88	20,190
New England	76	74	4,379	74	1,907	2,472	73	3	73	73	16,873
New York	45	45	3,473	44	1,604	1,804	44	1	44	44	8,815
North Carolina	65	63	6,648	60	2,960	3,576	65	.....	65	64	27,525
Ohio	61	61	5,989	60	2,441	3,048	58	2	58	58	15,513
Oregon	16	16	1,997	16	959	1,038	13	.....	13	12	3,500
Philadelphia	60	60	4,449	60	2,001	2,448	60	.....	62	58	15,800
Western	108	107	14,979	104	6,733	7,825	107	1	107	106	30,295
Wilmington	39	39	5,636	39	2,698	2,938	39	.....	39	39	10,980

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY YEARLY MEETINGS: 1906.

YEARLY MEETING.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	873	833	$2,719,551	60	$41,496	145	$181,874	723	762	6,931	47,612
Baltimore	18	18	122,700	1	300	.....	.....	16	19	122	955
California	14	14	97,150	2	1,150	5	9,000	12	12	191	1,422
Indiana	140	140	389,150	8	7,535	19	30,674	133	134	1,347	9,423
Iowa	119	113	194,110	12	3,575	43	44,300	100	103	939	5,574
Kansas	112	87	114,645	9	1,948	23	15,700	96	105	845	5,652
New England	76	73	312,950	4	2,450	5	8,500	62	65	545	3,057
New York	45	44	197,350	1	2,300	11	20,200	36	42	345	2,514
North Carolina	65	65	87,425	3	4,700	1	300	56	61	397	4,084
Ohio	61	59	141,900	11	9,588	9	13,800	54	60	615	3,783
Oregon	16	14	35,806	2	750	4	2,300	14	14	156	1,106
Philadelphia	60	59	670,615	.....	.....	.....	.....	5	5	35	368
Western	108	108	261,850	6	6,700	21	32,300	101	104	1,038	7,538
Wilmington	39	39	93,900	1	500	4	4,800	38	38	356	2,136

RELIGIOUS SOCIETY OF FRIENDS (HICKSITE).

HISTORY.

Previous to 1827 the Friends in America constituted a single branch of the Christian Church. It was not, however, altogether a united branch. Certain tendencies toward liberal thinking had already developed in most religious bodies which were strongly opposed by conservative members. The discussion centered especially in the question of the deity of Christ. In New England the controversy led to the withdrawal of the Unitarian element from the Congregational churches. Among the Friends the same tendency was manifested, although the issues were not so sharply drawn, and the corresponding element in the Society of Friends made no claim to be Unitarian in doctrine. Those who were inclined toward the more liberal view were not disposed to bring pressure to bear upon those who disagreed with them, but emphasized their own right to hold such opinions as seemed to them justifiable. On the other hand, the conservative element claimed that to look upon Christ as other than the Deity was to deny the very foundation of the gospel and of the church.

As the discussion developed, Elias Hicks, a minister of remarkable personality, became the central figure. Believing that "God is a Spirit," he held that "a manifestation of His Spirit is given to every man everywhere, and that this alone, if followed and obeyed, is sufficient for his salvation," and that the "Light Within" is the only light that anyone need follow.

Hicks belonged to the New York Yearly Meeting, but had been preaching within the limits of the Philadelphia Yearly Meeting, carrying the necessary credentials from his own meeting. Certain of his statements were not in accord with the doctrine of influential

members of the Philadelphia Yearly Meeting, and there were various controversies and discussions, and charges and countercharges were made until party spirit ran high on both sides and often the real questions at issue were obscured. It became apparent that the two lines of thought were so contradictory as to make separation the only feasible outcome, and in 1827 the Philadelphia Yearly Meeting was divided. Divisions followed in the yearly meetings of New York, Ohio, Indiana, and Baltimore. There were no divisions at this time in the yearly meetings of New England, Virginia, and North Carolina, each of which affiliated with the Orthodox body.

While Elias Hicks was a very prominent personal factor in the discussion, he was not a direct mover in behalf of separation, and although the more liberal party has been generally called Hicksite, that name has never been adopted formally by them. Some of the Hicksite Friends do not accept the opinions advanced by Hicks, and none of them claims to be his follower.

The discussion that led to the division related partly to doctrine and partly to polity. The Hicksite body denied the right or advisability of demanding assent to doctrinal theology touching points regarding which there has always been diversity of opinion in the society. At the time of the division the Hicksites were in the majority in each of the yearly meetings in which a separation took place, except those of Ohio and Indiana.

The general history of the Hicksite branch is essentially that of the Orthodox branch.[1] The animosities of the earlier years have to a very large degree subsided, and the relations between the bodies are now more cordial than they were formerly.

DOCTRINE.

The Hicksite Friends hold that the fundamental proposition of the society has always been a belief in and reliance on the "Light Within;" in other words, that a measure of the Divine Spirit is in all men, constituting the veritable "Light that lighteth every man that cometh into the world." Speculative doctrines and dogmas are, therefore, not regarded as proper tests or requirements for a genuine spiritual fellowship, such matters being left to the witness in each individual for settlement. Hence, there is in this branch of the society substantial unity in the midst of a wide diversity of doctrine.

POLITY.

In general government and worship this branch substantially follows the methods of the early Friends. It has never adopted popular revival methods, and has no pastoral system or salaried ministers.

Each monthly meeting, which is the primary executive body in the society, has a clerk and an assistant clerk. The clerk presides and prepares minutes of the meetings. Parliamentary rules are not followed, and no vote is taken. If no one objects to the minutes prepared by the clerk, they are accepted as a record of the decisions of the meeting. If an objection is offered, however, the clerk changes the minutes until they meet with general approval. In this way the substantial unity of the members determines the decisions of the meeting. The monthly meetings appoint overseers, composed of both men and women, whose duty it is to have "a tender care over their fellow members." Monthly meetings provide also for meetings of ministers and elders. The ministers are such persons as the meetings record as approved ministers, and the elders are persons appointed to watch over the ministry, and counsel those who speak in meeting, but have not been recorded as ministers. Both men and women may be ministers or elders, but those so designated have no more power in the society than other members.

The seven yearly meetings hold biennial general conferences, the object being to interest and inspire the members for service.

WORK.

The Hicksite Society maintains no distinct missions, either home or foreign, but its members are active in various lines of mission work, especially work among women and children. They take an active interest in the operation of the juvenile courts, and, in connection with the Orthodox Friends, pay the salary of a probation officer in Philadelphia.

Under the care of this branch of the Friends, or acknowledging the application of their principles in the management, are 1 college, located at Swarthmore, Pa., and 31 preparatory and secondary schools, situated in New York, New Jersey, Pennsylvania, Delaware, Maryland, and the District of Columbia. The college has about 350 students, and the other schools an aggregate of 2,400 pupils. All are coeducational. The estimated value of the property is $1,750,000.

The Friends are especially interested in general philanthropic work, which is carried on by committees of the general conference, and of the annual, quarterly, and monthly meetings, assistance being given by these committees in the discussion of present-day problems, in the righting of manifest wrongs, and in various efforts for human betterment. Special features are the institutions called "Friends' boarding homes," of which there are 12, located in New York, New Jersey, and Pennsylvania, and accommodating

[1] See Society of Friends (Orthodox), page 294.

about 264 persons. The value of the buildings and equipment is about $440,000, and the cost of maintenance per year is $82,000. Of this, about $55,000 is received from invested funds or from personal contributions. In addition, a social settlement is maintained in Philadelphia, at an annual cost of $5,000.

Assistance is given to the support of 2 colored schools in the South, some of the contributions being made officially by meetings but most of them being made personally.

The Hicksite Friends are interested in various other philanthropies, but it is difficult to give details or statistics concerning these, since they are to a considerable degree personal and private in their application.

There are about 60 Young Friends' associations with an approximate membership of 2,500.

Since 1902 a definite attempt has been made to coordinate the society's activities, extend its influence, and promote its principles. This effort took shape in the selection of a general secretary, with headquarters in Philadelphia. By correspondence, by personal visits, and by broadening and perfecting the organization, this secretary endeavors to advance the principles of the society, to assist in the application of its testimonies, and in various ways increase its efficiency as an agency for good in the world.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 218 organizations in 7 yearly meetings, located in 12 states and the District of Columbia. Of these, more than one-half are in the North Atlantic division, Pennsylvania leading with 81.

The total number of members reported is 18,560; of these, as shown by the returns for 210 organizations, about 46 per cent are males and 54 per cent females. According to the statistics, the denomination has 214 church edifices with a seating capacity of 66,290, and church property valued at $1,037,650, against which there appears no indebtedness. The Sunday schools reported number 118, with 771 officers and teachers and 5,944 scholars.

The number of ministers connected with the denomination is 97, and there are also 169 unrecorded ministers.

As compared with the report for 1890, these figures show an increase of 17 organizations, but a decrease of 3,432 members, and $624,200 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	218	218	18,560	210	8,345	9,778	214	2	214	214	66,290
North Atlantic division	[1]149	149	13,393	141	5,920	7,036	148	1	148	148	46,395
New York	40	40	2,165	37	923	1,062	40	.....	40	40	11,290
New Jersey	28	28	2,281	25	996	1,191	28	.....	28	28	8,700
Pennsylvania	[2]81	81	8,947	79	4,001	4,783	80	1	80	80	26,405
South Atlantic division	[3]32	32	2,606	32	1,215	1,391	32	.....	32	32	9,750
Delaware	5	5	512	5	248	264	5	.....	5	5	1,250
Maryland	[3]18	18	1,571	18	743	828	18	.....	18	18	5,400
District of Columbia	1	1	95	1	40	55	1	.....	1	1	275
Virginia	8	8	428	8	184	244	8	.....	8	8	2,825
North Central division	37	37	2,561	37	1,210	1,351	34	1	34	34	10,145
Ohio	17	17	750	17	341	409	17	.....	17	17	6,225
Indiana	9	9	1,013	9	469	544	8	.....	8	8	2,270
Illinois	5	5	441	5	216	225	4	1	4	4	700
Michigan	1	1	3	1	2	1	1	.....	1	1	100
Iowa	3	3	239	3	129	110	3	.....	3	3	650
Nebraska	2	2	115	2	53	62	1	.....	1	1	200

[1] Includes 1 organization in Delaware not returned separately.

[2] Includes 2 organizations in Pennsylvania not returned separately.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	218	213	$1,037,650					116	118	771	5,944
North Atlantic division	[1] 149	146	780,550					78	80	584	4,596
New York	40	40	256,900					10	10	36	214
New Jersey	28	28	139,500					19	19	150	1,076
Pennsylvania	[1] 81	78	384,150					49	51	398	3,306
South Atlantic division	[2] 32	32	180,700					19	19	92	813
Delaware	5	5	27,000					4	4	28	164
Maryland	[2] 18	18	106,700					10	10	44	415
District of Columbia	1	1	29,000					1	1	3	16
Virginia	8	8	18,000					4	4	17	218
North Central division	37	35	76,400					19	19	95	535
Ohio	17	17	32,600					7	7	28	110
Indiana	9	9	36,900					5	5	40	274
Illinois	5	4	2,700					3	3	12	99
Michigan	1	1	500								
Iowa	3	3	2,500					3	3	14	42
Nebraska	2	1	1,200					1	1	1	10

[1] Includes 1 organization in Delaware not returned separately.

[2] Includes 2 organizations in Pennsylvania not returned separately.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY YEARLY MEETINGS: 1906.

YEARLY MEETING.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	218	218	18,560	210	8,345	9,778	214	2	214	214	66,290
Baltimore	36	36	2,821	36	1,325	1,496	36		36	36	11,025
Genesee	9	9	116	8	49	37	9		9	9	2,450
Illinois	12	12	963	12	484	479	10	1	10	10	2,150
Indiana	14	14	1,264	14	574	690	13		13	13	3,095
New York	36	36	2,190	34	939	1,101	36		36	36	9,915
Ohio	10	10	331	10	150	181	10		10	10	4,800
Philadelphia	101	101	10,875	96	4,824	5,794	100	1	100	100	32,855

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY YEARLY MEETINGS: 1906.

YEARLY MEETING.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	218	213	$1,037,650					116	118	771	5,944
Baltimore	36	36	172,850					21	21	114	996
Genesee	9	9	7,500								
Illinois	12	10	8,200					8	8	34	226
Indiana	14	14	39,400					7	7	50	253
New York	36	36	262,400					12	12	49	300
Ohio	10	10	28,300					4	4	11	56
Philadelphia	101	98	519,000					64	66	513	4,113

ORTHODOX CONSERVATIVE FRIENDS (WILBURITE).

HISTORY.

A second separation among the Orthodox Friends occurred under the leadership of John Wilbur, a minister from New England who visited Great Britain during the years 1831–1833. There he noticed that new methods of teaching were being followed, and new positions were being taken in regard to doctrine. Soon after, a leading Friend in England, Joseph John Gurney, came to America and set forth certain positions which to Wilbur and his friends seemed untenable. There was a sharp discussion which finally resulted in the setting up of what was known as a Wilburite Yearly Meeting in New England in 1845, followed by similar yearly meetings in Ohio in 1854; in Indiana, Kansas, and Iowa in 1877 and 1879; and in North Carolina in 1904. The special reasons which caused the withdrawal of Wilbur and his followers were an apparent abandonment of a "waiting" worship, and of an "inspired or prophetic ministry," and the feeling that those who accepted the ancient Quaker method of worship must either separate or abandon their convictions on the spiritual nature of the worship and ministry of the Friends.

DOCTRINE AND POLITY.

In doctrine they hold and teach that as "Christ died for all men," "tasting death for all men," so in a like universality, Jesus Christ gives a manifestation of His Spirit as a divine light in all men. They teach that this universal gift of the Spirit finds universal expression in the "moral sense," or "moral law," written in the heart or conscience of each man; that in all the ages during which there was no Bible, including the periods from Adam to Noah, and from the deluge to Moses, and among all peoples since the time of Moses who have had no Bible, this inwritten law of conscience has been the medium through which God has brought to bear the moral and redemptive agencies of salvation for the human race. They assert, moreover, that the doctrine of "Divine Immanence" as an "unexplained remainder in human nature" in modern intuitional philosophy is but the modern scientific expression of their doctrine of the Universal Light in all men. Believing that nothing material ever enters the spiritual world, they reject the doctrine of the resurrection of the material body. On almost everything else they hold and teach as other Orthodox Friends. In government and worship they are also in general accord with that body.

They have not, as a rule, been in favor of Bible schools, preferring the daily reading of the Scriptures in the family either morning or evening, which they consider insures sufficient instruction in the Scriptures.

WORK.

They have 4 academies with 150 students and 6 parochial schools with 50 pupils, for the support of which, during 1906, there was contributed $1,000. They have no home or foreign missionary enterprise, no philanthropic institutions, and no young people's societies.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 48 organizations in 6 yearly meetings, located in 9 states; all but 10 being in the North Central division. Ohio leads with 16 organizations, followed by Iowa with 11.

The total number of members reported is 3,880; of these, about 47 per cent are males and 53 per cent females. According to the statistics, the denomination has 47 church edifices with a seating capacity of 12,216, and church property valued at $93,500, against which there appears no indebtedness. There are 7 Sunday schools reported, with 33 officers and teachers and 205 scholars.

The number of ministers connected with the denomination is 47.

As compared with the report for 1890, these figures show a decrease of 4 organizations and 449 members, but an increase of $26,500 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	48	48	3,880	48	1,826	2,054	47	1	47	47	12,216
North Atlantic division	3	3	143	3	66	77	2	1	2	2	250
Massachusetts	1	1	55	1	28	27	1	.....	1	1	125
Rhode Island	1	1	62	1	23	39	1	.....	1	1	125
Pennsylvania	1	1	26	1	15	11	.....	1	.....	.....	.....
South Atlantic division	6	6	327	6	159	168	6	.....	6	6	1,800
North Carolina	6	6	327	6	159	168	6	.....	6	6	1,800
North Central division	38	38	3,281	38	1,549	1,732	38	.....	38	38	10,016
Ohio	16	16	1,220	16	542	678	16	.....	16	16	4 456
Indiana	7	7	353	7	153	200	7	.....	7	7	1,900
Iowa	11	11	1,087	11	523	564	11	.....	11	11	2,750
Kansas	4	4	621	4	331	290	4	.....	4	4	910
Western division	1	1	129	1	52	77	1	.....	1	1	150
California	1	1	129	1	52	77	1	.....	1	1	150

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	48	47	$93,500	.....	.....	.....	.....	7	7	33	205
North Atlantic division	3	2	4,000	.....	.....	.....	.....	1	1	1	15
Massachusetts	1	1	2,000	.....	.....	.....	.....	.....	.....	.....	.....
Rhode Island	1	1	2,000	.....	.....	.....	.....	.....	.....	.....	.....
Pennsylvania	1	.....	.....	.....	.....	.....	.....	1	1	1	15
South Atlantic division	6	6	6,100	.....	.....	.....	.....	5	5	26	150
North Carolina	6	6	6,100	.....	.....	.....	.....	5	5	26	150
North Central division	38	38	76,400	.....	.....	.....	.....	1	1	6	40
Ohio	16	16	35,900	.....	.....	.....	.....	.....	.....	.....	.....
Indiana	7	7	10,800	.....	.....	.....	.....	.....	.....	.....	.....
Iowa	11	11	14,700	.....	.....	.....	.....	.....	.....	.....	.....
Kansas	4	4	15,000	.....	.....	.....	.....	1	1	6	40
Western division	1	1	7,000	.....	.....	.....	.....	.....	.....	.....	.....
California	1	1	7,000	.....	.....	.....	.....	.....	.....	.....	.....

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY YEARLY MEETINGS: 1906.

YEARLY MEETING.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	48	48	3,880	48	1,826	2,054	47	1	47	47	12,216
Iowa	6	6	472	6	219	253	6	.....	6	6	1,350
Kansas	4	4	621	4	331	290	4	.....	4	4	910
New England	2	2	117	2	51	66	2	.....	2	2	250
North Carolina	6	6	327	6	159	168	6	.....	6	6	1,800
Ohio	21	21	1,953	21	897	1,056	20	1	20	20	5,466
Western	9	9	390	9	169	221	9	.....	9	9	2,440

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY YEARLY MEETINGS: 1906.

YEARLY MEETING.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	48	47	$93,500	.....	.....	.....	.....	7	7	33	205
Iowa	6	6	8,200	.....	.....	.....	.....	.....	.....	.....	.....
Kansas	4	4	15,000	.....	.....	.....	.....	1	1	6	40
New England	2	2	4,000	.....	.....	.....	.....	.....	.....	.....	.....
North Carolina	6	6	6,100	.....	.....	.....	.....	5	5	26	150
Ohio	21	20	47,700	.....	.....	.....	.....	1	1	1	15
Western	9	9	12,500	.....	.....	.....	.....	.....	.....	.....	.....

FRIENDS (PRIMITIVE).

HISTORY.

The Primitive Friends withdrew from the Wilburite body because of the failure of that branch to bear, what seemed to them, practical testimony against the modified and modernized beliefs and practices introduced into the Society of Friends during the middle and latter part of the nineteenth century. Their chief interest is to "maintain the ancient testimonies of the society" intact, with the idea of bearing witness to the spirituality of the gospel rather than of propagating it.

They have no general organization, the congregations being entirely independent. They have never adopted the term "Primitive," preferring to be called simply "Friends," but the name has been practically accepted to distinguish them from the other bodies.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the table which follows. As shown by this table, the denomination has 8 organizations, located in 4 states.

The total number of members reported is 171; of these, about 40 per cent are males and 60 per cent females. According to the statistics, the denomination has 4 church edifices with a seating capacity of 800; church property valued at $6,750, against which there appears no indebtedness; and halls, etc., used for worship by 4 organizations. The denomination has no Sunday schools, nor does it provide parsonages for its ministers, who are not regarded as a specially ordained class, and are on a nonsalaried basis.

The number of ministers connected with the denomination is 10.

As compared with the report for 1890, these figures show a decrease of 1 organization, 61 members, and $9,950 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.					VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.		Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.		
Total for denomination	8	8	171	8	69	102	4	4	4	4	800	4	$6,750
North Atlantic division	8	8	171	8	69	102	4	4	4	4	800	4	6,750
Massachusetts	1	1	9	1	6	3	.....	1	.....	.....	.....	.....	.....
Rhode Island	2	2	11	2	6	5	.....	2	.....	.....	.....	.....	.....
New York	2	2	94	2	37	57	2	.....	2	2	450	2	2,000
Pennsylvania	3	3	57	3	20	37	2	1	2	2	350	2	4,750

GERMAN EVANGELICAL PROTESTANT BODIES.

GENERAL STATEMENT.

The two bodies included under this head represent the denomination reported in 1890 as the German Evangelical Protestant Church, and are as follows:

German Evangelical Protestant Ministers' Association.
German Evangelical Protestant Ministers' Conference.

SUMMARY OF STATISTICS.

A summary of the general statistics for these bodies at the close of the year 1906, as derived from the returns of the individual church organizations, is presented in the tables which follow. These bodies, taken together, have 66 organizations. The total number of communicants or members, as reported by 65 organizations, is 34,704; of these, as shown by the returns for 61 organizations, about 42 per cent are males and 58 per cent females.

According to the statistics, there are 71 church edifices; a seating capacity for church edifices of 37,409, as reported by 63 organizations; church property valued at $2,556,550, against which there appears an indebtedness of $161,650; and 47 parsonages valued at $186,150. The Sunday schools reported number 61, with 1,225 officers and teachers and 11,362 scholars.

The number of ministers connected with the 2 bodies is 59.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, MINISTERS, AND PLACES OF WORSHIP, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					Total number of ministers.	PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.				Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.		Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
German Evangelical Protestant bodies	66	65	34,704	61	12,830	17,724	59	66	.....	71	63	37,409
German Evangelical Protestant Ministers' Association	44	44	23,518	43	9,284	12,934	43	44	.....	49	43	25,179
German Evangelical Protestant Ministers' Conference	22	21	11,186	18	3,546	4,790	16	22	.....	22	20	12,230

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
German Evangelical Protestant bodies	66	66	$2,556,550	38	$161,650	47	$186,150	60	61	1,225	11,362
German Evangelical Protestant Ministers' Association	44	44	939,950	29	91,250	36	138,750	41	42	834	8,211
German Evangelical Protestant Ministers' Conference	22	22	1,616,600	9	70,400	11	47,400	19	19	391	3,151

GERMAN EVANGELICAL PROTESTANT MINISTERS' ASSOCIATION.

HISTORY.

A number of independent German congregations of liberal faith, located mainly in Pennsylvania, Ohio, and Illinois, united in 1885 in an association called the German Evangelical Protestant Ministers' Association (Predigerverein). The immediate object was to bring the ministers together in a social way, that they might be able to encourage and assist one another in the discharge of their pastoral duties. They had not been members of any synods, but were independent of all organizations, as were the churches they served.

One of the most serious problems which the association has had to meet in later years is the general demand for the use of the English language in church services. As it became increasingly difficult to satisfy this demand, several of the larger congregations were compelled to fill their pulpits with preachers belonging to what are known as the "Orthodox synods."

Their doctrinal basis is the teaching of Christ as contained in the Gospels, interpreted liberally as in the Unitarian Church.

There is no ecclesiastical organization, the churches being absolutely independent, even the association of

ministers having no authority over the churches, though it furnishes a basis of association.

There is an annual conference of the ministers, in which the laity have no part, and which exercises no authority over the churches.

The body has no organized missions, but its churches individually have at all times been liberal supporters of religious movements and charitable institutions.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 44 organizations, located in 9 states. Of these, 30 are in the North Central division, Ohio leading with 17.

The total number of communicants or members reported is 23,518; of these, as shown by the returns for all but 1 organization, about 42 per cent are males and 58 per cent females. According to the statistics, the denomination has 49 church edifices; a seating capacity for church edifices of 25,179; church property valued at $939,950, against which there appears an indebtedness of $91,250; and 36 parsonages valued at $138,750. There are 42 Sunday schools reported, with 834 officers and teachers and 8,211 scholars.

The number of ministers connected with the denomination is 43.

This body was reported in 1890 under the name of the "German Evangelical Protestant Church." As compared with the 1890 report, these figures show a decrease of 8 organizations, 12,638 communicants or members, and $247,500 in the value of church property. This decrease is chiefly accounted for by the withdrawal of several churches in 1895 to form the "German Evangelical Protestant Ministers' Conference."

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	44	44	23,518	43	9,284	12,934	44	.....	49	43	25,179
North Atlantic division	9	9	5,267	9	2,181	3,086	9	.....	11	8	4,300
Pennsylvania	9	9	5,267	9	2,181	3,086	9	.....	11	8	4,300
South Atlantic division	2	2	1,369	2	555	814	2	.....	2	2	1,380
Maryland	1	1	970	1	401	569	1	.....	1	1	780
West Virginia	1	1	399	1	154	245	1	.....	1	1	600
North Central division	30	30	15,637	29	6,008	8,329	30	.....	33	30	17,599
Ohio	17	17	11,850	16	4,358	6,192	17	.....	18	17	11,835
Indiana	7	7	2,256	7	1,038	1,218	7	.....	8	7	3,909
Illinois	3	3	1,430	3	569	861	3	.....	4	3	1,500
Michigan	1	1	21	1	9	12	1	.....	1	1	75
Iowa	2	2	80	2	34	46	2	.....	2	2	280
South Central division	3	3	1,245	3	540	705	3	.....	3	3	1,900
Kentucky	3	3	1,245	3	540	705	3	.....	3	3	1,900

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	44	44	$939,950	29	$91,250	36	$138,750	41	42	834	8,211
North Atlantic division	9	9	173,100	5	17,500	9	42,900	9	9	231	1,948
Pennsylvania	9	9	173,100	5	17,500	9	42,900	9	9	231	1,948
South Atlantic division	2	2	30,000	2	6,400	1	3,000	2	2	44	506
Maryland	1	1	20,000	1	5,000	.....	.....	1	1	22	316
West Virginia	1	1	10,000	1	1,400	1	3,000	1	1	22	190
North Central division	30	30	687,850	21	65,950	23	82,550	27	28	513	5,188
Ohio	17	17	604,000	14	54,800	14	68,200	17	17	411	4,260
Indiana	7	7	63,750	3	5,550	5	7,700	5	6	52	477
Illinois	3	3	14,500	3	4,800	3	6,000	3	3	40	414
Michigan	1	1	900	.....	.....	.....	.....	.....	.....	.....	.....
Iowa	2	2	4,700	1	800	1	650	2	2	10	37
South Central division	3	3	49,000	1	1,400	3	10,300	3	3	46	569
Kentucky	3	3	49,000	1	1,400	3	10,300	3	3	46	569

GERMAN EVANGELICAL PROTESTANT MINISTERS' CONFERENCE.

HISTORY.

This organization was formed in Cincinnati, Ohio, in the year 1895, by members of the German Evangelical Protestant Ministers' Association who were prompted to withdraw from that organization on account of serious differences arising in regard to polity.

Accepting as the foundation and rule of faith and life, nothing but the gospel of Jesus Christ, the conference exercises no compulsion in matters of faith and conscience, and permits a liberal interpretation of the gospel, considering the Holy Spirit as the only infallible teacher and guide to truth.

For the purpose of promoting a fervent Christianity, encouraging and stimulating the scientific religious culture of its members and a sincere fraternal spirit, and of maintaining the independence of its congregations free from the influence of any ecclesiastical synod, the conference arranges union services which the congregations are invited to attend. In these meetings the aims and objects of the conference are promulgated and promoted, and its members are urged to work zealously in their congregations for the advancement and recognition of genuine Protestant freedom in matters pertaining to faith and conscience.

Sunday schools, Sunday school teachers' societies, and young people's societies are maintained, in which the ministers take an active part. There is also general benevolence, though the churches as such conduct no specific missionary enterprise.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 22 organizations located in 7 states. Of these, 16 are in the North Central division, Ohio leading with 9.

The total number of communicants or members reported is 11,186; of these, as shown by the returns for 18 organizations, about 43 per cent are males and 57 per cent females. According to the statistics, the denomination has 22 church edifices; a seating capacity for church edifices of 12,230; church property valued at $1,616,600, against which there appears an indebtedness of $70,400; and 11 parsonages valued at $47,400. There are 19 Sunday schools reported, with 391 officers and teachers and 3,151 scholars.

The number of ministers connected with the denomination is 16.

This body was not reported separately in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	22	21	11,186	18	3,546	4,790	22	.....	22	20	12,230
North Atlantic division	2	2	2,150	1	525	775	2	.....	2	2	2,400
Pennsylvania	2	2	2,150	1	525	775	2	.....	2	2	2,400
North Central division	16	15	6,833	13	2,086	2,747	16	.....	16	14	8,010
Ohio	9	9	3,746	8	1,292	1,654	9	.....	9	9	4,660
Indiana	3	3	377	3	134	243	3	.....	3	3	1,300
Illinois	2	1	1,200	.....	.....	.....	2	.....	2	.....	.....
Missouri	2	2	1,510	2	660	850	2	.....	2	2	2,050
South Central division	3	3	1,568	3	710	858	3	.....	3	3	820
Kentucky	3	3	1,568	3	710	858	3	.....	3	3	820
Western division	1	1	635	1	225	410	1	.....	1	1	1,000
California	1	1	635	1	225	410	1	.....	1	1	1,000

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	22	22	$1,616,600	9	$70,400	11	$47,400	19	19	391	3,151
North Atlantic division	2	2	1,180,000	1	49,800	1	4,800	2	2	81	530
Pennsylvania	2	2	1,180,000	1	49,800	1	4,800	2	2	81	530
North Central division	16	16	315,000	5	14,800	9	39,000	13	13	229	1,997
Ohio	9	9	182,500	4	14,400	7	28,000	8	8	168	1,356
Indiana	3	3	16,500	1	400	.....	.....	3	3	12	97
Illinois	2	2	21,000	.....	.....	.....	.....	.....	.....	.....	.....
Missouri	2	2	95,000	.....	.....	2	11,000	2	2	49	544
South Central division	3	3	26,600	2	2,600	1	3,600	3	3	56	369
Kentucky	3	3	26,600	2	2,600	1	3,600	3	3	56	369
Western division	1	1	95,000	1	3,200	.....	.....	1	1	25	255
California	1	1	95,000	1	3,200	.....	.....	1	1	25	255

GERMAN EVANGELICAL SYNOD OF NORTH AMERICA.

HISTORY.

The German Evangelical Synod of North America traces its origin to 6 ministers of the State Church of Prussia, representing the union of the Lutheran and Reformed churches, who met and organized a synod at Gravois Settlement, Mo., in 1840. Four of these were missionaries—2 sent by the Rhenish Missionary Society and 2 by the Missionary Society of Basel; while 2 were independent—1 coming from Bremen and 1 from Strassburg. During subsequent years several similar organizations were effected, including the United Evangelical Synod of North America, the German Evangelical Society of Ohio, the United Evangelical Society of the East, and others; and in 1872 these organizations, holding, as they did, the same doctrines and governed by the same ecclesiastical principles, united in the present organization, known as the "German Evangelical Synod of North America."

DOCTRINE AND POLITY.

The synod accepts the Bible as the only rule of faith and practice, and as correct interpretations of it uses the Augsburg Confession, Luther's Catechism, and the Heidelberg Catechism. Wherever these symbols do not agree, the synod allows liberty in the interpretation of the Scripture passages in question.

The church is divided into districts, 18 in number, which correspond closely to the synods of the Luther-

an churches, and there is a general conference meeting once every four years, which represents the whole church. This conference is composed of the presidents of the districts, clerical delegates in the proportion of 1 for every 12 ministers, and lay delegates in the proportion of 1 for every 12 churches. The local church organization corresponds to that in the Lutheran churches.

WORK.

The general activities of the churches are under the direct control of the synod through central and district boards.

The boards for home missions seek to gather into the synod those congregations which naturally belong to it, organizing them and supplying them with preachers and with the sacraments. In this work 83 evangelists were employed in 1906, and 103 mission charges were supported, the contributions for the work aggregating $27,000.

The foreign missionary work of the synod is under the care of a foreign mission board, and services are conducted in East India, in the Hindi language. The report for 1906 shows 4 stations occupied by 12 American missionaries and 154 native helpers. There were 4 churches with 1,814 members; 39 schools with 1,601 pupils; 5 hospitals and dispensaries treating 12,000 patients; 5 orphanages with 352 orphans; and 1 leper asylum with 407 inmates. The total value of property under the care of the mission board is estimated at $50,000, and the amount contributed for the work during the year was $29,067.

The educational work of the synod was represented in 1906 by 2 colleges—one a preparatory school for theological students and training school for parochial school teachers, at Elmhurst, Ill., the other a theological seminary at St. Louis, Mo., reporting together 183 students; 264 parochial schools with 6,729 pupils; 332 vacation schools, conducted during the vacation of the public schools, with 9,972 pupils; and 238 Saturday schools with 7,860 pupils. The total amount contributed for educational purposes during the year was $44,457; the value of property is given as $390,000; and the amount of endowment, $19,850.

There are 8 philanthropic institutions: 3 hospitals or deaconess homes; 2 homes for aged people and orphans; 2 distinctively orphan homes; and 1 asylum for epileptics and feeble-minded. Together they accommodate 2,036 inmates. The entire value of property is estimated at $530,500, and the amount contributed toward the institutions during 1906 was $101,870.

The Sunday schools, during 1906, contributed $60,607 for their own support, $8,113 for missions, and $7,995 for other benevolent purposes.

The various societies of young people are combined in a Young People's Union, representing 456 young people's societies with 23,467 members; 74 young women's societies with 3,150 members; and 19 young men's societies with 619 members, making a total of 549 societies with 27,236 members. In 1906 the Union raised $2,500 toward the erection and completion of a mission church in Reypore, India, and $1,000 to build an Evangelical church in Ogden, Utah. The amount raised toward defraying the expenses of the societies is estimated at $4,500.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 1,205 organizations in 18 districts, located in 29 states and the District of Columbia. Of these, more than three-fourths are in the North Central division, Illinois leading with 219.

The total number of communicants reported is 293,137; of these, as shown by the returns of 1,072 organizations, about 45 per cent are males and 55 per cent females. According to the statistics, the denomination has 1,258 church edifices; a seating capacity for church edifices of 380,465, as reported by 1,131 organizations; church property valued at $9,376,402, against which there appears an indebtedness of $1,161,776; halls, etc., used for worship by 42 organizations; and 774 parsonages valued at $1,717,345. The Sunday schools, as reported by 1,086 organizations, number 1,111, with 12,079 officers and teachers and 116,106 scholars.

The number of ministers connected with the denomination is 972.

As compared with the report for 1890, these figures show an increase of 335 organizations, 105,705 communicants, and $4,761,912 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	1,205	1,198	293,137	1,072	111,681	138,434	1,136	42	1,258	1,131	380,465
North Atlantic division	89	89	35,359	72	10,890	14,698	88	1	99	88	39,205
New York	64	64	26,183	49	7,113	9,584	63	1	73	63	28,535
New Jersey	7	7	2,305	7	898	1,407	7	.....	7	7	2,700
Pennsylvania	18	18	6,871	16	2,879	3,707	18	.....	19	18	7,970
South Atlantic division	22	22	9,582	17	2,943	4,179	21	.....	24	21	9,800
Maryland	17	17	8,384	12	2,402	3,522	16	.....	19	16	7,700
District of Columbia	1	1	350	1	125	225	1	.....	1	1	650
Virginia	1	1	564	1	275	289	1	.....	1	1	600
West Virginia	2	2	95	2	50	45	2	.....	2	2	450
Georgia	1	1	189	1	91	98	1	.....	1	1	400
North Central division	976	969	220,090	873	89,088	108,764	932	28	1,034	928	303,190
Ohio	110	108	35,138	88	13,017	16,775	109	1	121	109	47,505
Indiana	91	90	21,624	81	8,892	10,436	90	.....	99	89	31,996
Illinois	219	219	59,973	191	23,609	30,041	212	2	246	210	70,777
Michigan	68	68	20,436	65	8,175	10,271	65	2	76	65	26,869
Wisconsin	99	97	19,861	82	7,970	9,133	96	2	100	95	28,228
Minnesota	69	67	9,183	64	4,062	4,664	61	5	63	61	15,030
Iowa	81	81	11,681	78	5,246	5,865	76	5	81	76	20,700
Missouri	162	162	32,715	150	13,773	16,957	155	4	177	155	45,295
North Dakota	8	8	1,655	8	767	888	8	.....	11	8	2,475
South Dakota	6	6	325	6	171	154	4	2	4	4	790
Nebraska	28	28	3,882	26	1,761	1,782	26	2	26	26	5,935
Kansas	35	35	3,617	34	1,645	1,798	30	3	30	30	7,590
South Central division	95	95	25,877	87	7,827	9,497	80	10	85	79	24,520
Kentucky	19	19	12,189	17	2,607	3,582	16	2	18	16	9,200
Alabama	2	2	710	2	310	400	2	.....	2	2	900
Louisiana	4	4	4,353	2	1,125	1,308	4	.....	5	4	2,700
Arkansas	3	3	250	3	115	135	3	.....	4	3	775
Oklahoma[1]	17	17	630	15	313	282	10	3	10	10	1,470
Texas	50	50	7,745	48	3,357	3,790	45	5	46	44	9,475
Western division	23	23	2,229	23	933	1,296	15	3	16	15	3,750
Wyoming	1	1	125	1	42	83	1	.....	1	1	250
Colorado	6	6	833	6	318	515	4	.....	5	4	1,000
Utah	2	2	50	2	34	16	.....	1	.....	.....	.....
California	14	14	1,221	14	539	682	10	2	10	10	2,500

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	1,205	1,137	$9,376,402	398	$1,161,776	774	$1,717,345	1,086	1,111	12,079	116,106
North Atlantic division	89	88	1,465,174	44	258,248	43	165,550	80	85	1,548	15,649
New York	64	63	1,077,600	30	183,728	27	108,650	56	61	1,094	10,974
New Jersey	7	7	108,674	4	25,220	3	12,500	7	7	128	1,556
Pennsylvania	18	18	278,900	10	49,300	13	44,400	17	17	326	3,119
South Atlantic division	22	21	456,900	10	29,150	15	77,900	21	22	398	4,177
Maryland	17	16	353,600	8	27,850	13	69,400	17	18	334	3,669
District of Columbia	1	1	53,000	1	1,000	1	5,500	1	1	20	160
Virginia	1	1	40,000	.....	.....	.....	.....	1	1	22	178
West Virginia	2	2	2,300	.....	.....	.....	.....	1	1	14	100
Georgia	1	1	8,000	1	300	1	3,000	1	1	8	70
North Central division	976	929	6,582,018	304	727,768	661	1,343,095	885	899	9,211	86,182
Ohio	110	107	1,210,100	27	115,950	66	169,675	105	109	1,597	16,175
Indiana	91	90	681,678	26	34,732	68	123,050	84	84	940	8,728
Illinois	219	211	1,656,055	57	150,981	165	370,650	204	207	2,669	24,046
Michigan	68	65	649,400	30	100,200	44	83,900	62	62	685	6,917
Wisconsin	99	95	523,600	42	87,645	60	125,020	94	95	782	7,652
Minnesota	69	61	193,230	14	9,300	33	54,200	52	52	252	2,319
Iowa	81	76	331,980	26	19,440	60	101,350	75	75	579	4,235
Missouri	162	156	1,122,675	62	195,757	112	236,100	144	150	1,347	13,007
North Dakota	8	8	32,150	3	2,950	4	6,750	6	6	37	358
South Dakota	6	4	6,450	2	1,350	2	2,000	5	5	5	84
Nebraska	28	26	90,350	8	5,295	22	34,500	23	23	154	1,389
Kansas	35	30	84,350	7	4,168	25	35,900	31	31	164	1,272
South Central division	95	81	764,310	31	124,210	48	113,900	80	85	803	8,853
Kentucky	19	16	402,000	9	78,100	12	66,000	17	17	364	3,957
Alabama	2	2	16,000	1	2,000	1	1,100	2	2	18	265
Louisiana	4	4	150,500	2	22,500	4	19,000	4	6	174	2,161
Arkansas	3	3	8,650	2	1,440	2	3,500	2	2	16	90
Oklahoma[1]	17	11	12,610	5	1,945	4	1,450	12	12	48	311
Texas	50	45	174,550	12	18,225	25	22,850	43	46	183	2,069
Western division	23	18	108,000	9	22,400	7	16,900	20	20	119	1,245
Wyoming	1	1	5,000	.....	.....	.....	.....	1	1	3	67
Colorado	6	5	18,700	3	4,400	3	3,600	6	6	38	387
Utah	2	.....	.....	.....	.....	.....	.....	1	1	2	20
California	14	12	84,300	6	18,000	4	13,300	12	12	76	771

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY DISTRICTS: 1906.

DISTRICT.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	1,205	1,198	293,137	1,072	111,681	138,434	1,136	42	1,258	1,131	380,465
Atlantic	48	48	16,928	40	5,760	8,168	46	1	51	46	18,600
Colorado Mission	8	8	983	8	382	601	4	1	4	4	1,175
Indiana	107	105	35,878	90	11,660	15,291	103	2	113	102	44,901
Iowa	88	88	12,874	85	5,808	6,496	83	5	89	83	23,365
Kansas	54	54	4,318	51	1,995	2,114	42	6	43	42	9,285
Michigan	91	91	26,675	86	10,750	13,105	88	2	100	88	35,079
Minnesota	83	81	11,163	78	5,000	5,706	73	7	78	73	18,295
Missouri	119	119	26,297	113	11,272	13,788	116	2	131	116	34,645
Nebraska	27	27	3,836	25	1,736	1,761	25	2	25	25	5,785
New York	55	55	25,412	42	6,995	9,421	55	.....	64	55	27,085
North Illinois	123	123	37,679	112	15,281	20,267	116	2	131	114	39,630
Ohio	76	75	25,070	64	9,513	11,874	75	1	86	75	31,665
Pacific	14	14	1,221	14	539	682	10	2	10	10	2,500
Pennsylvania	21	21	4,639	17	1,975	2,227	21	.....	21	21	7,345
South Illinois	99	99	26,718	80	9,448	11,158	99	.....	120	99	32,757
Texas	50	50	7,745	48	3,357	3,790	45	5	46	44	9,475
West Missouri	42	42	5,745	36	2,210	2,787	38	2	45	38	10,050
Wisconsin	100	98	19,956	83	8,000	9,198	97	2	101	96	28,828

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DISTRICTS: 1906.

DISTRICT.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	1,205	1,137	$9,376,402	398	$1,161,776	774	$1,717,345	1,086	1,111	12,079	116,106
Atlantic	48	46	798,774	23	109,670	26	114,300	46	49	824	8,666
Colorado Mission	8	5	23,300	3	4,400	2	3,200	7	7	42	444
Indiana	107	102	1,349,768	35	163,792	78	197,050	97	97	1,380	14,258
Iowa	88	83	359,180	28	20,440	64	118,550	81	81	660	4,604
Kansas	54	43	98,960	13	6,188	31	38,350	45	45	216	1,635
Michigan	91	88	801,610	40	106,640	61	117,500	85	85	949	9,100
Minnesota	83	73	231,830	19	13,600	39	62,950	63	63	294	2,761
Missouri	119	116	921,375	51	177,410	86	186,450	108	114	1,026	10,380
Nebraska	27	25	88,750	7	5,220	21	33,900	22	22	151	1,367
New York	55	55	1,007,500	25	139,228	26	105,150	48	51	1,000	9,808
North Illinois	123	116	1,160,985	38	128,541	88	233,550	112	114	1,754	16,455
Ohio	76	75	743,700	19	60,850	46	118,975	72	75	1,115	11,336
Pacific	14	12	84,300	6	18,000	4	13,300	12	12	76	771
Pennsylvania	21	20	159,100	5	38,200	11	31,700	21	22	269	2,539
South Illinois	99	98	649,670	21	47,640	81	147,200	94	97	1,054	9,904
Texas	50	45	174,550	12	18,225	25	22,850	43	46	183	2,069
West Missouri	42	39	191,450	11	16,087	25	47,350	35	35	303	2,327
Wisconsin	100	96	531,600	42	87,645	60	125,020	95	96	783	7,682

INDEPENDENT CHURCHES.

HISTORY.

Under this head are presented those single churches which are not identified with any ecclesiastical body and have not even such affiliation with other churches as would entitle them to inclusion under a special name. Any general classification is impracticable, but certain distinct types appear.

There are, first, those churches which call themselves independent or unassociated churches, and which, for the most part, were originally missions or Sunday schools established in newly settled or outlying districts by Christian workers representing different denominations. Not infrequently such organizations have ultimately become identified with some denomination, but wherever that has not yet been accomplished, they are included under this head.

The second class embraces churches which use a denominational name, but decline ecclesiastical connection with any denominational body. Among them are Baptist, Congregational, Lutheran, Methodist, Presbyterian, Reformed, and other churches which are not reported by the statisticians of those denominations, and which decline to be included in their lists. In some cases efforts have been made to combine certain of these churches in associations, but as yet without success.

The third class represents union churches, in which members of two or more denominations unite in church services, and have a church organization, but refuse to be identified with any one of the regular religious bodies.

The fourth class includes a large number of churches generally designated as "Holiness churches." They represent a definite movement in church life, but have no denominational organization, although their ministers are frequently members of ministerial associations.

Toward the close of the nineteenth century there developed, in various parts of the country, a conviction that the denominational churches were not preaching the doctrine of sanctification to the degree that was needed. Efforts to secure such preaching within denominational lines met with little encouragement, often with positive refusal, and sometimes with excommunication. The result was that in some cases entire churches withdrew from their ecclesiastical relations; but in most instances individual church members joined together in services, and either directly organized as churches or gradually developed into such. In the Northern states they usually gathered in rather loose associations, which developed sometimes into denominations—as the Apostolic Holiness Union and the Pentecostal Church of the Nazarene; but often continued as mere associations of ministers. In the Southern states they generally remained entirely independent churches.

An indication of the dominant characteristics of these Holiness churches is found in the great variety of names chosen, such as Church of God, Holiness Church, Holiness Church of God, Church of the Living God, Apostolic Holiness, Sanctified Church, Holiness Methodist, Puritan Methodist, Fire Baptized Holiness, Church of the First Born, True Followers Church, True Life Church, and so on through a long list. In some cases churches using the same name have appeared to belong to what was practically a denomination. Further inquiry, however, has developed the

fact that the use of the same name was accidental rather than intentional; and their distinctively independent character remains intact.

Many of them, although preserving ecclesiastical independence, have affiliated in missionary or evangelistic work. To this class belong the Christian and Missionary Alliance churches. In 1882 the Rev. A. B. Simpson, a Presbyterian minister, organized the Gospel Tabernacle Church in New York city, on the general doctrinal basis of the Holiness churches. Being especially interested in missionary work, he formed in 1887, at Old Orchard, Me., the Christian Alliance and the International Missionary Alliance, "for the purpose of uniting, in a purely fraternal alliance, members of evangelical churches who believe in the Lord Jesus as Saviour, Sanctifier, Healer, and Coming Lord, and also of uniting their efforts in the special aggressive work of world-wide evangelism." These two societies were combined in 1897 in the Christian and Missionary Alliance. As the work of the missionary society developed, branches were formed in different parts of the country. In not a few cases these branches became local churches, sometimes using the name of the missionary society, but invariably declining to be considered as a denomination, or even as an association of churches.

DOCTRINE.

The Independent churches vary in doctrinal belief, although, in general, they are distinctly conservative, and hold to the more rigid forms of theological statement. A few, however, are liberal, and emphasize the protest against creed subscription. In the Holiness churches the essential feature is what is known among them as the "Fourfold Gospel," namely, "regeneration for the sinner; sanctification as a second work of grace for the believer; the healing of the bodies of believers in answer to prayer; and the premillennial coming of Jesus Christ as King of this earth." Another term frequently used, with essentially the same meaning, is the "Full Gospel." The special point emphasized is that of sanctification, which, in their view, corresponds to the baptism of the Holy Ghost, as received by the apostles on the day of Pentecost. Other matters, such as the doctrines of apostasy, predestination, final perseverance, etc., as well as the mode of baptism, are usually regarded as nonessentials, and are seldom subjects of controversy.

POLITY.

The organization of all these churches is simple. The congregation elects its office bearers, including the minister. Ordination to the ministry is not required, although many of the ministers have received ordination either in a regular denomination or by the churches which they serve. Ministers having a regular denominational standing are sometimes called in to conduct services, though this occurs less often in the Holiness churches than in the miscellaneous independent churches. In some cases the conditions of church membership are very strict; in others, they are very liberal, on the principle that, as in New Testament times no man or woman ever "joined the church" in the sense in which that phrase is used in modern days, so now, people are born of the Spirit into the church as children are born into earthly families.

The form of worship is also very simple, following in general the custom of the churches of a century ago. Usually they have church buildings, especially in the cities; in the country districts they worship often in halls or schoolhouses, or even in private houses.

WORK.

In the absence of any ecclesiastical organization, the activities of the churches are largely an individual matter. More or less is contributed to various denominational or undenominational movements, and many of the churches are identified with the Christian and Missionary Alliance. Other missionary organizations have been formed—such as the Pentecostal Mission of Nashville, Tenn.; the Holiness Union of Louisville, Ky.; the Van Guard work in St. Louis, Mo.; and the Missionary Society of the Holiness Church of Christ; and in some cases individual churches, emphasizing the freewill character of contributions and the faith element in service, unite without definite organization in the support of evangelistic and missionary work. Definite salaries are never guaranteed, whether to pastors of churches, to evangelists in the home field, or to missionaries in the foreign field. Individual members give as they see fit; and the receipts are divided according to some mutual arrangement. No general record is kept of contributions, or of church or school property, but it is believed that since 1900 the number and value of these institutions have quadrupled. It is estimated that three-fourths of the non-Christian nations of the world have representative Holiness missionaries somewhere in their lands. All of these are supported either by the individual churches or by loosely organized associations.

In the United States they have numerous orphanages and rescue homes, especially in the larger cities of the South, and every effort is made to reach the outcasts, the poor, and those who are denied church privileges elsewhere.

These churches are represented by at least 46 weekly papers of various names, scattered throughout the Southern and Western states.

As already noted, some regular denominations have been the outcome of this movement; and there is manifest a constant tendency, even among those churches which emphasize their independence, to fellowship, at least in their activities, with a view to greater economy and efficiency.

STATISTICS.

The general statistics of these churches at the close of the year 1906, as derived from the returns of the several organizations, are given by states in the tables which follow. As shown by these tables, the number of Independent churches is 1,079, located in every state and territory, except Montana, Nevada, and Utah.

The total number of communicants or members reported is 73,673; of these, as shown by the returns for 986 organizations, about 41 per cent are males and 59 per cent females. According to the statistics, these churches have 812 church edifices; a seating capacity for church edifices of 213,096, as reported by 741 organizations; church property valued at $3,934,267, against which there appears an indebtedness of $478,425; halls, etc., used for worship by 229 organizations; and 93 parsonages valued at $185,450. The Sunday schools, as reported by 826 organizations, number 922, with 6,732 officers and teachers and 57,680 scholars.

The number of ministers connected with these churches is not known.

As compared with the report for 1890, these figures show an increase of 924 organizations, 60,313 communicants or members, and $2,448,267 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for Independent churches	1,079	1,065	73,673	986	26,895	38,012	786	229	812	741	213,096
North Atlantic division	285	282	22,851	264	7,682	11,074	216	63	221	215	58,540
Maine	12	12	346	9	104	117	9	2	10	9	1,800
New Hampshire	1	1	10	1	2	8		1			
Vermont	5	5	280	5	111	169	5		6	5	1,250
Massachusetts	35	35	2,013	34	699	1,251	25	10	25	25	5,360
Rhode Island	5	5	364	5	148	216	2	3	2	2	1,200
Connecticut	9	9	639	9	246	393	9		9	9	1,725
New York	86	83	10,029	78	3,269	4,485	71	13	73	71	21,809
New Jersey	22	22	1,584	21	658	851	18	4	18	18	3,746
Pennsylvania	110	110	7,586	102	2,445	3,584	77	30	78	76	21,650
South Atlantic division	134	130	7,983	104	2,643	4,053	109	21	115	88	30,054
Delaware	3	3	66	2	21	30	2	1	2	2	500
Maryland	19	18	1,738	16	609	1,062	16	2	18	16	5,285
District of Columbia	1	1	150	1	90	60		1			
Virginia	17	14	932	13	232	300	12	5	15	12	4,110
West Virginia	10	10	1,225	9	527	662	6	4	6	6	2,350
North Carolina	44	44	2,096	34	583	1,076	39	4	39	34	12,164
South Carolina	8	8	485	8	213	272	8		9	5	1,400
Georgia	13	13	738	8	200	363	9	4	9	9	3,725
Florida	19	19	553	13	168	228	17		17	4	520
North Central division	349	345	27,050	330	11,352	14,940	254	69	262	248	67,990
Ohio	38	38	2,390	36	930	1,352	23	12	23	23	5,310
Indiana	35	35	3,020	34	1,076	1,894	24	10	24	23	7,125
Illinois	49	47	9,431	45	4,079	5,263	36	10	39	34	13,480
Michigan	32	31	2,035	30	954	1,067	23	6	23	22	6,775
Wisconsin	17	17	1,387	16	443	744	17		17	16	3,895
Minnesota	27	27	1,300	24	536	634	23	4	23	23	4,135
Iowa	29	29	2,706	29	1,369	1,337	21	5	22	20	4,780
Missouri	64	64	2,725	60	1,086	1,489	50	12	53	50	14,025
North Dakota	7	7	273	6	127	129	5	1	6	5	860
South Dakota	8	8	334	8	152	182	8		8	8	1,355
Nebraska	15	15	764	15	330	434	10	3	10	10	2,350
Kansas	28	27	685	27	270	415	14	6	14	14	3,900
South Central division	227	225	11,143	209	3,526	5,617	155	49	161	141	47,192
Kentucky	26	26	815	25	236	469	19	6	19	17	2,900
Tennessee	31	31	2,381	29	711	1,170	21	9	21	20	7,060
Alabama	26	26	1,116	25	430	646	23		23	19	4,977
Mississippi	19	19	2,274	16	491	828	16		17	13	7,175
Louisiana	12	12	592	12	235	357	9	2	10	9	2,500
Arkansas	38	37	1,629	34	578	940	23	12	23	23	6,750
Oklahoma[1]	32	31	949	30	370	559	11	15	13	10	3,125
Texas	43	43	1,387	38	475	648	33	5	35	30	12,705
Western division	84	83	4,646	79	1,692	2,328	52	27	53	49	9,320
Idaho	1	1	66	1	33	33		1			
Wyoming	1	1	10	1	5	5		1			
Colorado	7	7	346	7	147	199	3	4	3	3	775
New Mexico	1	1	30	1	10	20	1		1	1	150
Arizona	4	4	25	4	13	12		4			
Washington	19	19	1,097	19	487	610	11	6	11	11	2,150
Oregon	9	9	323	8	94	154	5	3	6	5	1,100
California	42	41	2,749	38	903	1,295	32	8	32	29	5,145

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for Independent churches	1,079	806	$3,934,267	230	$478,425	93	$185,450	826	922	6,732	57,680
North Atlantic division	285	220	2,303,250	83	323,571	30	92,000	234	262	2,453	21,630
Maine	12	9	10,810	.....	.....	.....	.....	7	8	35	290
New Hampshire	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Vermont	5	5	37,200	2	1,950	2	6,200	5	8	52	278
Massachusetts	35	25	164,700	9	17,276	3	9,000	30	31	314	2,431
Rhode Island	5	4	16,175	2	7,800	.....	.....	3	3	27	164
Connecticut	9	9	24,400	3	5,000	2	4,500	8	8	69	576
New York	86	72	1,594,860	23	204,520	8	30,400	75	81	885	8,476
New Jersey	22	18	73,780	9	18,450	2	5,000	19	22	215	1,917
Pennsylvania	110	78	381,325	35	68,575	13	36,900	87	101	856	7,498
South Atlantic division	134	114	312,747	41	54,183	6	7,200	108	122	685	6,404
Delaware	3	3	2,248	3	197	.....	.....	3	3	19	82
Maryland	19	15	162,850	8	39,672	3	3,400	16	16	175	1,615
District of Columbia	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Virginia	17	15	16,195	3	2,880	1	300	14	18	90	1,127
West Virginia	10	6	85,400	3	5,235	1	2,500	4	4	51	465
North Carolina	44	40	28,358	14	5,837	1	1,000	35	36	193	1,510
South Carolina	8	6	3,585	1	55	.....	.....	7	10	49	418
Georgia	13	12	7,606	7	177	.....	.....	12	13	52	531
Florida	19	17	6,505	2	130	.....	.....	17	22	56	656
North Central division	349	262	947,727	58	63,301	36	65,850	264	291	2,240	18,367
Ohio	38	23	67,250	5	6,020	1	2,000	28	28	256	1,816
Indiana	35	28	44,777	6	6,350	5	3,200	26	37	234	1,777
Illinois	49	37	423,950	9	13,425	6	19,000	40	42	634	5,750
Michigan	32	24	81,600	10	19,770	7	16,400	19	20	135	1,024
Wisconsin	17	15	74,050	3	8,000	2	5,000	14	14	111	893
Minnesota	27	24	38,050	8	3,325	5	4,150	23	24	103	958
Iowa	29	23	58,350	3	115	5	7,100	26	32	212	1,677
Missouri	64	50	117,200	10	4,696	1	2,500	46	52	332	2,933
North Dakota	7	5	6,450	1	200	1	800	5	5	14	122
South Dakota	8	8	14,200	1	500	1	1,500	8	8	26	216
Nebraska	15	9	9,000	.....	.....	2	4,200	13	13	86	631
Kansas	28	16	12,850	2	900	.....	.....	16	16	97	570
South Central division	227	155	167,743	42	23,070	7	4,250	157	176	960	7,961
Kentucky	26	18	6,650	8	809	.....	.....	15	15	106	855
Tennessee	31	23	41,025	3	7,188	2	500	26	28	177	1,524
Alabama	26	21	19,525	9	3,138	1	150	22	25	92	781
Mississippi	19	17	33,625	5	7,265	1	1,000	13	18	86	927
Louisiana	12	10	6,330	3	693	.....	.....	12	14	71	520
Arkansas	38	23	21,858	3	646	3	2,600	28	34	181	1,479
Oklahoma[1]	32	12	7,305	3	1,056	.....	.....	16	16	90	709
Texas	43	31	31,425	8	2,275	.....	.....	25	26	157	1,166
Western division	84	55	202,800	6	14,300	14	16,150	63	71	394	3,318
Idaho	1	.....	.....	.....	.....	.....	.....	1	1	11	150
Wyoming	1	.....	.....	.....	.....	.....	.....	1	1	5	15
Colorado	7	3	4,850	.....	.....	.....	.....	4	4	22	190
New Mexico	1	1	4,000	.....	.....	.....	.....	.....	.....	.....	.....
Arizona	4	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Washington	19	13	22,100	2	3,700	1	3,000	16	17	84	659
Oregon	9	5	13,600	2	600	.....	.....	8	10	31	298
California	42	33	158,250	2	10,000	13	13,150	33	38	241	2,006

[1] Oklahoma and Indian Territory combined.

INTERNATIONAL APOSTOLIC HOLINESS UNION.

HISTORY.

The International Apostolic Holiness Union was organized in 1897, at Cincinnati, Ohio, by the Rev. Martin W. Knapp. He had previously been a minister of the Methodist Episcopal Church, but withdrew from that denomination because of his belief that there was need for more earnest efforts than that church was making for the spread of a "full gospel" through all the world. The Methodist Church, in his view, was no longer completely Wesleyan in teaching or practice, and the Holiness movement in America was becoming theoretical, and manifested a growing tendency to rule out of camp meetings, conventions, and work generally, such doctrines as the healing of the sick, the second advent of Christ, and the evangelization of the world.

While not more than a dozen persons were identified with Mr. Knapp in the initial organization, many were waiting for some such definite action, and the membership of the union increased rapidly. The word "apostolic" as used by them simply implies a desire to approach as nearly as possible to apostolic practices, methods, power, and success.

DOCTRINE.

The doctrine of the organization emphasizes the sanctification of believers as a definite second work of grace instantaneously received by faith, the healing of the sick through faith in Christ, the premillennial reign of Christ on earth, and the evangelization of the world as a step in hastening the coming of the Lord. All persons desiring to become members sign a pledge, as follows:

> I believe that Christ's baptism with the Holy Ghost is subsequent to regeneration; that it is for all believers; that it is an instantaneous experience received by faith, cleansing the heart of the recipient from all sin, and enduing him with power for the successful accomplishment of all to which he is called. And I am in fellowship with the object and principles of this Union.

This pledge is presented to the advisory board, together with application for membership. On acceptance by the board, the applicant is examined in the presence of the church at a public meeting, is baptized, and given the right hand of fellowship.

The articles of faith emphasize also belief in the Trinity and faith in the Holy Scriptures as divinely and supernaturally inspired, infallibly true as originally given, and as the only divinely authorized rule of faith and practice.

The Lord's Supper, to which admission is general, is observed as often as the congregation deems proper. The mode of baptism is left wholly to individual option.

POLITY.

The form of organization includes both unions and churches, the former being local bands where the number of members does not warrant the organization of a regular church. The government corresponds closely to that of the Methodist Episcopal Church. The local union has as its ecclesiastical authority an advisory board consisting of a superintendent, an assistant superintendent, a secretary, a treasurer, and 3 other members. The governing officers of a local church are the pastor, assistant pastor, licensed preachers, secretary, treasurer, 5 elders, and 5 deacons.

There is also a state organization which meets annually, whose membership is composed of delegates from the churches and all the ordained ministers and evangelists. This organization elects a state advisory board of 7 persons, who plan for work in neglected fields. A general assembly, composed of ordained ministers, evangelists, deaconesses, missionaries, and delegates from local churches, meets annually and elects a general superintendent, an assistant superintendent, a general secretary, a treasurer, and 3 others, who act with the officers of the general assembly as a general council, to which all disputed questions of government and discipline may be referred for final decision.

Ministers are ordained by a council of 5 or more ministers called for that purpose. Each candidate must have been licensed at least two years, and must be recommended by some local church. The churches choose their own pastors, calling them by vote of their advisory boards, and the pastor continues to serve the church so long as the relation is mutually agreeable. Pastors are supported by freewill offerings, and very few have any regular salary. The elders have special care for the spiritual interests of the church. The deacons receive the offerings, prepare the sacraments, and care for the poor. Deaconesses may be ordained for special missionary work, and the admission of women to the ministry has been recommended.

Camp meetings under the charge of the state and district organizations are held annually, during the summer season in the North and during the winter season in the South

WORK.

Missionary work at home and abroad is in charge of a Foreign Mission Board composed of the 3 trustees for the Revivalist, the organ of the union, 3 members of the union elected by the general council, and 1 other member.

The home missionary work is mainly carried on through local churches and unions in the mountains of West Virginia and North Carolina, in Kentucky, and in Oklahoma.

The foreign missionary work, in 1906, was carried on in India, Japan, Africa, and China, by 25 missionaries, who occupied 10 stations. The missionaries are supported by freewill offerings and receive no stated salary. There are Bible schools in Japan, India, and Cape Colony. The amount contributed during the year 1906 was about $12,400, and the value of the property reported was $27,000, divided as follows: Japan, $15,000; Africa, $5,000; India, $5,000; and China, $2,000.

The educational work in this country includes 1 Bible school, with 75 pupils, and 1 mission school with 25 pupils. These are under state control and make no report to the general office of the union. With a view to developing the educational interests of the denomination, $7,500 was contributed in 1906.

Three rescue homes and 1 orphanage, the last especially for children from the slums, are maintained at an annual cost to the churches of about $3,600. The property value of 2 of these institutions is estimated at $11,000.

In view of the comparatively recent organization of the union, and especially of its missionary, educational, and philanthropic enterprises, complete statistics are not available.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states

in the tables which follow. As shown by these tables, the denomination has 74 organizations, located in 14 states. Of these, 40 are in the North Central and 23 in the South Atlantic division. The state having the greatest number is Michigan with 16.

The total number of communicants reported is 2,774; of these, as shown by the returns for all but 1 organization, about 38 per cent are males and 62 per cent females. According to the statistics, the denomination has 44 church edifices; a seating capacity for church edifices of 15,115; church property valued at $80,150, against which there appears an indebtedness of $13,246; halls, etc., used for worship by 31 organizations; and 10 parsonages valued at $7,125. There are 68 Sunday schools reported, with 503 officers and teachers and 3,276 scholars.

The number of ministers connected with the denomination is 178, including evangelists and missionaries.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	74	74	2,774	73	1,032	1,665	41	31	44	41	15,115
North Atlantic division	5	5	224	5	91	133	3	2	5	3	1,550
Massachusetts	1	1	40	1	17	23		1			
New Jersey	1	1	20	1	8	12	1		1	1	250
Pennsylvania	3	3	164	3	66	98	2	1	4	2	1,300
South Atlantic division	23	23	995	22	379	539	19	4	19	19	7,875
Delaware	1	1	168	1	67	101	1		1	1	300
Maryland	10	10	406	10	166	240	9	1	9	9	2,425
West Virginia	3	3	82	3	35	47	1	2	1	1	300
North Carolina	9	9	339	8	111	151	8	1	8	8	4,850
North Central division	40	40	1,406	40	510	896	18	20	18	18	5,590
Ohio	8	8	412	8	173	239	6	1	6	6	2,750
Indiana	11	11	370	11	130	240	4	7	4	4	1,200
Michigan	16	16	518	16	163	355	5	10	5	5	990
Iowa	3	3	55	3	26	29	1	2	1	1	200
Kansas	2	2	51	2	18	33	2		2	2	450
South Central division	6	6	149	6	52	97	1	5	2	1	100
Kentucky	5	5	142	5	49	93	1	4	2	1	100
Oklahoma[1]	1	1	7	1	3	4		1			

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	74	44	$80,150	23	$13,246	10	$7,125	66	68	503	3,276
North Atlantic division	5	4	9,600	2	1,200	1	1,500	5	7	53	293
Massachusetts	1	1	200					1	1	4	35
New Jersey	1	1	1,500	1	600			1	1	10	50
Pennsylvania	3	2	7,900	1	600	1	1,500	3	5	39	208
South Atlantic division	23	19	34,300	11	5,131	3	2,300	22	22	160	1,194
Delaware	1	1	1,600			1	1,200	1	1	14	150
Maryland	10	9	18,800	6	1,931	2	1,100	10	10	76	485
West Virginia	3	1	3,000	1	1,400			3	3	19	125
North Carolina	9	8	10,900	4	1,800			8	8	51	434
North Central division	40	20	35,750	10	6,915	6	3,325	36	36	271	1,684
Ohio	8	7	14,200	2	375	1	400	8	8	87	566
Indiana	11	5	6,650	3	3,092			10	10	69	457
Michigan	16	5	10,900	4	2,573	5	2,925	13	13	84	453
Iowa	3	1	1,200					3	3	17	133
Kansas	2	2	2,800	1	875			2	2	14	75
South Central division	6	1	500					3	3	19	105
Kentucky	5	1	500					2	2	14	70
Oklahoma[1]	1							1	1	5	35

[1] Oklahoma and Indian Territory combined.

JEWISH CONGREGATIONS.

HISTORY.

The history of the Jewish community in the United States begins with the year 1654–55, when a company of Jews from Brazil or from some part of the West Indies landed at New Amsterdam. The governor, Peter Stuyvesant, had desired to exclude them from the province, but by order of the Dutch West India Company they were admitted April 26, 1655, after a delay of more than nine months. Although accorded permission to live and trade in New Netherland, they were yet denied the privilege of building a synagogue and of acquiring a site for burial purposes. This, however, did not prevent them from meeting for private worship, and soon afterwards they formed a congregation, the Shearith Israel, which is still in existence in New York city. The burial ground order was rescinded as early as July 14, 1656, and in 1682, under English rule, the congregation occupied as its first synagogue a rented building on Mill street.

Although the first organized community of Jews in what is now the United States was established in New York, individuals had settled earlier in Maryland, the very colony of all the thirteen that put serious restrictions upon their civil and political rights. These restrictions were not abrogated until long after Maryland had become a state. Political disabilities were practically removed in 1825, the last remnant of civil disabilities in 1847, and the religious test was entirely eliminated in 1867. Georgia was the only other colony in which the Jews encountered opposition, though it was of the mildest sort and manifested itself only before the landing of the first company in 1733, the year the colony was founded.

Communal development can hardly be said to have been interfered with by the restrictions imposed in Maryland, the opposition in Georgia, or the governor's hostility in New York. Wherever communities of Jews established themselves, they soon organized for the threefold purpose of worship, benevolence, and burial of their dead, although frequently an emergency reversed the order. When the need arose for granting aid to a stranded co-religionist, or when one of their number died, the Jews of a district were brought to a recognition of the necessity of organization. Once formed into a benevolent society or a burial association, they naturally resolved themselves into a religious body, which thenceforth considered and supplied all communal needs, including public worship and religious education. On the whole, the manner of founding the first religious organization of Jews, the Shearith Israel, in New York city illustrates the origin of most of the Jewish congregations in the United States.

The Jewish congregations in the United States are autonomous in character, and there is no general ecclesiastical organization controlling the individual bodies. They stand only under the Jewish law and tradition as laid down in the sacred, and in the later legalistic, literature of the Jews, and each one is responsible to itself alone for the interpretation put upon the law and the tradition. The congregation is managed by fiscal officers and directors appointed from among its members. Anyone is eligible to membership who declares himself a Jew, or is known to be one by birth or affiliation, and expresses willingness to assume the specific obligations of membership set forth in the constitution governing the body. He need not submit to any test of faith in dogmas or of adherence to a creed, though in some congregations the observance of certain fundamental laws is tacitly regarded as an indispensable qualification for membership. Membership in a congregation involves financial duties, secures a permanent seat or seats in a synagogue, and confers other religious privileges. As a rule, the members are the male heads of households, though in certain congregations widows and other women are admitted to membership. In either case, a member with pecuniary obligations and voting privileges usually stands for a whole family religiously affiliated with the congregation. In addition to this regular membership there is frequently an accessory membership, known collectively as "seat holders." Like the regular members, the seat holders are Jews and are representatives of households who acquire a seat or seats in the synagogue. Like them also, in most instances they secure religious instruction for their children in the congregational schools, without, however, having any voice in the regulation of the religious or fiscal affairs of the body.

The aggregate membership of all the congregations, thus, by no means expresses the numerical strength of the Jewish denomination in the United States. In computing the latter, several considerations must be borne in mind: First, besides members, congregations have so-called "seat holders;" second, a member or a seat holder as a rule represents a family of worshipers; third, as no well-defined religious formality is connected with admittance to regular worship in a synagogue, no record can be kept of the very large number of Jews who attend the services at the synagogues without contributing, even indirectly, to the financial support of a congregation.

All statistics of the number of Jews in the United States have been estimates. The earliest estimate was made in 1818, by Mordecai M. Noah, who put the number at 3,000. Other estimates have been as follows: 1824, by Solomon Etting, 6,000; 1840, the "American Almanac," 15,000; 1848, M. A. Berk, 50,000; 1880, William B. Hackenburg, 230,257; 1888, Isaac Markens, 400,000; 1897, David Sulzberger,

937,800; 1905, the "Jewish Encyclopedia," 1,508,435; and in 1907, the "American Jewish Yearbook," 1,777,185, the last being practically the aggregate of the estimates furnished the editor by residents of 424 towns and cities.

Continuously since 1655, Jews have been coming from foreign countries and settling in all parts of the United States. The greater part of the earliest arrivals came from Holland and the Dutch dependencies in South America, and from England and the West Indies. These, chiefly descendants of Jews exiled from Spain and Portugal in 1492, constitute the group called "Sephardim." The mother congregation in New York city, Shearith Israel, is a Sephardic congregation, as were the earliest congregations (in all but a single instance) in Newport, R. I.; Philadelphia, Pa.; Richmond, Va.; Charleston, S. C.; Savannah, Ga.; and New Orleans, La. The Sephardim have a liturgy and a ritual differing in some respects from that in use in the homes and synagogues of the other group, called "Ashkenazim"—the descendants of German Jews, with German customs, liturgy, and ritual, who have come to the United States from Poland, Germany, Austria-Hungary, Russia, and Roumania. The forerunners of this second migration began to arrive early in the eighteenth century, but the full tide of the migration did not set in until more than a hundred years later. Though it is not the rule, yet it may be asserted of a large majority of cases among the Ashkenazim, that new congregations were, and are still, formed by groups of Jews coming to the United States from the same localities abroad. There are thus English, German, French, Russian, Roumanian, Hungarian, Galician, and Bohemian congregations, and also congregations bearing the names of foreign towns and villages of which the members or their ancestors were natives.

Among the Ashkenazim, the group of Hasidim, consisting of some of the Jews from Poland, Russia, Roumania, and Galicia, use in their congregations a liturgy in some respects very similar to that of the Sephardim.

In liturgy and ceremonial there is a line of cleavage among the Jews, not yet well defined, which is indicated by the terms "orthodox" and "reform." These words, borrowed from the terminology of other denominations, are misleading if "reform" is taken, as in other denominations, to imply an explicit doctrinal disagreement with "orthodoxy," or a return to an earlier and purer form of the faith compared with which the present stage is considered an aberration. The "reform" movement in Judaism primarily concerns itself with the synagogue ritual, which readily admits of changes by reason of the autonomous character of the Jewish congregation. It is actuated by a desire to modify the forms of worship esthetically, and in accordance with the demands of the times. Broadly speaking, then, the so-called orthodox Jew is distinguished from the so-called reform Jew by a more rigid observance of the "ceremonial" prescriptions, as their observance has developed traditionally; and historically considered, the divergence between "orthodoxy" and "reform" arose as increasing numbers of Jews, no longer hampered by civil and political restrictions, entered the various walks of life, and, under the influence of secular pursuits and associations, became less insistent in their observance of these ceremonies.

The earliest conscious formulation of a "reform" attitude was based on the idea that as certain laws bound to "the land" (Palestine) are admittedly inoperative "outside of the land," so certain "ceremonies" derive their meaning and value from a national life, and are inapplicable to life in the dispersion. Hence for a time the most obvious distinction between "orthodox" and "reform" Jews, or rather between "orthodox" and "reform" synagogues, was connected with the prayer for restoration to the land of the fathers, which is omitted from the liturgy of the "reform" Jew. The next step was in the direction of a more pronounced disregard of the law, in the form of a denial of the equally binding character of all parts of the written and the oral, or traditional, law. This is illustrated in the series of precise statements which have been adopted at successive conferences, two of them held in the United States, one at Philadelphia, Pa., in 1869 and the other at Pittsburg, Pa., in 1885.

Although at present different observances and all shades of personal opinion, from rigid "orthodoxy," through "moderate orthodoxy," "conservatism," and "moderate reform," up to "radicalism," are found among the Jews and their congregations in the United States, yet the parties have not divided into unmistakable sects. This is due to several circumstances, already suggested. As the Jewish faith practically coincides with the Jewish race, Judaism can not be conceived of as having an existence apart from the Jews; that is, members of a certain race and descendants of Jewish ancestors. The criterion thus being birth, not profession of a creed, there can be no "essential" dogmas, as distinguished from mere "ceremonies," the rejection of which reads one out of the faith. Even if there were a central ecclesiastical organization, a test of faith could not be imposed. It follows that an act of omission or commission on the part of a Jew or of Jews may be considered disloyalty, but it can never be branded as heretical or schismatic. In the case of the "reform" movement specifically, there is at present slight indication that it will lead to the formation of a sect, because, first, it limits itself as yet to negatives; and, second, dealing as it does with the public ritual rather than the convictions or attitude of the individual Jew, attendance at a reform synagogue does not necessarily imply reform, nor does attendance at an orthodox synagogue imply orthodoxy, on the part of the worshiper. In other words, the points of disagreement between "reform" and "ortho-

dox" Jews would not be definite enough for schism, even if Judaism depended upon conviction alone, and the questions of birth and race could be set aside.

On the other hand, that the tendency toward a differentiating between "orthodox" Jews and "reform" Jews is real, is indicated by the fact that a number of congregations in the United States include the word "reform" in their names, and many recently established congregations, especially in small towns, where they are arising as a second religious body, are in turn using the word "orthodox" as a part of the corporate name. The first congregation in the United States to introduce "reforms" was a body of dissidents from Congregation Beth Elohim, in Charleston, S. C., in 1825.

Out of the 1,745 Jewish congregations in the United States, 1,094 make some report upon the time of service. Of these, 530 hold a religious service three times daily; 512 hold services weekly, on the Sabbath (Friday evening and Saturday morning, or Friday evening only). Of these latter, 19 hold weekly services on Sunday in addition to the Sabbath services. In 19 other congregations the Sunday service replaces the Sabbath service instead of supplementing it. All congregations hold services on the traditional holidays, and 33 hold them only on those holidays. Hebrew prevails as the language of prayer in public worship. In many congregations, however, some of the prayers are read in English, and in a few some are read in German; only in a very small number, probably not exceeding 100 throughout the country, has English replaced Hebrew entirely.

The prayers may be read in the synagogue by any member of the congregation, or by any Jew sufficiently well instructed to render the service. Usually, however, the reader is one who has been trained, and is proficient in the traditional art of chanting the liturgy and the lessons from the Hebrew Scriptures. In this case, he is an official elected and remunerated by the congregation as its "deputy" or "minister," and is called reader, or cantor (precentor). A similar official relation is held by the rabbi, who decides questions of law and ritual, performs the offices of preacher and religious functionary, is the organizer and teacher of the religious schools, and, in general, represents the community. These two officials in no sense constitute an ordained priesthood; they are laymen qualified for their positions by their technical Jewish scholarship and other special attainments.

As has been stated, the congregations are not bound together in one ecclesiastical organization. There are, however, two voluntary unions of congregations in the United States, namely, the Union of American Hebrew Congregations (1873), and the Union of Orthodox Jewish Congregations of the United States and Canada (1898). The former comprises 181 congregations, and the latter a considerably smaller number. Neither exercises any religious control over the constituent bodies. The name of the latter indicates the religious proclivity of its members; and the members of the former may roughly be said to belong to the reform wing. The work of the Union of American Hebrew Congregations falls into three departments: First, the maintenance of a rabbinical seminary, called the "Hebrew Union College," at Cincinnati, Ohio; second, the Board of Delegates on Civil and Religious Rights, which aims to safeguard the Jews against unjust discrimination at home and abroad; and third, the Board of Synagogue and School Extension, which organizes congregations and religious schools in sparsely populated districts, arranges for circuit preaching, and distributes leaflets. The Union of Orthodox Jewish Congregations of the United States and Canada in a general way has similar functions, having been particularly active in New York city in protecting the religious interests of Jewish children and students in the public schools and the higher institutions of learning. In several cities there are local congregational unions, the object of which is to regulate the religious instruction of children and to supervise the slaughtering of fowl and cattle.

As these unions are purely voluntary, it follows that all Jewish undertakings, whether of an educational, charitable, or benevolent nature, are supported by Jews as individuals,[1] and not by a central ecclesiastical organization. For the same reason, there can be no distinctively and officially Jewish attitude toward public questions. And as the privilege of worshiping with a Jewish congregation is not made to depend upon any test of a doctrinal nature, beyond the fact of Jewish birth or later voluntary affiliation, no creed is formulated, conformity to which is an essential. In other words, the Jews have no church government other than that exercised by the ancient and traditional law.

It follows, therefore, that no need arises for the formulation of a definite attitude toward other creeds. Propaganda and proselytism are not represented among the activities of the congregations, and Jewish tradition discourages efforts at convert-making. On the other hand, a man or woman who has become convinced of the truth of Judaism, and desires to enter the Jewish communion, may do so after submitting to the prescribed ceremonial.

The only active propaganda carried on by the Jews is that for the purpose of holding their own children and young people to Jewish law and life. For this purpose, schools for religious instruction are connected with many of the congregations, which also maintain schools in outlying and congested districts in their own cities, where congregational life is not yet well developed, or where the congregations are not wealthy.

[1] Accordingly the statistics in this statement collected from thousands of individual bodies, and furnished as a personal favor rather than as an official return, are inevitably inadequate. The numbers probably fall short of the truth.

There are, also, "Talmud Torah" institutions, and other Hebrew free schools and classes organized by whole communities, or by groups of congregations, and supported by special societies and interested individuals. Although the congregational schools are primarily established for the benefit of the children of members and seat holders, as a rule instruction is freely accorded to all comers. Some have daily sessions, others only one, two, or three sessions a week, while the classes of the Talmud Torah schools meet daily. In general, the teachers are professionals and are remunerated for their services, but in some of the congregational schools, and also in the Hebrew free schools which hold a single session a week, the teaching corps consists entirely of unpaid volunteers. The religious instruction provided at the schools is very extensively supplemented by instruction in private classes or in the homes of individuals who desire their children to have more exclusive attention than communal class instruction can afford. Concerning this private teaching, no statistics are available. In 1906 there were 594 schools conducted by 543 congregations. Of these, 574 reported 2,093 teachers and 569 reported 44,654 pupils. Daily sessions were held in 192 schools, and one, two, or three sessions per week in 402. No statistics are available on the subject of sums expended upon congregational schools. Such sums form part of the general budget of the congregations, of which 785 reported for the year an income of $2,527,073. In 33 of the 54 Talmud Torah schools, 215 teachers and 4,555 pupils were reported, while 28 of the schools showed an income of $106,981. In 18 out of the 29 other Hebrew free schools and classes, 4,135 children were taught, while 19 of them had 132 teachers. Only 5 of these schools reported an income, which amounted to a total of $8,410.

This religious educational work is supplemented, especially for adolescents and adults, by the local sections of the Council of Jewish Women, the junior sections of the same organization, the circles of the Jewish Chautauqua Society, the Zionist societies, by classes at educational alliances, Hebrew institutes, young men's Hebrew associations, young women's Hebrew associations, and at the houses of sisterhoods, which as a rule are societies auxiliary to the congregations.

The educational work for adults and young people is greatly aided also by the publications of the Jewish Publication Society of America and of the Jewish Chautauqua Society. The former was established in 1888 with headquarters at Philadelphia, Pa., and now has 5,130 members. It has published 66 volumes on all phases of Jewish thought—histories, biographies, works on ethics, poems, essays, and fiction—and it has distributed about 325,000 copies of these works. The Jewish Chautauqua Society, organized in 1893, has 2,500 members and 85 study circles. It also publishes educational works.

Of higher institutions of learning there are 3 theological seminaries and 2 colleges. The seminaries include the Hebrew Union College already mentioned, at Cincinnati, Ohio, established in 1875 by the Union of American Hebrew Congregations; the Jewish Theological Seminary of America, located in New York city since 1886, established for the purpose of providing a rabbinical training especially for candidates for conservative pulpits; and the Rabbi Isaac Elchanan Theological Seminary, also in New York city. The first two have large libraries, that in New York city ranking third or fourth among the Jewish libraries of the world and containing valuable manuscripts and a rare collection of Hebrew incunabula. The 2 colleges are Gratz College, in Philadelphia, Pa., (1893), for undergraduate work in Jewish studies; and Dropsie College for Hebrew and Cognate Learning, in Philadelphia, Pa., (1907), where work of an advanced character will be carried on.

Besides these specifically Jewish schools, the Jewish communities of the United States are interested in trade, manual, technical, and farm schools, in kindergartens, and in night schools for instruction in English.

There are a number of technical and trade schools, 7 of which may be mentioned, 4 in New York city (2 of them for girls), 1 in Philadelphia, Pa., 1 in New Orleans, La., and 1 in Chicago, Ill. There are 2 farm schools—one at Woodbine, N. J., established in 1894 by the Baron de Hirsch Fund, and called the Baron de Hirsch Agricultural and Industrial School, the other, the National Farm School, at Doylestown, Pa., established in 1896 by a society formed for the purpose.

Night schools for the teaching of English to immigrants have been established in the large centers, especially where no public night schools exist, or by way of preparation for them where they do exist. These night schools, as well as the kindergartens and numerous industrial classes, are in part conducted by the congregations; in part by independent societies organized for these various purposes; but chiefly by the social settlements, the lodges of the beneficial orders, the local sections of the Council of Jewish Women, the charitable societies, especially the congregational sisterhoods mentioned before, and other ladies' aid societies auxiliary to congregations, the educational alliances, Hebrew institutes, and young men's and young women's Hebrew associations.

Foreign educational work among the Jews, specifically the Jews of the Orient and of northern Africa, is supported by the Jews of the United States, through the American branches of the Alliance Israélite Universelle, founded in 1860, through the International Zionist organization, and through private contributions sent directly to schools at Jerusalem.

Care for the immigrant Jew is not confined to instruction in English. The Baron de Hirsch Fund of $3,288,000, established by a deed of trust executed in

1890 by Baron Maurice de Hirsch, is utilized in the reception and distribution of immigrants, in the promotion of educational work in their behalf, whether in English or in trades, and in the establishment and assistance of colonies and other agricultural and industrial undertakings calculated to open up opportunities for the immigrants. Under the fostering care of the fund, the whole town of Woodbine, N. J., has grown up, and the fund has materially aided a number of other colonies in New Jersey, as well as in Connecticut and other New England states. One section of the work inaugurated by the fund is now prosecuted by a branch called the "Industrial Removal Office," which investigates the opportunities offered to immigrants in towns in the interior of the country, and thus induces and aids individuals to remove thither, when it is believed that it is for their advantage to do so. They are there received by subsidiary district committees, of which there are now 81, which assume the care and supervision of the newly arrived settlers until they have established themselves permanently. Another department of the fund, namely, colonization and settlement in rural districts, is in charge of the Agricultural and Industrial Aid Society. In furtherance of the latter class of undertakings, the fund also subsidizes an independent society with headquarters at Chicago, the Jewish Agriculturists' Aid Society of America, which aims to settle farmers on homesteads in the Western and Southern states. It has thus assisted 325 Jewish farmers since it began operations in 1888.

In the United States there were in 1906 more than 638 Jewish benevolent societies, granting general relief, of which 362 report an income of $1,353,903. These are supplemented by the congregational sisterhoods, the ladies' aid societies (attached to congregations or independent associations), the sections of the Council of Jewish Women in so far as they devote themselves to philanthropic work, and other agencies too diverse to classify. In 16 cities (not including New York), all the chief relief agencies, sometimes embracing the orphanages, hospitals, and homes for the aged, and sometimes even the educational societies, are federated under a central administrative body for the collection and assignment of the funds required for charitable purposes, and for the discussion of charitable needs and the creation of new charitable instruments. The budget of these 16 federations was $615,930. There is also a National Conference of Jewish Charities, comprising 114 societies.

The above enumeration does not exhaust the outdoor relief agencies operated by the Jews of the United States. Many of the congregations have one or all of the four following features: Mutual benefit societies, primarily intended for the payment of sick and death benefits, but in many instances with purely benevolent purposes superadded; funds for the sheltering of the transient poor; free burial societies; and free loan societies. These four kinds of societies are not exclusively congregational auxiliaries, but have their counterparts in the independent organizations. Mutual benefit societies exist by scores in the large cities, organized usually by groups of Jews coming from the same towns and provinces abroad. Frequently during the last twenty-five years these benefit societies have been the nuclei for new congregations, as were the benevolent societies in the early years of Jewish settlement.

Of the independent free loan societies, few figures are at hand; of the 52 which have reported, 37 show for 1906 an income of $58,552, the greater part of which annually forms an addition to their loan capital, as the losses are few and the cost of administration not great. The largest and most notable is in New York city, and had a loan capital of $87,107, as against $79,340 the previous year, and an income of $20,009 from membership dues, donations, and bequests. It reported losses of $3,359 and a cost of administration of $6,633. The loans of the year, ranging from $5 to $200, were 14,400 in number, aggregating $372,035, and the amount repaid within the year was $361,291.

The Jews of the United States maintain, in addition to a number of day nurseries, 27 regular orphanages and orphans' guardian societies, 23 of which in 1906 cared for 3,479 inmates, while 22 of them reported an income of $779,507. There are 34 hospitals conducted by Jews, several of which are at the same time homes for the aged, while several are shelters for transients (friendly inns). Twenty-five of them reported a total income of $1,228,727, and in 23 of them 33,753 patients were treated, exclusive of those treated at their own homes and in the dispensaries. To 6 of them training schools for nurses are attached. Of the 24 homes for the aged, 17 reported 884 inmates, and 20 an income of $284,368. There are 26 shelters, independent of hospitals and homes for the aged, 17 of which reported an income of $41,737. There are also 7 homes for working girls and 3 vacation homes.

The Jews of the United States also contribute to the support of the Jewish poor in Palestine, by means of collections taken up in synagogues and at home services, and through regularly constituted societies, as the North American Relief Society for Indigent Jews of Palestine, the Palestine Widows' and Orphans' Society, and the Kolel America, with its branch, the Binyan Battim, the latter devoted to the specific purpose of building houses for the poor in the suburbs of Jerusalem and Safed.

In addition to the local mutual benefit societies attached to congregations and independent of them, there are 19 beneficial and endowment orders, 17 of them having 2,150 lodges in 377 towns. The oldest are the Independent Order of B'nai B'rith (1843) and the Women's Independent Order of True Sisters (1846).

The former has spread to Europe, Asia, and Africa. The membership of 17 of these orders is given as 293,765, while 8 report 71,519 women members.

Besides the two unions of congregations mentioned—the Union of American Hebrew Congregations and the Union of Orthodox Jewish Congregations of the United States and Canada—the representative bodies of Jews are the two unions of rabbis, the Central Conference of American Rabbis (1889) with 201 members, and the United Orthodox Rabbis of America (1902) with 85 members, and the Council of Jewish Women (1893) with 8,000 members in 86 sections. What promises in time to be the central representative organization of the Jews in the United States is the American Jewish Committee, which was founded in 1906, and which has 60 members. It is now forming an advisory council of 600, in the 10 districts into which the territory of the United States has been divided. It aims to safeguard the interests of Jews in the United States and abroad, to collect the statistics of Jews of the United States, and to act as the central bureau of information on all matters of interest to Jews.

There remain to be mentioned the American branches of two international Jewish organizations. The Jewish Territorial Organization (together with the Jewish Socialist-Territorialist Labor Party of America) aims to find a home for those Jews of eastern Europe who are leaving their respective countries because of the restrictions placed upon their political and civil rights. This settlement is to be located in any suitable and available territory, and is to have some features of autonomous government. The Zionist organization, including the Federation of American Zionists, the Order Knights of Zion, and the Socialist Organization Poale-Zion of America, aims to secure a "publicly and legally secured" home for Jews in Palestine. The first of these in 1906, had 208 societies and 16,892 shekel payers; the second, 25 gates; and the third, 43 branches.

The American Jewish Historical Society, organized in 1892, has issued 15 volumes of "publications," containing researches in the history of the Jews in the Western Hemisphere. Of 87 periodical publications—religious, secular, and trade—in existence during the year 1906, 12 were dailies; 47, weeklies; 22, monthlies; 1, semimonthly; 3, bimonthlies; and 2, quarterlies. Of these, 46 were in English (1 with a German and 1 with a Yiddish column); 36 (including the 12 dailies), in Yiddish (3 with an English column and 1 with a Hebrew column); 3, in Hebrew; and 1, in German. Of these 87 periodicals, 18 suspended publication during the year, 2 dailies being included in the number.

Jewish organized effort includes, finally, clubs with literary, social, athletic, civic, patriotic, and political interests and purposes; juvenile aid and probation work, legal aid and employment bureaus, centers for Penny Provident Funds; also Jewish trade unions, which for the most part are corporate branches of the general trade unions, though there are specifically "United Hebrew Trades" in several of the larger cities.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and territories in the tables which follow. As shown by these tables, the denomination has 1,769 organizations, distributed in every state and territory, except South Dakota. Of these, 1,112 are in the North Atlantic division. The state having the largest number is New York with 720.

The total number of members, as reported by 1,152 organizations, is 101,457. The number of members includes uniformly only the heads of families and no attempt is made to give it by sex. According to the statistics, the denomination has 821 church edifices; a seating capacity for church edifices of 364,701, as reported by 717 organizations; church property valued at $23,198,925, against which there appears an indebtedness of $4,556,571; halls, etc., used for worship by 230 organizations; and 81 parsonages valued at $270,550. The Sabbath schools, as reported by 561 organizations, number 600, with 2,239 officers and teachers and 49,514 scholars.

The number of rabbis and cantors connected with the denomination according to the returns is 1,084.

As compared with the report for 1890, in which the Jewish congregations were shown under two separate bodies—"Jewish congregations (Orthodox)" and "Jewish congregations (Reformed)"—these figures show an increase of 1,236 organizations and $13,444,650 in the value of church property.

The figures here given as total of members are not comparable with those for other denominations, as they represent heads of families only, nor are they comparable with those for this denomination for 1890, which appear to have included the members of families connected with the Jewish congregations as well as the heads of families.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	1,769	1,152	[1] 101,457				753	230	821	717	364,701
North Atlantic division	1,112	643	63,021				381	184	412	362	187,790
Maine	7	4	205				2		2	1	200
New Hampshire	5	2	80				2		2	2	130
Vermont	5	3	166				3		5	2	400
Massachusetts	77	48	4,388				32	6	40	30	19,011
Rhode Island	19	14	1,025				9	3	10	9	4,200
Connecticut	31	18	1,733				16	1	17	16	7,975
New York	720	378	35,342				174	158	184	171	96,041
New Jersey	87	56	4,603				49	3	55	42	16,615
Pennsylvania	161	120	15,479				94	13	97	89	43,218
South Atlantic division	110	91	5,959				76	9	84	72	34,566
Delaware	2	2	207				1	1	1	1	324
Maryland	34	31	2,153				25	3	26	21	13,222
District of Columbia	4	3	698				3		3	3	3,100
Virginia	21	18	915				15	1	17	15	5,865
West Virginia	6	3	220				3		3	3	1,050
North Carolina	10	9	234				7	2	8	7	2,050
South Carolina	9	7	312				4	1	4	4	1,335
Georgia	17	13	897				13	1	16	13	5,720
Florida	7	5	323				5		6	5	1,900
North Central division	344	251	20,227				173	23	186	166	89,106
Ohio	76	53	5,678				39	8	42	38	24,650
Indiana	36	29	1,383				18	4	20	18	5,460
Illinois	81	56	5,286				43	4	45	39	23,835
Michigan	32	21	1,530				14	2	15	14	7,875
Wisconsin	30	26	1,199				15	1	16	14	5,162
Minnesota	26	22	1,725				12	2	14	11	5,404
Iowa	19	12	412				8		9	8	2,770
Missouri	20	18	2,392				15	1	16	15	11,300
North Dakota	6	1	12					1			
Nebraska	11	8	435				6		6	6	1,650
Kansas	7	5	175				3		3	3	1,000
South Central division	133	110	7,992				88	10	100	83	36,134
Kentucky	11	10	1,147				9		15	9	5,950
Tennessee	17	12	919				8		9	8	3,725
Alabama	14	13	1,141				12	1	14	11	5,250
Mississippi	19	17	746				13	2	13	12	3,950
Louisiana	24	20	1,618				16	2	17	16	6,060
Arkansas	11	11	673				9	1	10	8	2,900
Oklahoma[2]	4	2	72				1	1	1	1	500
Texas	33	25	1,676				20	3	21	18	7,799
Western division	70	57	4,258				35	4	39	34	17,105
Montana	3	3	152				3		3	3	1,200
Idaho	1										
Wyoming	1										
Colorado	18	13	853				11	1	11	11	5,550
New Mexico	3	3	120				1		1	1	155
Arizona	1	1	20								
Utah	3	3	183				2		2	2	800
Nevada	1										
Washington	6	6	488				4		4	3	1,850
Oregon	5	4	414				3		3	3	1,450
California	28	24	2,028				11	3	15	11	6,100

[1] Heads of families only.

[2] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	1,769	747	$23,198,925	449	$4,556,571	81	$270,550	561	600	2,239	49,514
North Atlantic division	1,112	383	14,189,975	251	2,892,310	43	132,000	250	272	1,026	26,591
Maine	7	2	12,000	1	2,500	1	600	1	1	2	40
New Hampshire	5	1	3,000	1	900	2	400	1	1	1	18
Vermont	5	3	14,500	3	4,650			2	2	6	60
Massachusetts	77	30	869,750	24	239,450	9	29,600	20	20	53	1,521
Rhode Island	19	11	135,600	7	32,700			7	7	22	620
Connecticut	31	17	367,000	13	97,700	1	300	8	8	40	620
New York	720	184	9,711,100	111	1,825,060	15	77,100	120	138	579	15,277
New Jersey	87	47	730,075	35	190,100	3	4,000	31	34	92	2,500
Pennsylvania	161	88	2,346,950	56	499,250	12	20,000	60	61	231	5,935
South Atlantic division	110	75	1,864,300	44	410,971	9	28,000	63	65	246	3,841
Delaware	2	1	10,000	1	2,000			1	1	5	65
Maryland	34	21	760,900	17	181,350	2	6,200	13	13	42	975
District of Columbia	4	3	210,000	3	115,000			3	3	12	325
Virginia	21	14	294,500	6	54,000	2	3,300	13	13	53	768
West Virginia	6	3	75,000	2	4,721			3	3	13	125
North Carolina	10	9	62,000	2	3,300	3	11,500	8	8	25	214
South Carolina	9	5	91,500	2	7,750			5	5	22	160
Georgia	17	14	296,400	10	37,850	2	7,000	11	13	57	1,006
Florida	7	5	64,000	1	5,000			6	6	17	203
North Central division	344	164	4,241,950	108	883,490	14	57,650	139	146	509	11,997
Ohio	76	39	1,374,300	22	265,100	2	2,300	33	36	149	3,878
Indiana	36	15	175,000	5	23,140			17	17	43	612
Illinois	81	43	1,066,100	32	210,850	4	41,000	34	36	137	3,499
Michigan	32	12	297,850	8	58,500	4	11,000	13	13	42	818
Wisconsin	30	14	176,000	10	39,950			9	9	22	541
Minnesota	26	11	212,000	10	31,650	1	1,000	7	8	29	687
Iowa	19	7	50,000	5	6,500	1	1,000	9	9	19	215
Missouri	20	14	773,500	12	219,000			10	11	50	1,482
North Dakota	6							2	2	2	30
Nebraska	11	6	91,000	3	27,500	1	350	4	4	12	195
Kansas	7	3	26,200	1	1,300	1	1,000	1	1	4	40
South Central division	133	91	1,753,150	31	234,400	14	49,900	77	83	339	4,509
Kentucky	11	9	271,000	6	58,000	3	8,200	7	7	31	517
Tennessee	17	8	176,500	5	10,800			6	6	38	560
Alabama	14	12	198,800	3	47,000	2	700	9	12	48	746
Mississippi	19	14	202,900	5	29,700	2	8,000	9	9	40	360
Louisiana	24	17	412,550	3	19,400	3	14,000	17	18	64	761
Arkansas	11	8	125,200	3	20,000	1	2,000	8	8	28	351
Oklahoma[1]	4	1	14,000	1	4,000			2	2	7	52
Texas	33	22	352,200	5	45,500	3	17,000	19	21	83	1,162
Western division	70	34	1,149,550	15	135,400	1	3,000	32	34	119	2,576
Montana	3	3	53,000					2	2	5	75
Idaho	1										
Wyoming	1										
Colorado	18	10	149,300	7	17,300	1	3,000	6	8	34	605
New Mexico	3	1	5,000					2	2	4	45
Arizona	1										
Utah	3	2	50,000	2	7,300			1	1	3	60
Nevada	1										
Washington	6	3	107,000					3	3	15	205
Oregon	5	3	186,500	2	6,500			3	3	13	215
California	28	12	598,750	4	104,300			15	15	45	1,371

[1] Oklahoma and Indian Territory combined.

LATTER-DAY SAINTS.

GENERAL STATEMENT.

History.—The Church of Jesus Christ of Latter-day Saints was founded by Joseph Smith, a native of Vermont, in 1830, at Fayette, Seneca county, N. Y. About ten years previously, when 15 years of age, he had become deeply interested in the question of the salvation of his soul and in that of the true Church of Christ, and was particularly disturbed by the variety of denominations and the varied interpretations put upon certain passages of Scripture by the different sects. While in the woods near his father's home, he says that he "had a vision of great light, and two glorious personages appeared before him and commanded him 'to join none of the religious sects, for the Lord was about to restore the gospel, which was not represented by any of the existing churches.'" Three years later another vision instructed him as to the second coming of Christ and as to his own relation to the coming dispensation. Other visions followed, and in one he received directions enabling him to obtain "the sacred records, an abridgment of the history kept by the ancient inhabitants of America" which "were engraved on plates which had the appearance of gold." These records, constituting the "Book of Mormon," he

translated, dictating the translation to Oliver Cowdery and others, who wrote it down, and who, with David Whitmer and Martin Harris, after the completion of the work, gave to the world their testimony that they had actually seen the plates. Two years later, in 1829, Smith and Cowdery stated that "an angel appeared to them and conferred upon them the priesthood of Aaron and instructed them to baptize each other by immersion." This was followed, in April, 1830, by the organization of the church at Fayette, N. Y., and "the declaration that the ancient gospel had been restored with all its gifts and powers."

Missionaries were sent out, prominent among whom were Oliver Cowdery, Sidney Rigdon, and Parley and Orson Pratt. Numerous churches were organized in different states, and in 1831 headquarters were established at Kirtland, Ohio. From the first, the policy of segregating the converts from the "gentiles" was followed, and in 1831 a colony of believers was settled in Jackson county, Mo. Here they met violent opposition from neighbors, which culminated in 1833 in their being driven from the county by mob violence. They then scattered into other counties, although retaining their organization at Kirtland, Ohio; and in 1838 Joseph Smith with other leaders removed to Caldwell county, Mo., which was settled almost exclusively by his followers. Here again there was friction between them and the earlier settlers, which resulted in 1839 in their expulsion from the state. Then followed the settlement at Nauvoo, Hancock county, Ill., which developed rapidly, and at one time was said to be the largest city in the state. In a few years, however, the people of the surrounding counties became hostile, and Joseph Smith and his brother Hyrum were killed by a mob at Carthage, Ill., on the 27th of June, 1844. Subsequently a number of members organized under the name of the "Reorganized Church of Jesus Christ of Latter-day Saints."

Doctrine.—The doctrines of the Latter-day Saints as set forth by the first president, Joseph Smith, and accepted by both bodies, may be summarized as follows:

They believe in God the Father, Jesus Christ the Son, and in the Holy Ghost; men will be punished for their own sins, not for Adam's transgression; through the atonement of Christ all mankind may be saved by obedience to the laws and ordinances of the gospel; these principles and ordinances are faith in Christ, repentance, baptism by immersion for the remission of sins, and the laying on of hands for the gift of the Holy Ghost; men are called of God to the ministry, by "prophecy and by the laying on of hands" by those who are in authority to preach the gospel and administer its ordinances; the same organization that existed in the primitive church continues to-day—apostles, prophets, pastors, teachers, evangelists, etc. There is also the same gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

The Bible, so far as it is translated correctly, and the Book of Mormon, are both regarded as the Word of God. In addition to these, there have been and will be many revelations of great and important things pertaining to the Kingdom of God. There will be a literal gathering of Israel and the restoration of the Ten Tribes. Zion will be built on this continent. Christ will reign personally upon the earth, which will be renewed and receive its paradisaical glory. Freedom for all men to worship God according to the dictates of conscience is claimed, and obedience to rulers and magistrates is enjoined.

Polity.—As in doctrine, so in polity, the two bodies are in general agreement. The ecclesiastical organization is based upon the priesthood, which is "the power delegated to man by virtue of which he has authority to act or officiate in the name of the Lord Jesus Christ as His representative." Its two grand divisions are the Melchizedek, or higher priesthood; and the Aaronic, or lesser priesthood. The Melchizedek priesthood is so called after Melchizedek, the king of Salem, who was a great high priest. It holds the power of presidency and the right of authority over all the offices of the church. Its officers are apostles, patriarchs, high priests, seventies, and elders. The Aaronic priesthood holds the keys of authority in the temporal affairs of the church, and its officers are bishops, priests, teachers, and deacons.

The chief or presiding council (quorum) of the church is the first presidency, which consists of three high priests—a president and two counselors or advisers; its jurisdiction and authority are universal, extending over all the affairs of the church in both temporal and spiritual things. The president of the church is regarded as the mouthpiece of God to the church, and as alone receiving the law for the church through revelation. The first presidency is also the presidency of the high-priesthood, and has the right to officiate in all the offices of the church.

The second council (quorum) of the church, standing next to the first presidency, is composed of the twelve apostles. It is their duty, under the direction of the first presidency, to direct the work of the church in the world outside of the regularly organized stakes (districts) of Zion; that is, to direct the missionary labors, to ordain evangelical ministers, and to act as special witnesses to the world of the divine mission of the Saviour Jesus Christ.

The patriarchs are evangelists who hold the right to bless the members of the church with the blessings of prophecy, as was done by Abraham, Isaac, and Jacob, and the early patriarchs. They are under the direction of the first presidency and are presided over by the patriarch of the church. The high priests hold the power of presidency in the stakes of Zion, officiating under the direction of the first presidency in their respective stakes in administering in spiritual things.

The seventies are the missionaries of the church and labor in the world under the direction of the twelve apostles. They are organized into companies of 70 each, the first company having 7 presidents, who preside over all the other companies. The elders assist the high priests in their duties in the stakes. All the members of the Melchizedek priesthood have authority under the direction of the first presidency to officiate in all the ordinances of the gospel. The labors of the twelve apostles and of the seventies are principally in the world outside the church, while the labors of the patriarchs, high priests, and elders are confined principally to their respective stakes.

The presiding council (quorum) of the Aaronic priesthood is the presiding bishopric, consisting of 3 bishops who have jurisdiction over all the offices of the Aaronic priesthood in temporal affairs and under the direction of the first presidency.

The general authorities are those presiding officers who have general direction of the whole church or of any general division. Thus the first presidency is the presiding council (quorum) over the whole church. The apostles have jurisdiction over the whole church under the direction of the first presidency, but more especially over the missionary enterprises. The presiding patriarch presides over all the patriarchs. The 7 presidents of the first company (quorum) of 70 preside over all seventies. The presiding bishopric presides over all the lesser priesthood of the church.

There are 2 bodies of Latter-day Saints, as follows:

Church of Jesus Christ of Latter-day Saints.
Reorganized Church of Jesus Christ of Latter-day Saints.

SUMMARY OF STATISTICS.

A summary of the general statistics for these bodies at the close of the year 1906, as derived from the returns of the individual church organizations of each denomination, is presented in the tables which follow. The 2 bodies, taken together, have 1,184 organizations. The total number of communicants or members reported is 256,647; of these, as shown by the returns for 1,152 organizations, about 48 per cent are males and 52 per cent females.

According to the statistics, there are 933 church edifices; a seating capacity for church edifices of 280,747, as reported by 837 organizations; church property valued at $3,168,548, against which there is an indebtedness of $111,782; halls, etc., used for worship by 214 organizations; and 8 parsonages valued at $7,800. The Sunday schools, as reported by 1,036 organizations, number 1,169, with 18,507 officers and teachers and 130,085 scholars.

The number of ministers connected with the 2 bodies is given as 1,774.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, MINISTERS, AND PLACES OF WORSHIP, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					Total number of ministers.	PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.				Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.		Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Latter-day Saints	1,184	1,184	256,647	1,152	117,026	128,776	1,774	845	214	933	837	280,747
Church of Jesus Christ of Latter-day Saints	683	683	215,796	666	100,217	106,087	824	544	93	624	543	214,409
Reorganized Church of Jesus Christ of Latter-day Saints	501	501	40,851	486	16,809	22,689	950	301	121	309	294	66,338

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Latter-day Saints	1,184	909	$3,168,548	145	$111,782	8	$7,800	1,036	1,169	18,507	130,085
Church of Jesus Christ of Latter-day Saints	683	594	2,645,363	104	75,793	3	1,700	660	766	14,765	113,139
Reorganized Church of Jesus Christ of Latter-day Saints	501	315	523,185	41	35,989	5	6,100	376	403	3,742	16,946

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

HISTORY.

After the death of Joseph Smith in 1844,[1] Brigham Young became president of the church, and two years later led a general migration of believers from Illinois to the Salt Lake valley, Utah, the present headquarters. From this point as a center, the church has extended until it is represented in a large proportion of the states and territories of the Union.

The comparative isolation of the new location gave less occasion for such disturbances as had hitherto accompanied the history of the church, and permitted a more normal development of the community life. Active proselyting was carried on, and the number of converts increased rapidly. Brigham Young died in 1877, and was succeeded by John Taylor, who held the office of president for ten years. His successors in office have been Wilford Woodruff, Lorenzo Snow, and Joseph F. Smith.

DOCTRINE AND POLITY.

The general doctrine and ecclesiastical organization of the church are set forth in the preliminary statement of Latter-day Saints.

The doctrine of polygamy had for some years been advocated by many in the church, but in 1852 Brigham Young published the doctrine of celestial marriage (marriage for eternity as well as for time), including plural marriage, announcing that it was based on a revelation to Joseph Smith. This aroused great discussion throughout the country, and resulted in various acts of Congress forbidding plural marriages. In 1890 President Woodruff issued a manifesto calling on all the saints to "refrain from contracting any marriages forbidden by the laws of the land." Since that time such marriages have been prohibited by the church, although there have been cases where those already contracted have not been annulled.

The general organization of the church for governmental purposes, aside from the priesthood, includes the ward, the stake or district, and the general conference. The ward corresponds to the minor local church or parish. It has its meetinghouse and is under the care of a bishop and two counselors or assistants. A stake of Zion is composed of a number of wards occupying a certain territorial district, and at its head are a president and two counselors, who are high priests. The general conference, composed of representatives from each of the wards, meets twice a year, in the spring and fall, for the management of the general affairs of the church.

Each bishop presides over a ward in a stake of Zion, and his labors are limited to his own ward. The priests are presided over by the bishop, and it is their duty to assist him, to visit the homes of the members of the church, expound the Scriptures, baptize believers, and administer the sacrament of the Lord's Supper. The duty of the teachers is to assist the priests, to see that there is no iniquity in the church, and that the members perform their duties. They are without authority to baptize or administer the sacrament of the Lord's Supper. The duty of the deacons is to assist the teachers and also to expound the Scriptures. Priests, teachers, and deacons labor under the direction of the bishop of the ward.

The principal source of revenue of the church is its tithing system which was instituted by Joseph Smith in 1838. Under it a convert is expected to voluntarily contribute one-tenth of his property to the church and thereafter pay to it one-tenth of his income.

WORK.

The general activities of the church are under the direction of the higher priesthood, and are not in the hands of benevolent societies as in many churches.

The home missionary work is carried on, principally, by local teachers and elders, though there are auxiliary organizations of young men and women who render important assistance in this department. The report for 1906 shows 926 agents employed and 36 churches or parishes assisted, the expense being met, not by special contributions, but by appropriations from the tithes of the church.

Foreign missionary work is carried on in Australia, Great Britain, the Netherlands, New Zealand, the Scandinavian countries, Germany, Switzerland, Mexico, Japan, the Society Islands, Turkey (including Palestine), Africa, Samoa, and other islands of the Pacific. The report for 1906 shows 15 stations as general headquarters, 1,600 missionaries, 4,085 native helpers, 85 churches with 53,996 communicants, 9 schools with 1,484 pupils, contributions to the amount of $75,646, and church property valued at $285,588. There were no hospitals, dispensaries, asylums, orphanages, or other charitable organizations.

The importance of education has always been emphasized by the church, and in 1906 there were 16 church schools with 5,780 students in the United States, while the entire number of students under the care of the church both at home and abroad was 7,264, of whom all but 251 belonged to the church. These were apportioned among different departments as follows: Training school, 1,129; kindergarten, 236; preparatory, 1,604; missionary course, 377; high school, 3,058; commercial course, 747; college course, 113. There were 234 regular teachers and 71 teachers employed for special instruction. The school property in the United States was valued at $914,741, and there were endowments to the amount of $77,000. The

[1] See Latter-day Saints, page 328.

amount expended for the school year was $282,668, including $171,709 contributed by the church. For the previous year the church contributed $130,000 for educational purposes, and for the school year beginning September, 1906, appropriated $210,000.

There is a church hospital at Salt Lake City with accommodations for 110 patients; and provision is made in 3 other hospitals for 100 more. The number treated at the main hospital in 1906 was 1,548, and at the other hospitals 450, making a total of 1,998. The amount contributed for their support in 1906 was $75,000; the value of property was estimated at $310,000; and there was an endowment fund of $60,000.

The young people's societies included 637 Young Men's Mutual Improvement associations with about 2,500 officers and 30,650 members, and 600 Young Ladies' Mutual Improvement associations with approximately 2,000 officers and 25,091 members, or a total of 1,237 local societies and 55,741 members. These associations had libraries containing together 33,449 volumes; their receipts amounted to $21,376, and their disbursements, for rent of halls, lectures, books, supplies, and the ordinary expenses of the societies, amounted to $14,162. The meetings consider religious, literary, and scientific topics, and are intended for the mutual improvement of the young people of the church along religious and secular lines. There are also associations and religious classes with much the same object in view, conducted principally in the interest of the children.

A characteristic feature of this church is the extent to which it enters into, moulds, and influences every department of the life of its people. It aids them when sick or in poverty, looks after their education, provides their amusements, and ministers to their social needs. It is also closely identified with the economic life of the people through its connection, as an investor, with numerous industrial and commercial ventures. In the organization and management of establishments, the principle of cooperation enters to a greater or less extent. Moreover, the close association existing among the people through the unifying influence of the church has made these cooperative enterprises, in almost every line of economic endeavor, numerous and successful.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and territories and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 683 organizations in 59 stakes and missions, located in 39 states and territories. Of these organizations, 633 are in the Western division, Utah leading with 389, and Idaho next in order with 144.

The total number of communicants or members reported, including all baptized persons of 8 years of age and over, is 215,796; of these, as shown by the returns for 666 organizations, about 49 per cent are males and 51 per cent females. According to the statistics, the denomination has 624 church edifices; a seating capacity for church edifices of 214,409, as reported by 543 organizations; church property valued at $2,645,363, against which there appears an indebtedness of $75,793; halls, etc., used for worship by 93 organizations; and 3 parsonages valued at $1,700. The Sunday schools, as reported by 660 organizations, number 766, with 14,765 officers and teachers and 113,139 scholars.

The number of ministers connected with the denomination is 824, including the presiding officer of each ward and branch, the president of each stake, the president of each mission, and the general officers of the church, but not including all those actually engaged in missionary labors.

As compared with the report for 1890, these figures show an increase of 258 organizations, 71,444 communicants or members, and $1,819,857 in the value of church property.

As already stated, the returns here given for this body, like those for other denominations, are derived from the individual organizations, which in this case are the wards. While, therefore, they include the full statistics for the denomination, as reported by the individual wards, they do not include the church edifices, church property, and parsonages used for purposes of the stakes, and of the church in general. Apart from the returns received for the wards, as given, there are reported by the several stakes an aggregate of 32 church edifices with a seating capacity of 31,400; church property valued at $616,750, against which there appears an indebtedness of $15,350; and 1 parsonage valued at $13,750. There are also reported, as used for the general purposes of the denomination, 6 church edifices, including the temple, tabernacle, and assembly hall at Salt Lake City, and church buildings in Cache, Sanpete, and Washington counties, Utah, with a seating capacity of 17,500, and church property valued at $7,150,000.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	683	683	215,796	666	100,217	106,087	544	93	624	543	214,409
North Atlantic division	9	9	669	9	294	375	1	8	1	1	200
Massachusetts	1	1	109	1	46	63	.....	1	.....	.....	.....
New York	4	4	215	4	92	123	.....	4	.....	.....	.....
Pennsylvania	4	4	345	4	156	189	1	3	1	1	200
South Atlantic division	9	9	5,678	4	340	503	5	2	17	5	3,850
Maryland	2	2	58	2	28	30	.....	2	.....	.....	.....
Virginia	1	1	988	.....	.....	.....	1	.....	4	1	650
West Virginia	2	2	785	2	312	473	1	.....	1	1	400
North Carolina	1	1	976	.....	.....	.....	1	.....	4	1	800
South Carolina	1	1	1,101	.....	.....	.....	1	.....	5	1	800
Georgia	1	1	386	.....	.....	.....	.....	.....	.....	.....	.....
Florida	1	1	1,384	.....	.....	.....	1	.....	3	1	1,200
North Central division	22	22	2,471	19	935	1,275	5	11	5	5	1,650
Ohio	1	1	196	.....	.....	.....	.....	.....	.....	.....	.....
Indiana	3	3	411	3	215	196	1	2	1	1	250
Illinois	5	5	518	5	197	321	2	3	2	2	750
Michigan	1	1	108	1	26	82	.....	1	.....	.....	.....
Wisconsin	4	4	323	4	139	184	1	3	1	1	350
Minnesota	2	2	143	2	53	90	.....	2	.....	.....	.....
Iowa	1	1	189	1	84	105	.....	.....	.....	.....	.....
Missouri	1	1	162	1	66	96	.....	.....	.....	.....	.....
Nebraska	2	2	65	.....	.....	.....	.....	.....	.....	.....	.....
Kansas	2	2	356	2	155	201	1	.....	1	1	300
South Central division	10	10	6,019	5	799	1,159	5	.....	8	4	1,600
Kentucky	1	1	1,150	.....	.....	.....	1	.....	2	1	500
Tennessee	2	2	841	.....	.....	.....	1	.....	1	.....	.....
Alabama	1	1	1,052	.....	.....	.....	1	.....	1	1	100
Mississippi	1	1	1,018	.....	.....	.....	1	.....	3	1	700
Louisiana	1	1	455	1	165	290	.....	.....	.....	.....	.....
Arkansas	1	1	248	1	91	157	.....	.....	.....	.....	.....
Oklahoma[1]	1	1	382	1	185	197	.....	.....	.....	.....	.....
Texas	2	2	873	2	358	515	1	.....	1	1	300
Western division	633	633	200,959	629	97,849	102,775	528	72	593	528	207,109
Montana	2	2	242	2	90	152	.....	2	.....	.....	.....
Idaho	144	144	32,159	144	15,774	16,385	114	18	120	114	42,050
Wyoming	28	28	5,203	28	2,589	2,614	25	3	25	25	8,545
Colorado	9	9	2,194	5	921	938	7	1	7	7	2,050
New Mexico	5	5	684	5	328	356	4	.....	6	4	1,210
Arizona	34	34	6,175	34	3,085	3,090	24	8	29	24	8,665
Utah	389	389	151,032	389	73,536	77,496	341	35	393	341	140,989
Nevada	6	6	1,105	6	552	553	5	1	5	5	1,275
Washington	1	1	56	1	20	36	1	.....	1	1	150
Oregon	11	11	1,496	11	708	788	7	2	7	7	2,175
California	4	4	613	4	246	367	.....	2	.....	.....	.....

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	683	594	$2,645,363	104	$75,793	3	$1,700	660	766	14,765	113,139
North Atlantic division	9	1	500					7	7	43	207
Massachusetts	1							1	1	13	49
New York	4							2	2	9	43
Pennsylvania	4	1	500					4	4	21	115
South Atlantic division	9	5	7,590					3	4	21	107
Maryland	2							2	2	13	77
Virginia	1	1	1,100								
West Virginia	2	1	800					1	2	8	30
North Carolina	1	1	1,480								
South Carolina	1	1	1,485								
Georgia	1										
Florida	1	1	2,725								
North Central division	22	7	25,400					20	26	185	801
Ohio	1										
Indiana	3	1	720					3	3	21	86
Illinois	5	3	18,875					5	5	43	232
Michigan	1							1	3	13	51
Wisconsin	4	2	4,805					4	4	41	103
Minnesota	2							1	3	15	54
Iowa	1							1	1	9	23
Missouri	1							1	2	18	79
Nebraska	2							2	3	8	36
Kansas	2	1	1,000					2	2	17	77
South Central division	10	5	2,875					5	13	95	432
Kentucky	1	1	340								
Tennessee	2	1	125								
Alabama	1	1	375								
Mississippi	1	1	1,435								
Louisiana	1							1	4	16	72
Arkansas	1							1	5	18	81
Oklahoma [1]	1							1	2	10	45
Texas	2	1	600					2	2	51	234
Western division	633	576	2,608,998	104	75,793	3	1,700	625	716	14,421	111,592
Montana	2							2	2	24	121
Idaho	144	131	433,699	37	25,411	1	1,000	144	166	3,060	20,079
Wyoming	28	26	48,517	1	1,200			27	30	498	3,575
Colorado	9	7	14,500					9	15	173	1,360
New Mexico	5	4	7,665	1	1,150			5	6	113	450
Arizona	34	27	92,037	5	3,650			34	40	648	4,176
Utah	389	363	1,987,665	57	42,907	2	700	385	433	9,587	79,948
Nevada	6	6	9,875	1	175			6	7	100	635
Washington	1	1	500					1	1	11	41
Oregon	11	7	13,050	2	1,300			8	8	154	883
California	4	4	1,490					4	8	53	324

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STAKES AND MISSIONS: 1906.

STAKE AND MISSION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	683	683	215,796	666	100,217	106,087	544	93	624	543	214,409
Stakes:											
Alpine	13	13	6,200	13	3,079	3,121	12	1	12	12	4,400
Bannock	12	12	1,666	12	808	858	9	1	10	9	3,050
Bear Lake	22	22	4,972	22	2,425	2,547	16	6	16	16	5,975
Beaver	7	7	1,773	7	891	882	6	1	7	6	1,825
Benson	8	8	4,230	8	2,051	2,179	7	1	8	7	4,600
Big Horn	5	5	1,819	5	906	913	5	.....	5	5	2,225
Bingham	18	18	4,452	18	2,185	2,267	16	1	18	16	6,200
Blackfoot	14	14	3,157	14	1,554	1,603	9	3	9	9	4,225
Boxelder	20	20	5,911	20	2,909	3,002	14	6	15	14	5,600
Cache	11	11	5,857	11	2,862	2,995	11	.....	11	11	4,600
Cassia	13	13	2,672	13	1,296	1,376	13	.....	14	13	4,425
Davis	12	12	5,578	12	2,673	2,905	12	.....	15	12	5,800
Emery	15	15	4,610	15	2,219	2,391	9	3	10	9	4,100
Ensign	7	7	5,488	7	2,614	2,874	7	.....	7	7	3,494
Fremont	22	22	6,024	22	2,995	3,029	20	1	20	20	6,710
Granite	18	18	9,237	18	4,521	4,716	16	2	17	16	7,550
Hyrum	10	10	4,231	10	2,085	2,146	10	.....	10	10	4,800
Jordan	13	13	5,591	13	2,681	2,910	13	.....	14	13	5,220
Juab	4	4	2,658	4	1,338	1,320	4	.....	7	4	2,350
Kanab	6	6	1,261	6	619	642	3	2	3	3	1,125
Liberty	8	8	5,206	8	2,374	2,832	8	.....	8	8	2,775
Malad	12	12	2,328	12	1,147	1,181	10	.....	11	10	3,350
Maricopa	5	5	1,105	5	529	576	4	1	4	4	1,125
Millard	11	11	3,100	11	1,518	1,582	9	1	11	9	4,050
Morgan	6	6	1,318	6	644	674	3	2	3	3	1,600
Nebo	18	18	6,717	18	3,293	3,424	18	.....	23	18	6,500
North Sanpete	11	11	5,757	11	2,792	2,965	10	.....	15	10	6,375
Oneida	17	17	4,344	17	2,149	2,195	15	.....	17	15	6,690
Panguitch	10	10	2,733	10	1,325	1,408	9	1	11	9	3,850
Parowan	6	6	2,595	6	1,266	1,329	6	.....	6	6	2,525
Pioneer	11	11	4,204	11	2,013	2,191	11	.....	14	11	3,750
Pocatello	11	11	2,596	11	1,293	1,303	7	4	7	7	2,250
St. George	21	21	4,424	21	2,194	2,230	15	5	15	15	3,575
St. John	8	8	1,013	8	518	495	7	1	7	7	1,510
St. Joseph	17	17	2,970	17	1,497	1,473	11	4	12	11	3,550
Salt Lake	11	11	7,360	11	3,499	3,861	10	1	11	10	4,575
San Juan	6	6	1,371	6	659	712	5	.....	8	5	2,000
San Luis	4	4	1,559	4	780	779	3	1	3	3	1,000
Sevier	20	20	5,339	20	2,628	2,711	16	3	18	16	5,150
Snowflake	6	6	1,155	6	569	586	5	1	9	5	2,990
South Sanpete	9	9	4,612	9	2,260	2,352	9	.....	12	9	5,010
Star Valley	9	9	1,758	9	870	888	9	.....	9	9	3,275
Summit	16	16	3,422	16	1,677	1,745	14	2	15	14	4,725
Teton	11	11	1,276	11	646	630	7	1	7	7	2,150
Tooele	9	9	2,571	9	1,284	1,287	8	1	9	8	1,925
Uintah	6	6	2,615	6	1,306	1,309	4	.....	4	4	1,750
Union	11	11	1,573	11	785	788	10	.....	10	10	2,875
Utah	19	19	7,862	19	3,803	4,059	18	1	20	18	7,075
Wasatch	10	10	3,123	10	1,580	1,543	7	2	7	7	2,250
Wayne	8	8	1,246	8	591	655	7	1	7	7	2,125
Weber	26	26	12,474	26	6,055	6,419	25	1	36	25	11,815
Woodruff	14	14	2,133	14	1,073	1,060	11	3	11	11	3,795
Missions:											
California	4	4	613	4	246	367	.....	2	.....	.....	.....
Central States	8	8	2,476	8	1,020	1,456	2	.....	2	2	600
Eastern States	13	13	1,512	13	634	878	2	10	2	2	600
Northern States	16	16	1,692	16	714	978	4	11	4	4	1,350
Northwestern States	8	8	765	8	275	490	2	5	2	2	325
Southern States	11	11	9,092	.....	.....	.....	8	.....	23	7	4,750
Western States	6	6	400	.....	.....	.....	3	.....	3	3	550

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STAKES AND MISSIONS: 1906.

STAKE AND MISSION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	683	594	$2,645,363	104	$75,793	3	$1,700	660	766	14,765	113,139
Stakes:											
Alpine	13	13	60,100	3	4,100			13	13	329	2,761
Bannock	12	10	24,886	1	800			12	15	234	1,465
Bear Lake	22	20	52,328	1	945			22	23	439	2,941
Beaver	7	6	14,520					7	10	130	942
Benson	8	8	80,820					8	11	278	2,216
Big Horn	5	5	11,748	1	1,200						
Bingham	18	17	82,750	6	1,463	1	1,000	5	5	135	1,196
Blackfoot	14	12	20,790	4	1,885			18	20	438	2,789
Boxelder	20	17	65,575	1	1,500			14	18	336	2,022
Cache	11	11	53,888	4	2,503			20	26	609	3,590
Cassia	13	13	45,800	5	1,950			11	11	362	2,996
Davis	12	12	111,200	1	2,500			13	17	271	1,612
Emery	15	12	25,550	1	450			12	19	427	3,644
Ensign	7	7	119,000	2	2,200			14	14	310	2,787
Fremont	22	21	95,452	12	10,623			7	7	203	2,564
Granite	18	16	164,750	5	8,356			22	24	478	3,786
Hyrum	10	10	79,700	1	2,800			18	22	462	4,925
Jordan	13	13	81,800	3	1,300			10	12	277	2,263
Juab	4	4	19,525					13	14	272	2,659
Kanab	6	4	11,500					4	4	125	979
Liberty	8	8	69,669	1	500			6	6	95	892
Malad	12	11	32,550					8	9	265	2,342
Maricopa	5	5	10,375	2	850			12	12	202	1,497
Millard	11	11	33,550	2	311			5	5	84	728
Morgan	6	4	14,750	1	100			11	11	254	1,957
Nebo	18	18	75,448	3	1,150			6	7	135	643
North Sanpete	11	11	59,130	1	1,700			17	17	432	3,689
Oneida	17	17	63,108	5	3,725			11	12	248	2,421
Panguitch	10	10	21,925	3	559			17	20	381	2,371
Parowan	6	6	21,350	1	150	1	400	10	12	224	1,803
Pioneer	11	11	63,550			1	300	6	6	177	1,464
Pocatello	11	8	30,775	2	3,000			11	12	269	2,414
St. George	21	17	21,450	1	175			11	14	249	1,597
St. John	8	8	10,977					21	25	405	2,610
St. Joseph	17	11	53,550	3	2,800			8	10	140	621
Salt Lake	11	11	160,300	1	1,500			17	19	341	2,010
San Juan	6	5	14,500	1	1,150			11	11	344	3,135
San Luis	4	3	7,500					6	7	145	953
Sevier	20	20	27,075	4	1,350			4	6	105	902
Snowflake	6	6	17,800					20	21	364	2,883
South Sanpete	9	9	66,300	1	35			6	8	127	860
Star Valley	9	9	15,169					9	10	215	1,931
Summit	16	15	60,050	1	50			9	10	208	1,389
Teton	11	9	7,010	1	70			16	17	274	1,784
Tooele	9	9	36,383	2	900			10	10	140	886
Uintah	6	4	17,250					9	9	150	1,193
Union	11	10	16,100	2	1,300			5	8	181	1,516
Utah	19	18	122,035	3	1,225			10	10	193	1,069
Wasatch	10	8	13,025	2	800			19	22	473	4,820
Wayne	8	7	10,297	1	432			9	9	216	1,676
Weber	26	25	165,075	7	5,686			8	9	164	763
Woodruff	14	12	39,300	1	700			26	29	733	6,362
Missions:								14	16	183	1,373
California	4	4	1,490								
Central States	8	2	1,600					4	8	53	324
Eastern States	13	2	1,300					8	17	130	588
Northern States	16	6	24,400					10	11	64	314
Northwestern States	8	2	3,500	1	1,000			15	19	142	609
Southern States	11	8	9,065					6	6	94	378
Western States	6	3	5,000								
								6	11	51	235

REORGANIZED CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

HISTORY.

The death of Joseph Smith in 1844 was followed by the development of two parties among the Latter-day Saints, each claiming to be the successor to the original church. One party under the leadership of Brigham Young settled in Salt Lake City, Utah. The other effected a partial organization in Wisconsin in 1853. A few years later they were joined by Joseph Smith, the son of the prophet, who has since identified himself with this branch, and has been its presiding officer. Subsequently the headquarters were removed to Lamoni, Iowa, where they are at present.

DOCTRINE.

The general doctrine of the Reorganized Church is set forth in the preliminary statement of Latter-day Saints.

The Reorganized Church repudiates the revelation of plural marriage and maintains "that marriage is

ordained of God; that the law of God provides for but one companion in wedlock for either man or woman, except in cases of death or where the contract is broken by transgression; consequently, that the doctrines of plurality and community of wives are heresies and are opposed to the law of God."

Among the special precepts of the Reorganized Church are the following:

That in all matters of controversy upon the duty of man toward God, and in reference to preparation and fitness for the world to come, the Word of God should be decisive and the end of dispute; and that when God directs, man should obey.

That the religion of Jesus Christ, as taught in the New Testament scriptures, will, if its precepts be accepted and obeyed, make men and women better in the domestic circle, and better citizens of town, county, and state, and consequently better fitted for the change which cometh at death.

That man should worship God in "spirit and in truth," and that such worship does not require a violation of the constitutional law of the land.

We claim the privilege of worshiping Almighty God according to the dictates of our conscience, allowing all men the same privilege, let them worship how, where, or what they may.

POLITY.

The general organization of the church for governmental purposes, aside from the priesthood, described in the preliminary statement, includes the branch, the stake or district, and the general conference. The branch corresponds to the minor local church or parish. It has its meetinghouse and is under the care of a presiding elder elected by the branch. A stake of Zion is composed of a number of branches occupying a certain territorial district, and at its head are a president and two counselors, who are high priests. The general conference, composed of representatives from each of the branches, meets once a year, in the spring, for the management of the general affairs of the church.

Bishops are the custodians and have charge of the finances and property interests of the church. The priest is to assist the presiding elder, and to preach, teach, expound, exhort, baptize, and administer the sacrament of the Lord's Supper. The duty of the teachers is to watch over the church, see that there is no iniquity in the church, neither hardness with each other; neither lying, backbiting nor evil speaking; and see that the church meets together often. The deacon is the assistant of the teacher in all these duties. Priests, teachers, and deacons labor under the direction of the presiding elder.

WORK.

Active missionary work is carried on in many parts of the United States, and also in Australia, Canada, Denmark, England, Hawaii, Norway, Scotland, Society Islands, Sweden, Switzerland, and Wales. The largest number of churches outside the United States is in Canada, where there are 71 churches and 4,068 communicants. Next come the Society Islands in the Pacific, with 29 churches and 1,785 communicants; England, with 26 churches and 1,257 communicants; and Australia, with 12 churches and 945 communicants.

The contributions for home missionary work during the year 1906 amounted to about $137,000, and for foreign missionary work, $13,000. The total value of church property in the foreign field was estimated at $15,000.

The church maintains 1 college at Lamoni, Iowa, with a faculty of 9 teachers and 200 students. The value of property for educational purposes is estimated at $40,000, while the contributions during the year 1906 were $3,080.

The church does not conduct any hospitals, asylums, or orphanages at present, but has 3 homes for the aged valued at $48,650, and maintained at an annual cost of $7,000.

Local Sunday schools are maintained both at home and in the foreign field, wherever conditions are suitable for them. Contributions for the maintenance of these schools amounted in 1906 to $15,000.

Other organizations are the Zion's Religio-Literary Society for young people, and the Daughters of Zion, the latter making a special effort to build and maintain a home for children.

The church maintains two printing establishments, one at Lamoni, Iowa, from which the official paper and other publications are issued, and one at Independence, Missouri.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and territories and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 501 organizations, contained, with the exception of 8 unassociated, in 62 districts, located in 37 states and the territory of New Mexico. Of these organizations, 346 are in the North Central division. The states having the largest number are Iowa with 75; Michigan, 74; and Missouri, 63.

The total number of communicants or members reported is 40,851; of these, as shown by the returns for 486 organizations, about 43 per cent are males and 57 per cent females. According to the statistics, the denomination has 309 church edifices; a seating capacity for church edifices of 66,338, as reported by 294 organizations; church property valued at $523,185, against which there appears an indebtedness of $35,989; halls, etc., used for worship by 121 organizations; and 5 parsonages valued at $6,100. The Sunday schools, as reported by 376 organizations, number 403, with 3,742 officers and teachers and 16,946 scholars.

The number of ministers connected with the denomination is given as 950.

As compared with the report for 1890, these figures show an increase of 70 organizations, 19,078 communicants or members and $296,900 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	COMMUNICANTS OR MEMBERS.						PLACES OF WORSHIP.				
	Total number of organizations.	Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	501	501	40,851	486	16,809	22,689	301	121	309	294	66,338
North Atlantic division	29	29	2,242	28	860	1,282	23	5	25	23	4,925
Maine	9	9	507	8	150	257	7	2	9	7	1,800
Massachusetts	8	8	570	8	215	355	6	2	6	6	1,075
Rhode Island	3	3	306	3	113	193	3	.....	3	3	500
Connecticut	1	1	44	1	16	28	1	.....	1	1	200
New York	1	1	173	1	70	103	1	.....	1	1	200
Pennsylvania	7	7	642	7	296	346	5	1	5	5	1,150
South Atlantic division	19	19	1,008	19	419	589	8	4	8	8	1,900
Maryland	1	1	57	1	25	32	1	.....	1	1	100
Virginia	1	1	33	1	10	23	.....	1	.....	.....	.....
West Virginia	11	11	600	11	248	352	4	3	4	4	1,100
Florida	6	6	318	6	136	182	3	.....	3	3	700
North Central division	346	346	29,476	335	12,147	16,278	217	83	223	213	50,168
Ohio	22	22	1,311	22	538	773	10	7	10	10	3,445
Indiana	13	13	679	11	240	340	7	2	8	7	2,250
Illinois	30	30	2,442	30	1,006	1,436	18	10	20	18	4,720
Michigan	74	74	4,227	71	1,672	2,366	39	20	41	38	7,775
Wisconsin	13	13	861	13	398	463	10	3	10	9	1,700
Minnesota	6	6	379	5	129	169	3	1	3	3	320
Iowa	75	75	8,139	74	3,365	4,660	54	14	54	54	11,762
Missouri	63	63	7,880	61	3,399	4,318	51	8	52	50	13,540
North Dakota	6	6	242	6	114	128	1	5	1	1	200
South Dakota	1	1	85	.....	.....	.....	1	.....	1	1	300
Nebraska	17	17	1,503	16	486	697	10	5	10	9	1,695
Kansas	26	26	1,728	26	800	928	13	8	13	13	2,461
South Central division	47	47	3,528	47	1,585	1,943	28	9	28	27	5,375
Kentucky	4	4	257	4	110	147	3	1	3	3	800
Tennessee	3	3	172	3	76	96	3	.....	3	3	550
Alabama	8	8	1,072	8	485	587	7	1	7	6	1,375
Mississippi	3	3	196	3	108	88	2	.....	2	2	320
Arkansas	4	4	290	4	127	163	2	2	2	2	300
Oklahoma[1]	15	15	914	15	415	499	7	2	7	7	1,345
Texas	10	10	627	10	264	363	4	3	4	4	685
Western division	60	60	4,597	57	1,798	2,597	25	20	25	23	3,970
Montana	4	4	268	3	68	95	2	1	2	2	300
Idaho	9	9	266	8	99	96	1	5	1	1	250
Wyoming	1	1	8	1	3	5	1	.....	1	1	300
Colorado	10	10	561	10	247	314	3	3	3	3	275
New Mexico	1	1	54	1	17	37	.....	.....	.....	.....	.....
Utah	5	5	493	5	191	302	3	1	3	3	400
Washington	6	6	405	6	174	231	4	2	4	3	725
Oregon	5	5	321	4	133	162	4	1	4	3	550
California	19	19	2,221	19	866	1,355	7	7	7	7	1,170

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	501	315	$523,185	41	$35,989	5	$6,100	376	403	3,742	16,946
North Atlantic division	29	23	70,400	10	16,745	.....	.....	25	28	279	1,320
Maine	9	7	9,500	2	310	.....	.....	7	9	61	280
Massachusetts	8	6	17,850	4	5,775	.....	.....	8	9	112	435
Rhode Island	3	3	6,050	1	100	.....	.....	2	2	31	130
Connecticut	1	1	1,500	.....	.....	.....	.....	1	1	7	14
New York	1	1	12,000	1	8,000	.....	.....	1	1	6	50
Pennsylvania	7	5	23,500	2	2,560	.....	.....	6	6	62	411
South Atlantic division	19	8	12,050	1	2,530	.....	.....	7	7	53	324
Maryland	1	1	500	.....	.....	.....	.....	1	1	7	32
Virginia	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
West Virginia	11	4	10,650	1	2,530	.....	.....	4	4	34	234
Florida	6	3	900	.....	.....	.....	.....	2	2	12	58
North Central division	346	224	368,480	27	15,582	4	4,600	270	292	2,786	12,812
Ohio	22	13	21,300	4	1,845	1	3,000	17	18	149	660
Indiana	13	6	4,000	.....	.....	.....	.....	6	6	31	224
Illinois	30	22	30,035	2	1,200	.....	.....	26	29	300	1,131
Michigan	74	41	49,225	5	1,005	1	700	48	52	451	1,795
Wisconsin	13	10	8,900	1	80	.....	.....	12	13	86	357
Minnesota	6	3	2,900	.....	.....	.....	.....	1	1	13	45
Iowa	75	55	89,150	6	1,769	1	400	69	76	787	3,493
Missouri	63	50	136,070	8	9,075	1	500	51	53	598	3,497
North Dakota	6	1	200	.....	.....	.....	.....	5	5	29	120
South Dakota	1	1	1,200	.....	.....	.....	.....	1	1	9	40
Nebraska	17	9	10,500	.....	.....	.....	.....	16	18	142	584
Kansas	26	13	15,000	1	608	.....	.....	18	20	191	866
South Central division	47	32	34,550	2	1,015	.....	.....	29	29	222	894
Kentucky	4	4	1,625	.....	.....	.....	.....	2	2	15	47
Tennessee	3	3	925	.....	.....	.....	.....	1	1	5	40
Alabama	8	7	22,800	.....	.....	.....	.....	6	6	48	203
Mississippi	3	2	600	.....	.....	.....	.....	3	3	23	88
Arkansas	4	4	1,550	.....	.....	.....	.....	3	3	21	92
Oklahoma[1]	15	7	4,825	1	1,000	.....	.....	10	10	75	290
Texas	10	5	2,225	1	15	.....	.....	4	4	35	134
Western division	60	28	37,705	1	117	1	1,500	45	47	402	1,596
Montana	4	2	1,700	.....	.....	.....	.....	2	3	26	86
Idaho	9	1	500	.....	.....	.....	.....	7	7	48	197
Wyoming	1	1	1,000	.....	.....	.....	.....	1	1	2	16
Colorado	10	4	2,050	1	117	.....	.....	8	9	80	240
New Mexico	1	.....	.....	.....	.....	.....	.....	1	1	3	17
Utah	5	3	4,300	.....	.....	1	1,500	3	3	21	102
Washington	6	3	4,200	.....	.....	.....	.....	5	5	37	145
Oregon	5	4	2,650	.....	.....	.....	.....	5	5	52	251
California	19	10	21,305	.....	.....	.....	.....	13	13	133	542

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY DISTRICTS: 1906.

DISTRICT.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	501	501	40,851	486	16,809	22,689	301	121	309	294	66,338
Alabama	3	3	403	3	177	226	3	.....	3	3	900
Central California	5	5	329	5	134	195	.....	3	.....	.....	.....
Central Illinois	3	3	173	3	81	92	3	.....	3	3	595
Central Michigan	21	21	1,035	21	405	630	11	6	11	11	2,300
Central Nebraska	5	5	312	4	95	132	4	1	4	4	800
Central Texas	4	4	219	4	106	113	2	.....	2	2	475
Clinton	10	10	842	10	359	483	8	1	8	8	1,675
Des Moines	11	11	841	11	307	534	5	4	5	5	930
Eastern Colorado	12	12	623	12	267	356	4	3	4	4	575
Eastern Iowa	8	8	313	8	134	179	3	3	3	3	650
Eastern Maine	3	3	225	3	74	151	3	.....	5	3	550
Eastern Michigan	21	21	1,423	20	589	800	15	4	15	15	2,840
Far West	14	14	1,554	13	672	802	12	1	12	12	3,230
Florida	8	8	647	8	296	351	4	1	4	3	700
Fremont	9	9	758	9	345	413	6	3	6	6	1,200
Gallands Grove	10	10	960	10	438	522	7	1	7	7	1,219
Idaho	7	7	216	6	75	70	1	4	1	1	250
Independence	13	13	3,377	12	1,491	1,803	9	4	10	9	4,675
Kentucky and Tennessee	6	6	363	6	153	210	6	.....	6	6	1,350
Kewanee	9	9	633	9	249	384	5	3	5	5	1,350
Kirtland	11	11	648	11	309	339	5	4	5	5	2,350
Lamoni	15	15	2,469	15	1,060	1,409	14	.....	14	14	4,238
Little Sioux	11	11	1,736	11	722	1,014	10	1	10	10	1,960
Massachusetts	11	11	876	11	328	548	9	2	9	9	1,575
Minnesota	6	6	379	5	129	169	3	1	3	3	320
Mobile	6	6	536	6	256	280	5	.....	5	5	795
Montana	4	4	268	3	68	95	2	1	2	2	300
Nauvoo	8	8	498	7	154	230	7	1	7	7	1,475
New York and Philadelphia	5	5	491	5	200	291	4	.....	4	4	750
Nodaway	5	5	296	5	153	143	5	.....	5	5	825
North Dakota	6	6	242	6	114	128	1	5	1	1	200
Northeastern Illinois	9	9	777	9	327	450	2	6	2	2	520
Northeastern Kansas	7	7	461	7	198	263	6	1	6	6	811
Northeastern Missouri	3	3	438	3	179	259	3	.....	3	3	700
Northeastern Texas and Choctaw	7	7	630	7	302	328	5	1	5	5	825
Northern California	11	11	1,097	11	397	700	4	4	4	4	600
Northern Michigan	8	8	425	8	185	240	3	3	3	2	350
Northern Nebraska	5	5	576	4	114	142	4	.....	4	4	645
Northern Wisconsin	6	6	464	6	199	265	5	1	5	4	725
Northwestern Kansas	6	6	267	6	117	150	1	3	1	1	150
Ohio	12	12	782	12	298	484	7	3	7	7	1,445
Oklahoma	9	9	375	9	153	222	2	2	2	2	450
Pittsburg	6	6	566	6	244	322	4	1	4	4	1,150
Portland	2	2	193	2	87	106	2	.....	2	2	450
Pottawattamie	8	8	809	8	310	499	7	1	7	7	1,200
St. Louis	8	8	652	8	278	374	5	1	5	5	875
Seattle and British Columbia	4	4	259	4	110	149	3	1	3	2	225
Southeastern Illinois	5	5	767	5	304	463	5	.....	7	5	1,530
Southern California	3	3	795	3	335	460	3	.....	3	3	570
Southern Indiana	11	11	458	10	180	228	5	2	5	5	1,500
Southern Michigan and Northern Indiana	13	13	762	11	232	357	5	4	8	5	1,510
Southern Missouri	9	9	627	9	263	364	6	2	6	5	800
Southern Nebraska	6	6	614	6	238	376	3	3	3	2	550
Southern Wisconsin	7	7	397	7	199	198	5	2	5	5	975
Southwestern Oregon	3	3	128	2	46	56	2	1	2	1	100
Southwestern Texas	3	3	202	3	70	132	1	1	1	1	60
Spokane	4	4	196	4	88	108	1	2	1	1	500
Spring River	14	14	1,190	14	541	649	9	3	9	9	2,320
Utah	5	5	493	5	191	302	3	1	3	3	400
Western Maine	6	6	282	5	76	106	4	2	4	4	1,250
Western Michigan	13	13	803	12	321	451	7	3	7	7	1,525
West Virginia	10	10	373	10	152	221	2	4	2	2	500
Unassociated	8	8	308	8	135	173	1	6	1	1	75

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DISTRICTS: 1906.

DISTRICT.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	501	315	$523,185	41	$35,989	5	$6,100	376	403	3,742	16,946
Alabama	3	3	21,500					3	3	25	129
Central California	5	2	255					3	3	35	116
Central Illinois	3	3	3,900	2	1,200			3	3	40	183
Central Michigan	21	12	17,200					14	16	133	481
Central Nebraska	5	4	3,700					5	5	40	148
Central Texas	4	2	1,000					1	1	12	43
Clinton	10	9	9,120	3	725			9	9	84	280
Des Moines	11	5	8,500			1	400	9	11	93	369
Eastern Colorado	12	5	3,050	1	117			10	11	85	273
Eastern Iowa	8	3	3,700	1	400			6	7	48	180
Eastern Maine	3	3	4,400	1	300			3	5	33	120
Eastern Michigan	21	15	15,850	3	755			13	13	112	586
Far West	14	12	33,350					12	13	147	708
Florida	8	4	1,100					3	3	16	83
Fremont	9	6	9,300	2	469			8	8	81	331
Gallands Grove	10	8	9,975					9	9	86	348
Idaho	7	1	500					6	6	39	153
Independence	13	10	61,750	4	5,600			13	14	208	1,632
Kentucky and Tennessee	6	6	2,425					2	2	10	62
Kewanee	9	6	9,010					9	10	103	322
Kirtland	11	7	19,700	1	1,200	1	3,000	8	8	81	379
Lamoni	15	14	26,150					15	15	225	1,146
Little Sioux	11	10	18,100	2	850			11	13	124	619
Massachusetts	11	9	23,900	5	5,875			10	11	143	565
Minnesota	6	3	2,900					1	1	13	45
Mobile	6	5	1,700					5	5	42	137
Montana	4	2	1,700					2	3	26	86
Nauvoo	8	8	8,700	1	50			8	8	76	227
New York and Philadelphia	5	4	24,000	1	8,000			5	5	45	301
Nodaway	5	4	3,000					4	4	28	155
North Dakota	6	1	200					5	5	29	120
Northeastern Illinois	9	4	9,275					7	7	78	280
Northeastern Kansas	7	6	5,950	1	608			6	6	58	212
Northeastern Missouri	3	3	8,450	1	2,750	1	500	2	2	31	180
Northeastern Texas and Choctaw	7	5	2,750					7	7	56	177
Northern California	11	5	8,050					7	7	57	222
Northern Michigan	8	4	1,325					6	7	58	199
Northern Nebraska	5	4	3,000					5	5	48	195
Northern Wisconsin	6	5	6,100					6	7	58	233
Northwestern Kansas	6	1	1,500					3	4	24	109
Ohio	12	8	5,100	3	645			10	11	79	347
Oklahoma	9	2	675					5	5	30	131
Pittsburg	6	4	20,000	3	5,090			5	5	45	305
Portland	2	2	2,000					2	2	24	129
Pottawattamie	8	7	9,375					8	9	95	422
St. Louis	8	4	14,800					7	8	78	366
Seattle and British Columbia	4	2	1,200					4	4	27	100
Southeastern Illinois	5	5	3,950					3	5	50	235
Southern California	3	3	13,000					3	3	41	204
Southern Indiana	11	4	1,300					4	4	20	128
Southern Michigan and Northern Indiana	13	5	10,000	1	100	1	700	8	9	72	304
Southern Missouri	9	5	2,500					5	6	37	206
Southern Nebraska	6	2	5,000					5	7	51	238
Southern Wisconsin	7	5	2,800	1	80			6	6	28	124
Southwestern Oregon	3	2	650					3	3	28	122
Southwestern Texas	3	2	1,025	1	15			1	1	9	40
Spokane	4	1	3,000					2	2	19	89
Spring River	14	9	12,150	1	1,000			9	9	100	572
Utah	5	3	4,300			1	1,500	3	3	21	102
Western Maine	6	4	5,100	1	10			4	4	28	160
Western Michigan	13	7	7,550	1	150			9	9	87	321
West Virginia	10	2	650					2	2	15	69
Unassociated	8	4	1,025					4	4	28	98

LUTHERAN BODIES.

GENERAL STATEMENT.

History.—The earliest Lutherans to settle in North America came from Holland to Manhattan Island in 1623 with the first Dutch colony. For some years they had great difficulty in establishing worship of their own, the Dutch authorities, ecclesiastical and civil, having received instructions "to encourage no other doctrine in the New Netherland than the true Reformed." A Lutheran pastor, the Rev. John Ernest Goetwater, was sent to this country in 1657 by the Lutheran consistory of Amsterdam to minister to two Lutheran congregations in New York and Albany, but he was not allowed to enter upon his ministrations, and after a few months was sent back to Holland by representatives of the Reformed faith. When the English

took final possession of New York, in 1674, the Lutherans were allowed full liberty of worship.

The first independent colony of Lutherans was established on the Delaware by Swedes who were sent over in 1638 by the prime minister of King Gustavus Adolphus. Reorus Torkillus, the first Lutheran minister to settle in the territory of the United States, arrived in 1639. He held Lutheran services in Fort Christina, and the first Lutheran church, a blockhouse, was built soon afterwards.

In 1643 the Rev. John Campanius, another Swedish Lutheran minister, arrived, and in 1646 built a Lutheran church at Tinicum, Pa., 9 miles southwest of Philadelphia. He also translated Luther's Catechism into the Indian language, antedating Eliot's Bible, though the latter was published first. In 1669 a block church was erected by the Swedes at Wicaco, now a part of Philadelphia, and about 1694 the first English Lutheran services were held in Germantown and in Philadelphia by Heinrich Bernhard Koster. The block church at Wicaco was superseded in 1700 by the Gloria Dei Church, which is still standing, as is also Trinity Church at Wilmington, Del., the corner stone of which was laid in 1698. The first German Lutheran church in Pennsylvania, that at Falckner's Swamp, Montgomery county, is thought to date from 1703, and the Rev. Daniel Falckner was its first pastor.

In 1710 a large number of exiles from the Palatinate settled in New York and Pennsylvania, and in 1734 a colony of Salzburgers planted the Lutheran Church in Georgia. In 1728 the Rev. John Caspar Stoever traveled from Germantown and the banks of the Delaware to the Susquehanna at York, and finally into Maryland, and organized German Lutheran congregations in the interior of Pennsylvania. But it was left to the Rev. Henry Melchior Muhlenberg, who arrived in Philadelphia in 1742, to bring these primitive congregations into order, to infuse into them a sound piety and a true church life, to provide them with good pastors, and to introduce schools for the education of the children. The sphere of Muhlenberg's activities included the states of New York, New Jersey, Pennsylvania, and Maryland.

By the middle of the eighteenth century Pennsylvania contained about 30,000 Lutherans, of whom four-fifths were Germans and one-fifth Swedes. In 1748 Muhlenberg, with 6 other ministers and with lay delegates from congregations, organized the Synod, or Ministerium, of Pennsylvania, the first Lutheran synod in this country. In 1786 the second synod, the Ministerium of New York, was formed, and in 1803 the Synod of North Carolina; but it was not until 1818, with the organization of the Synod of Ohio, that the growth of the denomination became rapid.

The recent extraordinary growth of the Lutheran communion in this country is due primarily to immigration from Lutheran countries, a large proportion of American Lutherans being either German immigrants or the offspring of German immigrants. There are also large bodies of Swedish, Norwegian, and Danish Lutherans, and a number from Finland and other European countries. The Lutheran communion in all lands forms the largest body of Protestants in the world.

Doctrine.—The system of faith held by Lutherans is set forth in the Augsburg Confession. A number of other symbols, known as "Luther's Catechisms, Larger and Smaller," the "Apology of the Augsburg Confession," the "Smalcald Articles," and the "Formula of Concord," are regarded as setting forth more or less fully the doctrinal system in the Augsburg Confession, and the differences between the various bodies, so far as they are doctrinal in character, are based chiefly upon these other symbols; all alike accept the Augsburg Confession. There is not full agreement as to the exact interpretation to be put upon it, or as to the degree to which it is authoritative. The discussions, therefore, are rather "confessional" than doctrinal, and the term "confessionalism" has come to indicate the stricter adherence to the Augsburg Confession. The special features of each body are given in the statement for that body.

The cardinal doctrine of the system is that of justification by faith alone. The doctrine second in importance is that the Word of God is the only rule and source of faith and life. The Word of God reaches the mind and soul through the preaching of the Law and the Gospel, which begets daily repentance and faith, the two true marks of a Christian life. The sacraments of baptism and the Lord's Supper are not regarded as mere signs or memorials, but as channels through which God offers His grace.

The Lutheran system does not center in the doctrine of the sovereignty of God or in the doctrine of the church, but it centers in the gospel of Christ for fallen man. It is conservative in spirit, and holds to all the teachings and customs of the ancient Church that do not appear to it to be in conflict with the Scriptures. Its unity is a unity of doctrine, and its independence is an independence of government. Unity of government in the Lutheran Church, or in the Christian Church as a whole on earth, is a secondary matter to Lutherans, since the true unity is that of the invisible Church, to which belong all in every land and church who are true believers, and these are known to God alone. The visible Church exists in its work and office, and for the defense of the truth, but not as an object in itself. Lutherans believe in the real presence of the Lord's body in the sacrament, but they reject both transubstantiation, as held by the Roman Catholic Church, and consubstantiation, as attributed to them by some writers. They believe that the real body and blood of the Lord Jesus Christ are present in, with, and under the earthly elements in the Lord's Supper, and that these are received sacramentally and supernaturally. Infant baptism is practiced, and baptized per-

sons are regarded as members of the church, though full membership follows confirmation. The mode of baptism is considered of secondary importance.

Polity.—The polity of the Lutheran Church is congregational in so far as the authority of ecclesiastical bodies over the local church is concerned; on the other hand, in its general organization, particularly for administrative or consultative purposes, it is rather presbyterian.

The organization of the local church includes primarily the church council, consisting of the pastor and the church officers, who are usually elders and deacons, though in some cases they are deacons and trustees. The church officers are laymen and are elected for a term of years, varying according to state laws. The pastor is elected by the male voting members of the congregation, and can be dismissed by the congregation without reference to general ecclesiastical authority. Where there are elders and deacons, the elders care for the spiritual concerns of the congregation, while the deacons have charge of temporal affairs. Where there are deacons and trustees, the deacons have the care of spiritual matters, and the trustees of temporal affairs. In certain cases a board of trustees, aside from the elders and deacons, has charge of the property. Each church governs its own secular affairs according to its pleasure.

Above the local church are conferences and synods of varying constitution and form, according to the different bodies. Some have no ecclesiastical authority, and are simply gatherings of churches for mutual consultation. Others have legislative authority committed to them, and their action is ordinarily recognized and approved by the churches. In general, however, each church retains its right of approval or disapproval, but in case of disapproval the higher body is at liberty to drop the church or the pastor, or both, from the rolls, or at least to advise this course. This does not mean that the church or pastor necessarily ceases to be associated with a particular synod or conference, but simply that neither has a vote in the meetings of the synod or conference. In fact, many churches and pastors, while affiliating with some branch of the Lutheran Church and attending its general meetings for the sake of profiting by the discussions, have never entered into a closer relation, and have no vote on the secular affairs of the synod. These semi-independent churches are sometimes classed with the synods and sometimes are recorded separately.

The Lutheran churches have a liturgical form of worship and observe the various general festivals of the Christian Church year.

The Lutheran bodies are 24 in number, as follows:

General Synod of the Evangelical Lutheran Church in the United States of America.
United Synod of the Evangelical Lutheran Church in the South.
General Council of the Evangelical Lutheran Church in North America.
Evangelical Lutheran Synodical Conference of America.
United Norwegian Lutheran Church in America.
Evangelical Lutheran Joint Synod of Ohio and Other States.
Lutheran Synod of Buffalo.
Hauge's Norwegian Evangelical Lutheran Synod.
Evangelical Lutheran Church in America, Eielsen's Synod.
German Evangelical Lutheran Synod of Texas.
Evangelical Lutheran Synod of Iowa and Other States.
Synod for the Norwegian Evangelical Lutheran Church in America.
Evangelical Lutheran Synod of Michigan and Other States.
Danish Evangelical Lutheran Church in America.
Icelandic Evangelical Lutheran Synod in North America.
Immanuel Synod of the Evangelical Lutheran Church of North America.
Finnish Evangelical Lutheran Church of America, or Suomi Synod.
Norwegian Lutheran Free Church.
United Danish Evangelical Lutheran Church in America.
Slovak Evangelical Lutheran Synod of America.
Finnish Evangelical Lutheran National Church.
Apostolic Lutheran Church (Finnish).
Church of the Lutheran Brethren of America (Norwegian).
Evangelical Lutheran Jehovah Conference.

SUMMARY OF STATISTICS.

A summary of the general statistics for these bodies at the close of the year 1906, as derived from the returns of the individual church organizations of each denomination, is presented in the tables which follow. The Lutheran bodies, taken together, have 12,703 organizations. The total number of communicants, as reported by 12,642 organizations, is 2,112,494; of these, as shown by the returns for 11,329 organizations, about 46 per cent are males and 54 per cent females.

According to the statistics, there are 11,194 church edifices; a seating capacity for church edifices of 3,344,654, as reported by 10,493 organizations; church property valued at $74,826,389, against which there appears an indebtedness of $7,859,469; halls, etc., used for worship by 1,197 organizations; and 4,994 parsonages valued at $11,521,988. The Sunday schools, as reported by 8,682 organizations, number 9,450, with 83,891 officers and teachers and 782,786 scholars.

The number of ministers connected with the different bodies is 7,841.

The largest of these bodies, with respect both to the number of organizations and of communicants, is the Evangelical Lutheran Synodical Conference of America, and the next largest is the General Council of the Evangelical Lutheran Church in North America.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, MINISTERS, AND PLACES OF WORSHIP, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					Total number of ministers.	PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.				Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.		Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Lutheran bodies	12,703	12,642	2,112,494	11,329	853,339	998,009	7,841	10,695	1,197	11,194	10,493	3,344,654
General Synod of the Evangelical Lutheran Church in the United States of America	1,734	1,734	270,221	1,615	102,544	149,899	1,311	1,667	41	1,720	1,629	582,008
United Synod of the Evangelical Lutheran Church in the South	449	449	47,747	407	18,555	23,114	226	429	13	442	426	153,520
General Council of the Evangelical Lutheran Church in North America	2,146	2,133	462,177	1,894	180,112	223,140	1,393	1,983	75	2,106	1,947	734,068
Evangelical Lutheran Synodical Conference of America	3,301	3,284	648,529	2,997	270,718	304,361	2,385	2,707	351	2,868	2,688	826,993
United Norwegian Lutheran Church in America	1,177	1,167	185,027	900	68,767	70,916	453	980	102	1,018	939	284,711
Evangelical Lutheran Joint Synod of Ohio and Other States	772	772	123,408	702	49,290	58,688	547	693	53	712	675	199,797
Lutheran Synod of Buffalo	33	33	5,270	29	2,276	2,530	27	33	.....	34	33	8,759
Hauge's Norwegian Evangelical Lutheran Synod	272	265	33,268	194	11,314	12,179	122	218	22	226	205	57,426
Evangelical Lutheran Church in America, Eielsen's Synod	26	26	1,013	26	478	535	6	6	20	6	6	1,200
German Evangelical Lutheran Synod of Texas	25	24	2,440	23	885	1,155	12	18	5	18	17	2,834
Evangelical Lutheran Synod of Iowa and Other States	828	828	110,254	797	51,078	54,437	483	671	109	705	658	162,847
Synod for the Norwegian Evangelical Lutheran Church in America	927	917	107,712	813	45,740	47,379	359	630	138	649	621	168,889
Evangelical Lutheran Synod of Michigan and Other States	55	55	9,697	48	3,992	4,058	37	49	4	53	49	13,795
Danish Evangelical Lutheran Church in America	92	92	12,541	68	4,027	4,198	58	63	20	70	62	14,250
Icelandic Evangelical Lutheran Synod in North America	14	14	2,101	7	349	385	10	14	.....	14	13	3,355
Immanuel Synod of the Evangelical Lutheran Church of North America	11	11	3,275	11	1,295	1,980	17	11	.....	11	11	5,300
Finnish Evangelical Lutheran Church of America, or Suomi Synod	105	105	12,907	105	6,834	6,073	24	44	60	50	44	11,643
Norwegian Lutheran Free Church	320	317	26,928	296	10,924	12,047	140	218	68	219	216	54,605
United Danish Evangelical Lutheran Church in America	198	198	16,340	182	6,827	7,160	99	136	57	140	135	27,294
Slovak Evangelical Lutheran Synod of America	59	59	12,141	59	7,629	4,512	22	29	30	31	28	9,775
Finnish Evangelical Lutheran National Church	66	66	10,111	66	5,315	4,796	16	43	23	43	43	10,095
Apostolic Lutheran Church (Finnish)	68	68	8,170	66	3,782	3,878	78	35	3	37	31	7,725
Church of the Lutheran Brethren of America (Norwegian)	16	16	482	16	263	219	7	10	3	10	10	2,315
Evangelical Lutheran Jehovah Conference	9	9	735	8	345	370	9	8	.....	12	7	1,450

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ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Lutheran bodies	12,703	10,779	$74,826,389	2,970	$7,859,469	4,994	$11,521,988	8,682	9,450	83,891	782,786
General Synod of the Evangelical Lutheran Church in the United States of America	1,734	1,680	16,875,429	412	1,593,778	688	1,815,250	1,628	1,696	26,288	225,948
United Synod of the Evangelical Lutheran Church in the South	449	429	1,509,760	41	49,692	149	339,550	380	385	3,901	30,039
General Council of the Evangelical Lutheran Church in North America	2,146	2,008	22,394,618	732	2,944,683	797	2,607,237	1,914	2,110	28,845	254,882
Evangelical Lutheran Synodical Conference of America	3,301	2,731	18,916,407	865	2,178,741	1,813	3,587,760	1,434	1,546	6,168	94,009
United Norwegian Lutheran Church in America	1,177	956	3,668,588	167	166,203	246	651,370	842	995	5,109	43,714
Evangelical Lutheran Joint Synod of Ohio and Other States	772	694	3,606,285	192	333,580	378	746,264	601	624	4,395	47,609
Lutheran Synod of Buffalo	33	32	130,000	10	10,314	20	36,400	13	14	58	626
Hauge's Norwegian Evangelical Lutheran Synod	272	222	682,135	54	55,205	51	103,149	194	218	1,101	8,995
Evangelical Lutheran Church in America, Eielsen's Synod	26	6	15,900	1	50	1	1,500	6	6	13	112
German Evangelical Lutheran Synod of Texas	25	18	30,050	3	1,000	14	10,850	17	18	57	808
Evangelical Lutheran Synod of Iowa and Other States	828	676	2,327,093	140	116,505	406	627,853	614	640	2,449	27,642
Synod for the Norwegian Evangelical Lutheran Church in America	927	648	2,469,713	145	165,053	203	566,805	370	443	1,945	18,714
Evangelical Lutheran Synod of Michigan and Other States	55	49	184,700	17	12,775	35	51,050	38	39	239	2,462
Danish Evangelical Lutheran Church in America	92	66	248,700	26	37,514	42	72,200	58	64	231	2,983
Icelandic Evangelical Lutheran Synod in North America	14	14	32,350	4	998	2	2,300	12	13	49	498
Immanuel Synod of the Evangelical Lutheran Church of North America	11	11	89,300	3	6,250	7	34,300	11	11	124	1,125
Finnish Evangelical Lutheran Church of America, or Suomi Synod	105	44	151,345	19	19,550	16	28,750	77	108	571	4,515
Norwegian Lutheran Free Church	320	230	660,310	55	38,628	46	91,000	211	233	1,127	7,479
United Danish Evangelical Lutheran Church in America	198	138	418,450	45	43,425	60	103,900	142	153	775	6,116
Slovak Evangelical Lutheran Synod of America	59	31	219,300	19	60,700	10	33,100	12	12	13	585
Finnish Evangelical Lutheran National Church	66	43	95,150	9	12,500	2	2,000	62	69	272	2,144
Apostolic Lutheran Church (Finnish)	68	35	62,856	3	1,200	1	2,000	22	27	78	1,038
Church of the Lutheran Brethren of America (Norwegian)	16	10	16,400	4	3,575	1	1,100	15	16	62	393
Evangelical Lutheran Jehovah Conference	9	8	21,550	4	7,550	6	6,300	9	10	21	350

GENERAL SYNOD OF THE EVANGELICAL LUTHERAN CHURCH IN THE UNITED STATES OF AMERICA.

HISTORY.

While Lutheran communities were found in this country in the early part of the seventeenth century, it was not for another century that they were generally organized into churches or gathered into ecclesiastical bodies. The first synod was the Ministerium of Pennsylvania, the second, the Ministerium of New York, and the third, the Synod of North Carolina,[1] each absolutely independent of the others, and jealous of its independence. The celebration, in 1817, of the tercentenary of the Reformation served to bring the various communities together, and, with the organization of the Synod of Ohio in 1818, and the Synod of Maryland and Virginia early in 1820, a demand arose for a general body to unify these different elements. A call was therefore issued for a convention at Hagerstown, Md., in the latter part of 1820. Representatives were present from the Ministeriums of Pennsylvania and New York, and from the Synods of North Carolina and of Maryland and Virginia. They were expected from the Synod of Ohio, but none came. A form of constitution was agreed upon for an organization to be called the "General Synod," and was referred to the participating synods for ratification. Committees were appointed to consider the establishment of a theological seminary and a missionary institution, and also to provide means for the care of poor ministers and ministers' widows and orphans.

The organization was established with a hopeful outlook, but unexpected opposition soon developed among the congregations, many of which looked upon all organization as a form of ecclesiastical tyranny. The reason for the absence of representatives of the Synod of Ohio from the convention at Hagerstown was stated to be a fear that uniform hymn books and liturgies would be introduced, contrary to an article in the Augsburg Confession; that delegates to the General Synod would usurp the rights of other minis-

[1] See Lutheran bodies, page 341.

ters and thus infringe upon the freedom and parity of the ministry; that incorporation would follow, with the enforcement of resolutions by law; and that in the General Synod English would soon prevail, whereas in other places German must remain the dominant language. The German element of Pennsylvania also made earnest protest against the new organization.

A year later, at the first meeting of the synod in Frederick, Md., but 10 delegates were present, representing the Ministerium of Pennsylvania and the Synods of North Carolina and of Maryland and Virginia. New York kept aloof entirely, and two years later the Ministerium of Pennsylvania withdrew, because its leaders were unable to overcome the opposition of the congregations in the rural districts, influenced probably by a protest in the Reformed churches against a projected General Synod in that denomination. Ohio had elected delegates to this convention, but learning of the withdrawal of the Ministerium of Pennsylvania, they did not attend. The result was that for a long time the General Synod remained practically confined to the 3 small synods of North Carolina, Maryland and Virginia, and West Pennsylvania, which had been formed from the Ministerium of Pennsylvania after the latter's refusal to enter the General Synod.

Nevertheless, relations between the different bodies were cordial; delegates were interchanged and many pastors and congregations which remained outside manifested their sympathy with the movements of the General Synod and contributed freely to them. This was in general the position of the Ministerium of New York, until, in 1837, it joined the General Synod. In 1834 the single Ministerium of Pennsylvania, with 26,882 communicants, was larger than the whole General Synod, which had only 20,249. Others joined from time to time, and in 1853 the Ministerium of Pennsylvania entered its fellowship. When the civil war broke out, the General Synod embraced 23 synods and more than two-thirds of the Lutheran communicants in the United States. This war, however, occasioned the loss of the 5 southern synods.

Meanwhile the confessional question assumed greater and greater importance. In the General Synod the adoption of English as the language of worship proceeded with great rapidity, and the increasing fellowship with other denominations, which was one of its features, created a feeling on the part of many that it was not loyal to distinctive Lutheranism. The conservatism of many of its congregations was almost as strong as that of some of the older synods which stood aloof, yet on the other hand there was, in the General Synod, a very strong movement against what were considered rigid interpretations of Lutheran standards. In 1864 came the admission to the General Synod of the Franckean Synod, "which pressed 'new measures' to the extreme." The liberal tendency thus manifest in the organization of the General Synod was strongly opposed by the Ministerium of Pennsylvania, which refused to recognize the Franckean Synod. This refusal was interpreted as a virtual separation from the General Synod, and when the Pennsylvania delegates appeared in the convention of 1866 they were declined recognition until the situation should be clearly understood.

The matter thus came to a crisis, and resulted, in 1866, in a call by the Ministerium of Pennsylvania for a convention, at which the General Council was organized. The new organization gathered to itself those elements in the General Synod which were more conservative, not so much in their individual beliefs, as in their conception of the mutual relation of persons and churches holding different beliefs. While the withdrawal of these synods was a serious loss, the General Synod was left, in greater harmony and freedom, to develop along its special lines, and since then its growth has been steady and substantial.

In language the General Synod is almost exclusively English, only two of her district synods being German.

DOCTRINE.

In practice the General Synod is the most liberal of evangelical Lutheran bodies, freely affiliating with other churches of evangelical faith, while in doctrine it is increasingly conservative. The higher criticism is almost without a representative among its ministers. Justification by faith alone is preached with great emphasis. The two sacraments are regarded as true bearers of grace; the true body and blood of the Lord Jesus Christ are received "sacramentally and supernaturally" in the Eucharist. Transubstantiation and consubstantiation are both rejected. A liturgical form of worship is used. The standard of faith is the Augsburg Confession, and the young people are carefully instructed in Luther's Smaller Catechism. The confessional basis of the General Synod, to which all its district synods are required to conform, is as follows:

> We receive and hold, with the Evangelical Lutheran Church of our fathers, the Word of God, as contained in the Canonical Scriptures of the Old and New Testaments, as the only infallible rule of faith and practice, and the Augsburg Confession as a correct exhibition of the fundamental doctrines of the Divine Word and of the faith of our Church founded upon that Word.

POLITY.

While the polity of the Evangelical Lutheran Church is congregational, recognizing the sovereignty of the individual church in the preaching of the gospel and the administration of the sacraments, in the synodical system that prevails, a measure of judicial and executive authority is conferred by the individual churches upon the district synods. These in turn convey certain representative powers to the General Synod, such

as the preparation of all liturgies, hymn books, and catechisms, and the care of the general missionary and benevolent operations of the church.

WORK.

The main object of benevolence in the General Synod is the home mission work, which is carried on by a board elected biennially. Offerings are gathered for the cause through the district synods by the apportionment system, and these funds are distributed according to the judgment of the board. During the first biennium of the board, 1877–1879, its receipts were $25,686; it aided 51 missions, of which 5 became self-supporting, and reported 4,183 members in the missions. Since then there has been a steady increase along all lines, so that in the biennium 1905–1907 the total receipts were $131,267, the number of missions aided was 212, of which 36 were new and 28 attained self-support, and the total membership was 21,748. These missions were distributed over the entire country. Pennsylvania had the largest number, 47; Nebraska had 22; Illinois, 16; California, 15; New York, 14; Iowa and New Jersey, 9 each; Indiana, 8; and the remainder were scattered through other states. Classified by language, 187 of these missions are English; 24 are German and English or German; and 1 is Scandinavian. Most of the home mission churches of the General Synod are established in the larger cities, where they minister chiefly to the religious needs of the Lutheran portion of the foreign population, which is rapidly acquiring the use of the English language. In addition to the general receipts, about $15,000 is spent annually by the district synods in carrying on special home mission work, each within its own territory.

The Board of Church Extension works in close connection with the Board of Home Missions, aiding the weaker congregations in securing church buildings. Its appropriations are made in the form of a donation, or of a loan without interest for a period of years. The receipts, reported biennially, have grown from $5,927 in 1869–1871 to $175,492 in 1905–1907. The amount now invested in the loan fund is $582,417, and the number of churches aided in 1906 was 129.

The combined returns for the year 1906 show 262 missionaries, 212 churches aided, and $168,380 contributed, including the receipts of the two boards and the sum expended by the district synods.

The Board of Foreign Missions operates in India and in Liberia. The India mission at Guntur, among the Telugus, was founded by J. C. F. Heyer in 1842 and has been most successful. The report for 1906 showed 30 American missionaries, over 600 native workers, 497 congregations, and 12,625 communicants, a college with 966 students, over 350 elementary schools, and a number of hospitals and orphanages. The work in Liberia, organized in 1860 by the Rev. Morris Officer and named for Doctor Muhlenberg, is chiefly educational in character, and has been from the beginning exceedingly difficult. The severe climate proved fatal to a number of missionaries, and only recently has it been possible to assure better health to the workers. In addition to the schools, which form the great feature of the mission, there is a large coffee farm whose proceeds assist greatly in meeting expenses. The general statistics for the two missions for 1906 show 8 stations, occupied by 38 missionaries, with 610 native helpers; 502 churches with a membership of 12,725; 361 schools of various grades with 8,829 pupils; 3 hospitals and dispensaries, treating 8,449 patients; 2 orphanages with 118 inmates; a total income for the year of $73,172; and property valued at $175,000.

In close harmony with the Home and Foreign boards is the Woman's Home and Foreign Missionary Society, first organized in Iowa in 1875. Local societies have been organized into 22 synodical societies, and these in turn into a general society which meets biennially. The affairs of the general society are in charge of an executive committee of 14 women, and all funds are disbursed through the general missionary boards of the church. At the convention of 1907 there were reported 636 women's societies, 115 young women's societies, and 189 children's bands in connection with the organization. During the biennium $71,033 was raised by the societies for missionary work.

The educational work of the General Synod is conducted by a board of education elected by the synod, by committees of district synods, and by a number of educational institutions connected with the synod and reporting to it. The board of education, whose financial receipts in 1906 were $34,666, has for its chief work the aiding of the weaker institutions, such as Hartwick Seminary, Carthage College, Midland College, and the Western Seminary. The regular committees of the district synods raised, during the year 1906, $17,000 for ministerial education, making a total of $51,666 given for educational purposes. Of the 11 institutions of the General Synod in the United States, the oldest is Hartwick Seminary, in New York, founded in 1797. The theological seminary at Gettysburg, Pa., was founded in 1826; the Pennsylvania College at the same place, in 1832; and Wittenberg College at Springfield, Ohio, together with Hamma Divinity Hall, in 1845. They show a total of 1,503 students and 123 instructors. The property value is estimated at $1,315,000, and there are productive endowments approximating $980,000, making a total of $2,295,000.

There are 4 orphanages which care for about 260 orphans, and which, during 1906, received from the churches $25,000, in addition to large private gifts. There are 3 institutions for the care of the aged, the annual expense of which is about $11,500; also a Deaconess Motherhouse and training school in Baltimore, Md., governed by a board elected by the General

Synod, with which 30 deaconesses and probationers are connected, and which has property valued at $50,000. The first hospital of the General Synod is being established in Lincoln, Nebr. The statistics for 1906 show 8 benevolent institutions with 289 inmates; $48,500 contributed; property valued at $304,000; and an endowment of $86,000.

Young people's societies are maintained in the majority of the congregations, some of them known as "Christian Endeavor societies" and others as "Luther leagues." There are 48,000 members in 885 societies, and their contributions for local expenses and benevolence in 1906 amounted to $51,000. Men's leagues and brotherhoods are found in many of the congregations, but no attempt has been made at general federation, and no report has been made of their membership and work. The parochial reports show that during 1906 more than $100,000 was contributed by the churches for such "external objects" of benevolence as are not cared for by any of the boards of the church, and which can not be classified.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and territories and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 1,734 organizations, in 25 synods, located in 24 states, the territory of New Mexico, and the District of Columbia. Of these organizations, 859 are in the North Atlantic and 659 in the North Central division. The state having the largest number is Pennsylvania with 721.

The total number of communicants reported is 270,221; of these, as shown by the returns for 1,615 organizations, about 41 per cent are males and 59 per cent females. According to the statistics, the denomination has 1,720 church edifices; a seating capacity for church edifices of 582,008, as reported by 1,629 organizations; church property valued at $16,875,429, against which there appears an indebtedness of $1,593,778; halls, etc., used for worship by 41 organizations; and 688 parsonages valued at $1,815,250. The Sunday schools, as reported by 1,628 organizations, number 1,696, with 26,288 officers and teachers and 225,948 scholars.

The number of ministers connected with the denomination is 1,311.

As compared with the report for 1890, these figures show an increase of 310 organizations, 105,581 communicants, and $7,956,259 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	1,734	1,734	270,221	1,615	102,544	149,899	1,667	41	1,720	1,629	582,008
North Atlantic division	859	859	151,034	774	57,000	83,789	838	14	871	808	312,118
Connecticut	2	2	231	2	105	126	2	.....	2	2	475
New York	109	109	20,543	105	7,514	12,414	109	.....	111	109	38,471
New Jersey	27	27	4,997	26	1,828	3,041	24	3	24	24	9,000
Pennsylvania	721	721	125,263	641	47,553	68,208	703	11	734	673	264,172
South Atlantic division	155	155	30,188	146	11,175	16,831	151	.....	161	149	59,710
Delaware	1	1	38	1	16	22	1	.....	1	1	150
Maryland	115	115	24,824	109	9,275	13,657	114	.....	122	113	48,015
District of Columbia	9	9	2,129	8	711	1,218	9	.....	9	9	3,910
Virginia	4	4	645	4	260	385	2	.....	4	2	1,000
West Virginia	26	26	2,552	24	913	1,549	25	.....	25	24	6,635
North Central division	659	659	81,569	636	31,397	44,862	626	21	636	620	193,034
Ohio	192	192	30,317	185	10,667	16,513	191	1	195	191	67,995
Indiana	89	89	7,753	85	3,080	4,469	89	.....	90	89	26,631
Illinois	112	112	14,768	110	6,123	8,575	108	2	108	105	34,532
Michigan	13	13	1,944	13	736	1,208	13	.....	14	13	5,030
Wisconsin	14	14	1,534	14	742	792	11	3	11	11	2,925
Iowa	33	33	5,207	31	1,601	2,634	31	1	32	31	11,625
Missouri	20	20	2,104	20	791	1,313	18	2	18	18	5,340
South Dakota	7	7	552	7	266	286	5	1	5	5	1,120
Nebraska	124	124	12,807	118	5,505	6,552	108	8	111	105	25,246
Kansas	55	55	4,583	53	1,886	2,520	52	3	52	52	12,590
South Central division	29	29	4,295	28	1,709	2,575	27	2	27	27	9,211
Kentucky	17	17	3,190	17	1,263	1,927	17	.....	17	17	6,226
Tennessee	5	5	727	5	266	461	4	1	4	4	2,000
Oklahoma[1]	7	7	378	6	180	187	6	1	6	6	985
Western division	32	32	3,135	31	1,263	1,842	25	4	25	25	7,935
Wyoming	2	2	66	2	28	38	1	1	1	1	180
Colorado	7	7	820	7	327	493	7	.....	7	7	1,945
New Mexico	2	2	59	2	15	44	2	.....	2	2	350
California	21	21	2,190	20	893	1,267	15	3	15	15	5,460

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	1,734	1,680	[1]$16,875,429	412	$1,593,778	688	$1,815,250	1,628	1,696	26,288	225,948
North Atlantic division	859	842	9,538,813	197	942,738	340	1,062,617	816	868	14,699	131,322
Connecticut	2	2	21,000	2	10,800	.....	.....	2	2	23	180
New York	109	109	2,019,150	39	275,450	65	237,600	106	112	1,845	13,698
New Jersey	27	25	328,350	14	93,475	14	47,300	27	27	481	4,534
Pennsylvania	721	706	7,170,313	142	563,013	261	777,717	681	727	12,350	112,910
South Atlantic division	155	153	2,047,950	39	182,454	59	203,783	148	155	3,206	25,659
Delaware	1	1	6,000	.....	.....	.....	.....	1	1	12	135
Maryland	115	114	1,391,950	25	104,854	52	156,083	109	115	2,622	20,832
District of Columbia	9	9	476,700	6	59,300	3	36,500	9	9	220	1,794
Virginia	4	4	16,200	.....	.....	1	2,000	4	4	80	400
West Virginia	26	25	157,100	8	18,300	3	9,200	25	26	272	2,498
North Central division	659	631	4,618,206	147	357,263	279	530,650	608	616	7,671	62,974
Ohio	192	192	1,888,527	36	92,606	65	145,650	187	189	3,008	26,043
Indiana	89	88	429,550	13	22,575	30	54,900	83	83	1,111	7,294
Illinois	112	109	841,700	30	89,150	61	131,900	103	104	1,367	12,050
Michigan	13	13	146,000	7	43,250	6	16,900	12	13	200	1,936
Wisconsin	14	11	39,925	6	6,895	7	11,000	10	10	85	719
Iowa	33	31	299,925	10	30,000	16	31,300	33	33	437	3,266
Missouri	20	18	208,862	6	34,075	4	6,050	16	16	185	1,440
South Dakota	7	5	16,350	1	500	2	2,400	7	9	23	253
Nebraska	124	112	521,317	26	27,562	64	89,600	109	111	758	6,457
Kansas	55	52	226,050	12	10,650	24	40,950	48	48	497	3,516
South Central division	29	27	303,960	10	48,290	4	7,300	25	26	352	3,199
Kentucky	17	17	237,760	6	43,005	2	2,200	15	15	287	2,670
Tennessee	5	4	52,100	1	2,850	1	4,000	3	3	40	340
Oklahoma[2]	7	6	14,100	3	2,435	1	1,100	7	8	25	189
Western division	32	27	[1]366,500	19	63,033	6	10,900	31	31	360	2,794
Wyoming	2	1	3,000	.....	.....	1	1,200	2	2	12	123
Colorado	7	7	54,000	6	13,245	3	5,700	6	6	74	841
New Mexico	2	2	4,600	1	1,900	1	1,500	2	2	13	99
California	21	17	[1]304,900	12	47,888	1	2,500	21	21	261	1,731

[1] Includes $9,500 value of church property in San Francisco, Cal., destroyed by earthquake and fire.
[2] Oklahoma and Indian Territory combined.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY SYNODS: 1906.

SYNOD.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	1,734	1,734	270,221	1,615	102,544	149,899	1,667	41	1,720	1,629	582,008
Allegheny	154	154	19,567	122	7,060	9,829	148	2	153	130	46,705
California	21	21	2,190	20	893	1,267	15	3	15	15	5,460
Central Illinois	28	28	3,421	27	1,275	2,123	26	2	26	26	9,020
Central Pennsylvania	91	91	10,662	70	3,599	5,149	90	1	91	89	30,398
East Ohio	73	73	10,374	71	3,740	5,875	73	.....	75	73	24,420
East Pennsylvania	139	139	30,436	131	11,757	17,550	134	3	145	126	57,125
Franckean	29	29	2,253	27	740	1,360	29	.....	29	29	6,735
German Nebraska	106	106	11,569	101	5,353	5,535	96	7	97	95	21,161
Hartwick	37	37	6,875	37	2,470	4,405	37	.....	37	37	13,890
Iowa	27	27	4,456	25	1,276	2,208	25	1	26	25	9,500
Kansas	51	51	4,209	49	1,593	2,439	48	3	48	48	12,180
Maryland	150	150	29,734	141	11,069	16,483	146	.....	156	144	57,560
Miami	45	45	8,152	44	3,176	4,751	45	.....	46	45	17,745
Nebraska	46	46	3,760	44	1,386	2,294	37	3	39	35	9,650
New York and New Jersey	61	61	15,144	58	5,646	8,908	59	2	61	59	23,871
Northern Illinois	52	52	6,972	51	2,853	4,072	50	1	50	48	15,682
Northern Indiana	76	76	6,837	72	2,602	4,031	76	.....	77	76	23,181
Olive Branch	43	43	6,070	43	2,438	3,632	42	1	43	42	15,076
Pittsburg	117	117	17,838	112	6,841	10,022	111	5	114	109	36,000
Rocky Mountain	11	11	945	11	370	575	10	1	10	10	2,475
Southern Illinois	18	18	1,241	18	449	792	17	.....	17	16	4,290
Susquehanna	81	81	15,941	78	5,948	9,426	80	1	81	80	29,839
Wartburg	47	47	6,690	47	3,084	3,606	43	4	43	43	13,730
West Pennsylvania	155	155	32,772	144	13,045	17,488	155	.....	165	154	69,705
Wittenberg	76	76	12,113	72	3,881	6,079	75	1	76	75	26,610

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY SYNODS: 1906.

SYNOD.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	1,734	1,680	[1] $16,875,429	412	$1,593,778	688	$1,815,250	1,628	1,696	26,288	225,948
Allegheny	154	148	1,122,763	24	93,580	57	129,217	134	142	1,902	16,079
California	21	17	[1] 304,900	12	47,888	1	2,500	21	21	261	1,731
Central Illinois	28	26	293,300	6	36,700	14	33,450	27	27	342	3,030
Central Pennsylvania	91	89	516,150	10	13,828	30	54,000	85	89	1,383	11,226
East Ohio	73	73	583,577	8	12,640	24	52,250	69	70	950	8,409
East Pennsylvania	139	137	2,276,700	55	238,919	52	216,400	134	144	2,947	28,427
Franckean	29	29	156,800	5	4,350	15	21,100	26	26	259	1,597
German Nebraska	106	99	266,567	26	18,327	55	73,000	95	98	401	3,879
Hartwick	37	37	459,500	9	53,950	27	73,400	37	38	691	4,734
Iowa	27	25	268,525	8	27,550	11	22,000	27	27	395	2,899
Kansas	51	48	304,950	14	25,600	18	33,550	44	44	550	3,602
Maryland	150	148	2,004,850	37	178,454	60	209,283	143	150	3,121	24,995
Miami	45	45	650,250	15	67,216	13	27,650	45	46	865	7,090
Nebraska	46	38	323,200	7	13,170	21	33,300	42	44	473	3,702
New York and New Jersey	61	60	1,674,900	35	301,250	33	178,400	61	66	1,223	10,768
Northern Illinois	52	51	436,225	16	53,950	23	60,900	50	51	713	7,068
Northern Indiana	76	75	391,850	14	53,600	24	49,200	69	70	956	6,373
Olive Branch	43	42	438,860	11	44,880	14	29,100	39	39	617	5,344
Pittsburg	117	113	986,850	28	88,425	29	74,100	113	115	1,708	15,242
Rocky Mountain	11	10	61,600	7	15,145	5	8,400	10	10	99	1,063
Southern Illinois	18	17	55,662	2	225	8	13,000	14	14	155	1,192
Susquehanna	81	79	788,500	14	66,945	34	95,100	79	79	1,548	13,832
Wartburg	47	43	237,800	15	25,745	31	48,600	37	37	368	2,670
West Pennsylvania	155	155	1,599,750	19	85,491	62	215,400	152	174	3,123	30,081
Wittenberg	76	76	671,400	15	25,950	27	61,950	75	75	1,238	10,915

[1] Includes $9,500 value of church property in San Francisco, Cal., destroyed by earthquake and fire.

UNITED SYNOD OF THE EVANGELICAL LUTHERAN CHURCH IN THE SOUTH.

HISTORY.

The Lutherans of the Southern states shared in the general convictions of the southern people as to the permanency of the rupture of the Federal Union, and believing the political separation from the northern bodies to be irrevocable, they considered it best to have a new general ecclesiastical organization. A few delegates in convention at Salisbury, N. C., in 1862, arranged the preliminaries, and a year later delegations from the synods of North and South Carolina, Georgia, Virginia, and southwestern Virginia assembled at Concord, N. C., and formally organized the "General Synod of the Evangelical Lutheran Church of the Confederate States of America."

The doctrinal basis was declared to be the Old and New Testaments as the Word of God and the only infallible rule of faith and practice; and the ecumenical creeds and the Augsburg Confession the exponents of this faith. Already there had grown up a general desire for a more pronounced adherence to the Augsburg Confession, and a clause allowing liberty of construction upon certain articles, although accepted at the time, was later rejected.

At the second annual meeting in 1864 a committee on domestic missions was appointed, but comparatively little else was done. The next year there was no meeting, and in 1866, the war having ended, and a new title being necessary to conform to the changed situation, the name "Evangelical Lutheran General Synod, South," was chosen. Questions of union with other bodies arose, but it was finally decided that the wisest way to develop their own resources was not to renew organic relations with the General Synod. Negotiations were begun with the Tennessee Synod, and in 1868 a union was effected with the Holston Synod, and in 1872 with the Mississippi Synod. In 1886 the Tennessee Synod joined the body, which then became known as the "United Synod of the Evangelical Lutheran Church in the South." Fraternal relations have constantly existed with the General Synod, and also with the General Council.

DOCTRINE AND POLITY.

The general type of Lutheranism represented by the United Synod is similar to that of the General Council, and its polity accords with that of other Lutheran bodies.

WORK.

The home missionary work is carried on through the executive committees of missions of the various synods and conferences in connection with the United Synod and the Board of Missions and Church Extension of the United Synod. The report for 1906 shows 29 agents employed in the assistance of 50 churches, at an expense of $21,380. Foreign work is carried on in Japan through the general Board of Missions. The

statistics for 1906 show 1 station, 3 missionaries, 7 native helpers, and 9 churches with 200 members; amount contributed, $7,150, and property valued at $6,000.

The educational work of the synod includes 8 colleges and other literary institutions and 1 theological seminary, with a total of 96 teachers and 1,226 students. The contributions for the support of these institutions during 1906 were $93,475, and the property, including endowments of $181,845, is estimated at $819,845. There is an orphans' home with 55 inmates, for which $18,000 was contributed, and which has property valued at $75,000. There are 400 young people's societies with a membership of 3,500.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 449 organizations in 8 synods, located in 10 states. Of these organizations, 410 are in the South Atlantic division, Virginia leading with 151, followed by North Carolina with 135.

The total number of communicants reported is 47,747; of these, as shown by the returns for 407 organizations, about 45 per cent are males and 55 per cent females. According to the statistics, the denomination has 442 church edifices; a seating capacity for church edifices of 153,520; church property valued at $1,509,760, against which there appears an indebtedness of $49,692; halls, etc., used for worship by 13 organizations; and 149 parsonages valued at $339,550. The Sunday schools, as reported by 380 organizations, number 385, with 3,901 officers and teachers and 30,039 scholars.

The number of ministers connected with the denomination is 226.

As compared with the report for 1890, these figures show an increase of 35 organizations, 10,290 communicants, and $395,695 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	449	449	47,747	407	18,555	23,114	429	13	442	426	153,520
South Atlantic division	410	410	45,279	370	17,505	21,771	396	9	408	393	141,645
Virginia	151	151	13,293	141	5,034	6,953	149	1	152	147	46,175
West Virginia	13	13	952	13	356	596	10	1	10	10	2,715
North Carolina	135	135	14,881	121	5,999	6,991	130	4	133	129	50,030
South Carolina	87	87	12,652	74	4,689	5,460	86	1	92	86	34,175
Georgia	22	22	3,233	19	1,311	1,619	19	2	19	19	7,800
Florida	2	2	268	2	116	152	2	.....	2	2	750
North Central division	1	1	18	1	7	11	1	.....	1	1	200
Ohio	1	1	18	1	7	11	1	.....	1	1	200
South Central division	38	38	2,450	36	1,043	1,332	32	4	33	32	11,675
Tennessee	22	22	1,678	20	705	898	21	1	21	21	8,275
Alabama	1	1	50	1	20	30	1	.....	1	1	800
Mississippi	15	15	722	15	318	404	10	3	11	10	2,600

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	449	429	$1,509,760	41	$49,692	149	$339,550	380	385	3,901	30,039
South Atlantic division	410	398	1,463,035	37	48,721	140	329,900	356	361	3,748	28,921
Virginia	151	148	467,045	11	10,871	45	92,550	126	128	1,349	9,241
West Virginia	13	10	30,365	.....	.....	4	5,400	10	10	89	533
North Carolina	135	132	400,000	14	8,500	44	75,350	117	117	1,256	10,533
South Carolina	87	86	351,750	7	13,700	35	130,900	85	87	812	6,722
Georgia	22	20	192,975	4	13,650	10	20,400	16	17	224	1,782
Florida	2	2	20,900	1	2,000	2	5,300	2	2	18	110
North Central division	1	1	750	.....	.....	.....	.....	1	1	5	21
Ohio	1	1	750	.....	.....	.....	.....	1	1	5	21
South Central division	38	30	45,975	4	971	9	9,650	23	23	148	1,097
Tennessee	22	20	40,600	3	771	7	8,150	14	14	106	744
Alabama	1	1	200	.....	.....	.....	.....	1	1	3	28
Mississippi	15	9	5,175	1	200	2	1,500	8	8	39	325

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY SYNODS: 1906.

SYNOD.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	449	449	47,747	407	18,555	23,114	429	13	442	426	153,520
Georgia	24	24	3,383	22	1,447	1,801	21	2	21	21	9,050
Holston	24	24	1,735	22	734	926	23	1	23	23	8,725
Mississippi	15	15	722	15	318	404	10	3	11	10	2,600
North Carolina	64	64	9,098	58	3,847	4,383	63	1	65	63	25,925
South Carolina	71	71	10,295	61	3,841	4,449	70	1	76	70	27,325
Southwestern Virginia	66	66	4,898	62	1,849	2,484	62	1	65	61	18,260
Tennessee	121	121	10,987	107	3,994	5,038	117	3	118	115	42,540
Virginia	64	64	6,629	60	2,525	3,629	63	1	63	63	19,095

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY SYNODS: 1906.

SYNOD.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	449	429	$1,509,760	41	$49,692	149	$339,550	380	385	3,901	30,039
Georgia	24	22	204,075	5	15,650	12	25,700	18	19	231	1,850
Holston	24	22	41,050	3	771	7	8,150	15	15	115	804
Mississippi	15	9	5,175	1	200	2	1,500	8	8	39	325
North Carolina	64	64	256,600	5	5,700	31	63,100	61	61	850	6,863
South Carolina	71	70	334,850	7	13,700	31	126,400	69	70	674	5,427
Southwestern Virginia	66	61	148,550	6	6,321	17	30,600	51	52	518	3,534
Tennessee	121	118	231,100	11	3,050	24	29,300	100	101	804	6,766
Virginia	64	63	288,360	3	4,300	25	54,800	58	59	670	4,470

GENERAL COUNCIL OF THE EVANGELICAL LUTHERAN CHURCH IN NORTH AMERICA.

HISTORY.

As the Swedish colony in Pennsylvania and Delaware owed its origin largely to the interest felt in the westward movement by King Gustavus Adolphus, so also it received from him much of the direction of its doctrinal development. The earliest governor of New Sweden was John Printz, who came over in 1643, with special instructions that divine service should be "zealously conducted according to the Unaltered Augsburg Confession * * * that the youth be properly instructed and trained in the fear of the Lord, and Christianity be spread among the Indians." Later religious leaders, as Justus Falckner and John C. Stoever, emphasized the same position, and it was still further impressed upon the Pennsylvania churches by Henry Melchior Muhlenberg in 1742 and later. On this doctrinal basis the original Lutheran foundation in America was so well laid, especially by Muhlenberg, that European Rationalism at the end of the eighteenth century had little effect on the Lutheran congregations.

The Ministerium of Pennsylvania, organized by Muhlenberg in 1748, the broad basis of which was indicated by the name it bore for many years—"The Evangelical Lutheran Ministerium of North America"—thus stood for a strong confessionalism, understanding by that term a recognition of the dominant authority of the confessions of the church, and particularly of the Augsburg Confession. Its churches were also chiefly German, and in view of the Unitarian influences which appeared to accompany the anglicizing tendencies manifest in the Ministerium of New York, it was natural that they should be anxious to retain their own language, particularly as it enabled their ministers to keep in touch with the literature of the Lutheran Church.

With the extension of settlement westward, progressive men in the eastern synods came to realize the advantage of a general body, and in 1820 a call was issued for a conference, which resulted in the organization of the General Synod.[1] Although the leaders in this movement were chiefly members of the Pennsylvania Ministerium, the general tone of its churches was not sympathetic. This was due largely to their great conservatism; to their love of synodical liberty and dislike of centralization of power, a dislike strongly prevalent to-day in the Lutheran churches; to a spirit of inertia and an instinctive resistance to the English New England theology; and later to opposition to the revival movement which swept over the United States in the third and fourth decades of the nineteenth century and entered into the General Synod, but which seemed to them contrary to the whole spirit of the Lutheran Church.

After two years of trial, the Ministerium of Pennsylvania formally withdrew from the General Synod, which, until the entrance of the New York Ministerium in 1837, included only four or five small synods. In 1853 it again cast in its lot with the General Synod, but the union was still a cause of considerable friction. Congregations were rapidly passing from German to English; the new generation of pastors knew little of Lutheran theology except as they learned it from Calvinistic or American writers; the returning waves of revival influence attracted them; and especially unfortunate, from the standpoint of the earnest Lutheran, was the lack of any decided form of church life. Preaching had become hortatory rather than doctrinal. The old ways of the fathers were looked upon with suspicion, and the very effort at compromise resulted in paralysis, as each party sought to avoid anything which might offend the other.

The reception into the General Synod of the Melanchthon and Franckean synods in 1859 and 1864, respectively, created much opposition, and when it appeared to the Ministerium of Pennsylvania that its continuance in the General Synod depended upon its acceptance, if not its indorsement, of the Franckean Synod, that Ministerium issued a call to all synods and congregations in the United States and Canada which adhered to the Augsburg Confession to attend a convention at Reading, Pa., in December, 1866. At this convention the General Council was organized, and the "Principles of Faith and Church Polity," which have formed the constitutional law of the council ever since, were adopted. This constitution is composed of nine articles containing the fundamental principles of faith, and eleven articles on ecclesiastical power and church government, all based on the Lutheran confessions.

The first convention was held at Fort Wayne, Ind., in November, 1867, and 13 synods were represented. Two of the synods which participated, the Ohio and the (German) Iowa, were not entirely satisfied on the so-called "four points," namely, the admission into Lutheran pulpits of ministers teaching non-Lutheran doctrine, the admission of non-Lutheran communicants to Lutheran altars, the attitude toward religious associations not divinely instituted (secret societies), and toward the question of the Second Advent. Wisconsin, Illinois, Minnesota, and Michigan, all German synods, withdrew, one after another, on similar grounds. Then the Synod of Missouri, which had sent delegates to the preliminary convention, following the example of the General Council, organized the Synodical Conference in 1872, uniting those synods which had opposed the position taken by the General

[1] See General Synod of the Evangelical Lutheran Church in the United States of America, page 344.

Council. That position, as finally expressed, was that "Lutheran pulpits are for Lutheran ministers only; Lutheran altars are for Lutheran communicants only; and exceptions to the rule belong to the sphere of privilege, not of right." With regard to secret societies, the General Council took a strong stand in opposition to them, but has not excommunicated members of these organizations.

The result has been that the General Council occupies what may be regarded as a medial position, compared with the General Synod and the Synodical Conference. On the one hand, the General Synod is considered to lay "more stress on a common fellowship with other present day churches and less stress on what it regards as nonessentials in doctrinal principle, interchanges courtesies by delegates with evangelical denominations, and enacts no restrictive law against a general fellowship of ministers in the pulpit and of Christians at the altar." On the other hand, the Synodical Conference appears to lay "no stress on the historic continuity of the Lutheran Church in America; cuts itself off completely from the common Christianity of America; gives certain doctrines, as predestination, a new emphasis in the history of Lutheranism; and carries doctrinal principle to keen governmental conclusions, and, in theory, at least, to prompt discipline on all points of faith." The Synodical Conference is more German, and the General Synod is more English, than the General Council. All are equally American. Two-thirds of all the Lutherans in the United States belong to these three general bodies.

The first decade of the General Council was a period of strife for its right to existence upon the specific basis which it had chosen, namely, that the "distinctive doctrines of the Lutheran Confession are fundamental doctrines, and that those who held them could not continue in organic association with those who rejected them." So far as unity is concerned, its fundamental doctrinal principle is that "the true unity of a particular church is unity in doctrine and faith, and in the sacraments," not necessarily in government or ceremony. Though this period was consumed in coming to a solid doctrinal understanding, and to better acquaintance of eastern and western synods, which hitherto had been separate from and independent of each other, matters of church polity and the pressing needs of practical work claimed immediate attention.

In pursuance of this purpose, one of the first acts of the General Council was the preparation of adequate expositions of Lutheran doctrine in the English language, and of a common book of worship in English and German. As the basis for these they used the pure Lutheran liturgies of the sixteenth century, which in turn were based on the common service of the Christian Church of the West, handed down from very early times. This body of literature has exercised a unifying influence on the General Council, and indeed on the whole Lutheran Church in America. The General Council has also cooperated in a leading way in the issue of a standard common service for all Lutheran bodies in America.

For generations the Lutheran Church in America has sustained heavy losses, due to the fact that its various elements coming from many lands, speaking various languages, with different history and diverse customs, have found it difficult to adapt themselves to conditions of American religious life, and at the same time maintain their unity. The General Council purposed that the different languages and nationalities should be firmly knit together in this new world, in the unity of the one and the same pure faith, and declared that no distinction of language must be allowed to interfere with the great work before the church in this country.

DOCTRINE.

The doctrinal basis of the General Council is presented in the eighth and ninth articles of the Principles of Faith, as follows:

> We accept and acknowledge the doctrine of the Unaltered Augsburg Confession in its original sense as throughout in conformity with the pure truth of which God's Word is the only rule. We accept its statements of truth as in perfect accordance with the canonical Scriptures. We reject the errors it condemns, and believe that all which it commits to the liberty of the church of right belongs to that liberty.
>
> In thus formally accepting and acknowledging the Unaltered Augsburg Confession, we declare our conviction that the other confessions of the Evangelical Lutheran Church, inasmuch as they set forth none other than its system of doctrine and articles of faith, are of necessity pure and scriptural. Preeminent among such accordant pure and scriptural statements of doctrine, by their intrinsic excellence, by the great and necessary ends for which they were prepared, by their historical position, and by the general judgment of the church, are these: The Apology of the Augsburg Confession, the Smalcald Articles, the Catechism of Luther, and the Formula of Concord, all of which are, with the Unaltered Augsburg Confession, in the perfect harmony of one and the same scriptural faith.

POLITY.

The polity of the General Council, as that of other Lutheran bodies, is not fixed and essential. Forms of government and modes of worship are regarded as of secondary importance, not as essential principles. At the same time, it holds that those forms and customs which have been handed down from earlier Christian ages are not to be lightly cast aside, nor is the church to go "back to Christ" in any such way as to cut off all intervening history. What the Church has handed down is to be retained, unless it is condemned by Scripture. The synodical and congregational polity has thus varied somewhat in type in different communities. The Swedish type left no permanent impress, but the influence of the Dutch and German is very manifest.

The congregation is the primary body, composed of the people and the pastor. Its internal affairs are administered by a church council composed of lay elders and deacons; or elders, deacons, and trustees; or deacons alone, and the pastor. For their administration, except the pastor as to his spiritual office, they are generally accountable to the congregation. The congregation possesses the right of representation, and the representatives convened in the synod have, within constitutional limitations, the powers of the congregations themselves. The judgments of the synod are the judgments of the church. The synods are subdivided into smaller geographic districts called conferences, and the president of the synod and the presidents of the conferences, elected annually by their respective bodies, exercise the office of oversight.

WORK.

At first the General Council conducted its general missionary and educational work through the synods themselves, although the foreign missionary work was unified under a board from the beginning. The home missionary work was reorganized in 1880 on the basis of language; finally all the mission committees of the council became boards, and the publication committee, a publication board, so that unification has been progressing for a number of years.

The home mission work, "peculiar in that it does not seek to make converts or proselytes, but to gather in the Lutherans that have come over from the Old World and their descendants," was projected in 1867, and the following year Dr. W. A. Passavant presented an earnest plea for the Lutheran immigrants, then entering the great states of the West without any provision for the needs of their religious life. From that day the home mission field has received a large share of attention from the church. The report for 1906 showed 359 missionaries, 728 missions, 39,050 communicant members, and church property valued at $1,732,870, scattered chiefly over the northern and western United States. Of these missions, 401, with 14,569 members, were Swedish; 212, with 14,987 members, English; 111, with 8,094 members, German; 3, with about 1,400 members, Slovak; and 1 Danish. In Porto Rico there were, included in the above figures, 3 missions, with 5 missionaries, under the general care of a Porto Rico Mission Board.

The work in the English language is carried on by the Council's board of English Home Missions, in conjunction with the Lutheran Mission and Church Extension Society. Both organizations receive considerable assistance from the women's missionary societies of the different synods. The various synods also carry on work in English, German, Swedish, and Slavic. The amounts contributed during the year 1906 were as follows: Home Mission Board, $14,825; Church Extension Society, $16,875; German Home Missions, operating on the Pacific coast and elsewhere, $7,137; Swedish Augustana Synod, $50,000; other synods of the General Council, for work exclusive of the departments mentioned above, $54,255; work in Porto Rico, $4,555; total, $147,647.

The foreign missionary work of the General Council is conducted through a Board of Foreign Missions, with assistance from the women's missionary societies in a number of synods. In 1906, among the Telugu people in south India, there were 5 stations, 21 missionaries, 300 native helpers, 241 churches, 6,135 church members, and 196 schools with 5,736 pupils. There were also 2 hospitals and dispensaries treating about 4,000 patients annually, property valued at about $100,000, and total contributions, $39,245, an advance of $10,000 on the previous year and of $14,000 on the year 1904. The communicant membership has been gaining at the rate of over 1,000 a year, and the native support of the general work at the rate of over $800 a year.

The educational work of the General Council in the United States is divided into theological, collegiate, academic, female, and parish departments. There are 3 theological seminaries, 1 each in Pennsylvania, Illinois, and Iowa, which have together sent out 1,293 pastors, and which in 1906 had 18 teachers and 196 students. There are 7 colleges, with 159 teachers and 2,519 students; 2 women's colleges and seminaries, with 20 teachers and 92 pupils; and 6 academies, with 49 teachers and 826 pupils, making a total of 18 institutions, with 246 teachers and 3,633 pupils. The contributions to educational work during 1906 included $120,000 for the seminaries and at least $51,650 for the colleges, making a total of $171,650; but this does not represent the entire amount given, which can not be fully reported. The value of property used for educational purposes is given as $7,814,000, and of endowment, $2,507,715, making a total of $10,321,715.

The parish department includes parochial schools, Sunday schools, and catechetical instruction. In every congregation there is at least one class receiving catechetical instruction extending over a term of from three to six months. There are also 650 parochial schools, with 677 teachers and 25,859 pupils. The main work of religious instruction of those not prepared to enter a catechetical class is through the medium of the Sunday school, which in the General Council is strictly a teaching service, a place for religious training and instruction, where the congregation is at school. In 1895 the General Council, as a pioneer, introduced into its educational work a thorough graded system of religious instruction. It includes a primary department with six grades, an intermediate department with seven grades, and a senior department for adults. In the primary and intermediate departments, matter and method are both graded to the developing mind of the child upon sound pedagogical principles. Classes are advanced annually, promotion being by

merit solely and based upon the average given by examinations through the year. The diploma recognizes twenty steps upward, and thus becomes a twenty-year certificate of educational development in religious knowledge. Teachers' institutes and unions, embracing all congregations of a certain district, meet weekly, or in some cases monthly, for the preparation of the grade lessons. Daily Christian kindergartens are also being established in some parishes. Because of the strictly educational character of the Sunday school work, it is associated in general with the other educational departments.

The General Council has connected with it 8 hospitals, accommodating 5,000 patients. The property value is about $1,000,000, and the endowment, $30,000. It also supports 15 orphans' homes, valued at about $2,000,000 and containing 1,000 inmates, and 7 homes for the aged, with 503 inmates, a property valuation of $215,000, and an endowment of $10,000. There are also 6 immigrant and seamen's missions, the principal one of which, the New York Immigrant Home, during 1906 met about 20,000 immigrants, of whom 5,417 were housed in the home itself during their stay in the city. The contributions to the Milwaukee Hospital and the New York Immigrant Home were $8,958, and the property of the 6 immigrant missions is valued at $225,000.

The General Council lays special stress upon its deaconess work in the various phases of hospital, nursing, teaching, and other charity service. This work originated with the Rev. Dr. Passavant, and the "Institution of Protestant Deaconesses," founded by him, is in charge of a number of institutions, which include 4 deaconess motherhouses, with 234 deaconesses, besides many who have gone out from them to take charge of other institutions not connected with the General Council. These institutions vary somewhat in character. That in Philadelphia, for example, includes a children's hospital, a kindergarten, a training school for kindergarten teachers, a girls' high school, a home for the aged, and the nursing in a German hospital, though the hospital itself is a secular institution not under the control of the Lutheran Church. The total value of the property of the 4 motherhouses is $1,350,000.

Another phase of the philanthropic work of the General Council is its Inner Mission work, a movement entirely distinct from city missions. Those are purely spiritual in their scope; the Inner Mission is a philanthropic work and is intended to reach out to the fallen, to those in temptation or in distress, and to all classes in a large city who are in danger of becoming a part of the "submerged tenth." Particularly it establishes hospices or homes for young men or women coming to the city from the country, and those who need lodging and care; it gathers children from the streets and carries on settlement work in neglected quarters. It has such work in Philadelphia, Chicago, Pittsburg, and Minneapolis, and is rapidly extending its effort.

Altogether, apart from the 6 immigrant homes, there were reported 34 philanthropic institutions, with 6,503 inmates, property valued at $4,565,000, and an endowment of $40,000. Approximate figures for young people's societies show 700 societies, with a total membership of about 50,000.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 2,146 organizations in 9 synods, located in 36 states and the District of Columbia. Of these, 1,094 are in the North Atlantic and 928 in the North Central division. The state having the largest number is Pennsylvania with 755.

The total number of communicants reported is 462,177; of these, as shown by the returns for 1,894 organizations, about 45 per cent are males and 55 per cent females. According to the statistics, the denomination has 2,106 church edifices; a seating capacity for church edifices of 734,068, as reported by 1,947 organizations; church property valued at $22,394,618, against which there appears an indebtedness of $2,944,683; halls, etc., used for worship by 75 organizations; and 797 parsonages valued at $2,607,237. The Sunday schools, as reported by 1,914 organizations, number 2,110, with 28,845 officers and teachers and 254,882 scholars.

The number of ministers connected with the denomination is 1,393.

In the report for 1890 the "German Synod of Iowa" was erroneously given as a district synod of the General Council. After deducting the figures for that synod as given in 1890, the increase for the General Council, as compared with the figures for 1906, is 586 organizations, 185,694 communicants, and $12,015,163 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	2,146	2,133	462,177	1,894	180,112	223,140	1,983	75	2,106	1,947	734,068
North Atlantic division	1,094	1,089	287,223	965	106,713	138,586	1,032	34	1,093	1,015	441,814
Maine	3	3	220	3	120	100	3	.....	3	3	900
New Hampshire	2	2	550	2	254	296	2	.....	2	2	750
Vermont	3	3	408	3	213	195	3	.....	3	3	600
Massachusetts	34	34	6,645	31	2,594	3,313	28	3	30	28	9,190
Rhode Island	9	9	2,516	7	1,034	1,059	8	1	10	8	2,825
Connecticut	48	48	13,951	45	5,905	7,006	40	3	40	40	15,010
New York	177	174	65,450	152	21,298	31,441	161	9	174	156	69,885
New Jersey	63	63	15,323	55	5,787	8,598	54	5	55	52	18,441
Pennsylvania	755	753	182,160	667	69,508	86,578	733	13	776	723	324,213
South Atlantic division	12	12	2,061	11	934	1,071	11	1	11	11	3,575
Delaware	2	2	665	2	351	314	2	.....	2	2	1,050
Maryland	1	1	56	.....	.....	.....	1	.....	1	1	150
District of Columbia	1	1	75	1	32	43	1	.....	1	1	350
West Virginia	5	5	1,176	5	509	667	5	.....	5	5	1,850
Florida	3	3	89	3	42	47	2	1	2	2	175
North Central division	928	920	162,047	808	67,383	77,868	849	30	903	832	267,059
Ohio	104	104	18,237	95	6,906	9,291	101	2	102	100	33,890
Indiana	47	47	5,445	42	2,370	2,663	45	1	46	45	14,775
Illinois	128	127	36,366	116	14,253	17,769	114	6	122	114	48,863
Michigan	68	68	9,693	66	4,457	5,042	64	1	67	64	17,255
Wisconsin	71	70	8,695	69	3,973	4,484	61	6	65	60	15,655
Minnesota	290	286	49,830	235	21,063	22,865	265	9	285	257	80,525
Iowa	72	72	13,771	61	5,515	6,365	68	2	75	67	21,521
Missouri	6	6	846	6	380	466	6	.....	6	6	2,250
North Dakota	23	21	1,604	8	457	549	14	.....	16	12	3,455
South Dakota	29	29	2,475	27	1,144	1,138	23	2	23	21	4,490
Nebraska	47	47	7,303	41	3,195	3,384	46	.....	51	46	13,168
Kansas	43	43	7,782	42	3,670	3,852	42	1	45	40	11,212
South Central division	21	21	1,578	21	838	740	14	2	17	14	3,820
Kentucky	1	1	100	1	55	45	1	.....	1	1	150
Alabama	4	4	130	4	75	55	1	1	1	1	250
Texas	16	16	1,348	16	708	640	12	1	15	12	3,420
Western division	91	91	9,268	89	4,244	4,875	77	8	82	75	17,800
Montana	6	6	473	5	166	187	5	1	5	5	1,015
Idaho	9	9	821	9	420	401	9	.....	9	8	1,220
Wyoming	2	2	57	2	27	30	1	.....	1	1	100
Colorado	14	14	1,235	14	549	686	12	1	13	12	3,285
Utah	8	8	390	7	152	209	7	1	7	7	1,150
Washington	21	21	2,506	21	1,159	1,347	19	2	21	19	3,805
Oregon	17	17	2,211	17	1,016	1,195	13	2	15	12	3,875
California	14	14	1,575	14	755	820	11	1	11	11	3,350

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	2,146	2,008	$22,394,618	732	$2,944,683	797	$2,607,237	1,914	2,110	28,845	254,882
North Atlantic division	1,094	1,040	15,955,023	439	2,348,854	376	1,434,627	998	1,112	19,052	175,613
Maine	3	3	21,500	2	3,700	1	650	3	3	17	92
New Hampshire	2	2	24,400	2	3,000	1	5,000	2	3	45	203
Vermont	3	3	8,700	1	500	.....	.....	3	3	28	186
Massachusetts	34	30	304,537	26	87,439	5	18,000	33	36	467	3,116
Rhode Island	9	9	78,475	6	13,250	2	5,400	9	10	132	778
Connecticut	48	42	525,801	30	140,594	21	82,700	46	49	690	5,271
New York	177	163	4,957,458	102	946,487	87	409,228	166	205	4,162	40,805
New Jersey	63	56	982,202	41	208,652	23	97,250	59	65	1,109	11,323
Pennsylvania	755	732	9,051,950	229	945,232	236	816,399	677	738	12,402	113,839
South Atlantic division	12	11	129,400	5	20,775	3	15,000	11	11	120	1,232
Delaware	2	2	42,000	1	3,000	.....	.....	2	2	44	575
Maryland	1	1	2,500	1	375	.....	.....	1	1	1	25
District of Columbia	1	1	22,000	1	10,000	.....	.....	1	1	10	98
West Virginia	5	5	59,600	2	7,400	2	13,000	5	5	59	510
Florida	3	2	3,300	.....	.....	1	2,000	2	2	6	24
North Central division	928	861	5,631,610	254	509,259	383	1,061,010	812	890	9,052	73,444
Ohio	104	103	812,930	22	60,870	31	102,300	96	98	1,233	10,797
Indiana	47	45	269,200	12	9,695	18	41,500	42	43	434	2,992
Illinois	128	118	1,387,661	61	206,149	68	237,200	122	131	2,146	20,886
Michigan	68	64	289,255	19	27,688	26	60,250	60	66	720	4,698
Wisconsin	71	64	277,175	26	71,010	22	52,650	62	71	564	4,467
Minnesota	290	269	1,425,829	76	84,541	102	265,160	239	280	2,343	17,961
Iowa	72	68	457,605	18	19,797	45	105,900	67	69	648	4,318
Missouri	6	6	83,500	1	9,600	3	10,300	3	3	41	372
North Dakota	23	14	53,200	3	2,600	6	15,200	12	15	71	522
South Dakota	29	22	72,660	6	2,430	8	24,000	24	24	113	750
Nebraska	47	46	303,295	6	12,150	30	78,700	44	45	375	2,676
Kansas	43	42	199,300	4	2,729	24	67,850	41	45	364	3,005
South Central division	21	16	75,150	1	2,600	7	13,300	15	15	102	656
Kentucky	1	1	1,000	.....	.....	1	500	1	1	3	40
Alabama	4	2	1,850	.....	.....	.....	.....	2	2	7	50
Texas	16	13	72,300	1	2,600	6	12,800	12	12	92	566
Western division	91	80	603,435	33	63,195	28	83,300	78	82	519	3,937
Montana	6	5	26,500	2	2,400	.....	.....	6	6	39	295
Idaho	9	9	19,000	5	2,270	2	5,500	8	8	47	325
Wyoming	2	1	5,000	.....	.....	.....	.....	2	2	7	33
Colorado	14	13	89,400	3	2,480	4	8,300	13	14	92	659
Utah	8	7	45,400	1	300	3	7,000	5	5	25	151
Washington	21	20	182,775	9	14,150	6	19,000	19	21	141	1,066
Oregon	17	12	110,660	6	31,595	8	20,500	13	14	77	677
California	14	13	124,700	7	10,000	5	23,000	12	12	91	731

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY SYNODS: 1906.

SYNOD.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	[1] 2,146	2,133	462,177	1,894	180,112	223,140	1,983	75	2,106	1,947	734,068
Augustana	1,015	1,007	179,204	887	75,847	85,268	911	35	978	892	276,008
Chicago	59	59	6,318	55	2,525	3,377	53	5	53	53	17,876
District Synod of Ohio	83	83	15,329	75	5,675	7,630	80	2	81	80	27,965
English Synod of the Northwest	30	30	4,924	29	1,654	2,720	21	5	22	21	6,710
Ministerium of New York	150	147	60,985	127	20,482	29,440	144	3	156	138	61,511
Ministerium of Pennsylvania	552	550	147,623	469	54,559	68,214	540	9	578	530	263,868
New York and New England	48	48	13,980	45	4,759	7,633	38	9	39	38	16,255
Pacific	22	22	1,668	22	771	897	14	5	14	13	3,550
Pittsburg	[1] 187	187	32,146	185	13,840	17,961	182	2	185	182	60,325

[1] Includes 2 independent churches.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY SYNODS: 1906.

SYNOD.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	[1] 2,146	2,008	$22,394,618	732	$2,944,683	797	$2,607,237	1,914	2,110	28,845	254,882
Augustana	1,015	927	6,427,392	335	763,116	418	1,221,237	885	988	9,294	70,890
Chicago	59	55	399,915	17	56,950	18	45,200	53	54	705	5,851
District Synod of Ohio	83	82	629,230	14	33,170	21	61,800	75	76	983	8,950
English Synod of the Northwest	30	23	216,450	14	64,755	5	15,500	30	34	457	4,516
Ministerium of New York	150	145	3,846,272	82	570,597	85	372,450	144	178	3,530	37,030
Ministerium of Pennsylvania	552	539	7,131,279	166	869,080	151	535,800	485	530	10,194	95,407
New York and New England	48	39	1,273,030	32	367,700	14	74,100	47	47	1,353	11,120
Pacific	22	15	132,100	10	33,545	7	12,500	17	17	115	921
Pittsburg	[1] 187	183	2,338,950	62	185,770	78	268,650	178	186	2,214	20,197

[1] Includes 2 independent churches.

EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF AMERICA.

HISTORY.

In the early part of the nineteenth century an effort was made by King Frederick William III of Prussia to unite the Lutheran and Reformed churches. To him it seemed an easy matter to combine "the two slightly divergent confessions," but with the study of the sources of confessional divergence which naturally followed, and particularly in the attempt to furnish a uniform liturgy for both bodies, old convictions were intensified, and lines of demarcation which had been gradually fading out of sight were revived. Many of the Lutherans refused absolutely to recognize the union, formed separate congregations, and carried on an active controversy against what they believed to be a gross form of ecclesiastical tyranny.

During the following twenty years the situation grew more strained, and as Lutheran immigration to the United States began, several of these communities removed to this country. The first company, under the leadership of the Rev. F. C. D. Wyneken, landed in Baltimore in 1838, and settled in Fort Wayne, Ind. A second, under the leadership of the Rev. Martin Stephan, of Dresden, landed at New Orleans in 1839, and soon after established themselves in Missouri. A third, under the leadership of the Rev. J. A. A. Grabau, of Erfurt, settled at or near Buffalo, N. Y., in 1839.

One of the six clergymen who came over with the Missouri colony, the Rev. C. F. W. Walther, proved as effective a leader in the West as Muhlenberg had earlier proved in the East. Among the important questions that came up before the community were: Did the colonists constitute Christian congregations, with authority to call ministers; what was the relation of the clergy to the church, and did the ultimate authority rest with the ordained clergy or with the congregations; what was the relation of acceptance of the confessions to the personal piety and church standing of the individual? Walther held firmly to the rights of the congregation, both in the ordination of its clergy and in its authority over them. On account of the strong pietistic influences of his early life, he emphasized also the necessity of absolute accord to the confessions of the Lutheran Church. To meet the peculiar needs of the situation, one of his first steps was the establishment of Concordia Seminary in a log house at Altenburg, Mo., its teachers receiving as compensation only their board, and working with the people for the enlargement of the church. In 1844 he began to publish a religious periodical, the Lutheraner, which became the exponent of the stricter interpretation of Lutheran doctrine and ritual.

Meanwhile the Fort Wayne community had grown, and Wyneken, on a trip to Europe for his health, had secured the cordial interest and support of Pastor Löhe, of Neuendettelsau. On returning to America he became acquainted with the Lutheraner, and the two communities entered into hearty mutual relations. Other congregations also manifested their sympathy, and in 1847, 12 congregations, 22 ministers, and 2 candidates for the ministry united in forming the "German Evangelical Lutheran Synod of Missouri, Ohio, and Other States." Under the constitution adopted, only those ministers whose congregations had entered into membership with the synod, and the lay delegates representing those congregations, were entitled to suffrage. All the symbolical books were regarded as "the pure and uncorrupted explanation and statement of the Divine Word." All mingling of churches and faiths was disapproved. Purely Lutheran books were to be used in churches and schools. A permanent, not a temporary or licensed, ministry was affirmed, and at the same time freedom of the individual church was recognized, the synod having no authority over it.

Soon, however, there grew up conflicts with other Lutheran bodies. The Buffalo Synod, which had been organized in 1845, had developed what seemed to the

Missourians a very strong ecclesiasticism, emphasizing the power of the clergy as against that of the congregation. Other controversies arose with the churches in Iowa. Walther maintained that every question was a confessional matter, that there could be no questions on which absolute unanimity was not essential. The Iowans held that there were certain subjects that were "open questions," and with regard to which difference of opinion might be tolerated. Among these were the doctrine of the ministry, eschatological opinions concerning the millennium, the first resurrection, the conversion of Israel, and the antichrist. The discussion resulted in the formation of the independent Iowa Synod.

Under the leadership of Walther the Missouri doctrine gained acceptance, and as one synod after another was formed on the same general basis, it seemed advantageous to effect some form of union. At the time of the organization of the General Council in 1866, several of these synods were invited to participate, but those who held the stricter doctrine could not accept the position taken by the new body. The next few years emphasized anew the advantage of union, and in 1872, in Milwaukee, Wis., the Evangelical Lutheran Synodical Conference of America was formed. Representatives of the Synod of Missouri, Ohio, and Other States, the Synod of Ohio, the Synod of Wisconsin, the Synod of Minnesota, the Synod of Illinois, and the Norwegian Synod were present and effected the organization. The Synod of Illinois was later absorbed by the Missouri Synod; the Synod of Ohio and the Norwegian Synod withdrew in 1881, because of doctrinal differences; but other synods were added, so that at present the Synodical Conference comprises the Synod of Missouri, Ohio, and Other States—by far the largest and strongest of the Conference—the Synod of Wisconsin, the Synod of Minnesota, the English Lutheran Missouri Synod, the Synod of Michigan, and the Synod of Nebraska; while a new organization, the Slovak Synod of Pennsylvania, is about to be admitted. Each one of these synods conducts its own synodical and church work independently of the others. Their basis of union is not so much a matter of a common ecclesiastical relation as of a common church life, and particularly of doctrinal purity.

DOCTRINE.

In doctrine the Conference recognizes but one standard, to which there must be absolute accord, namely, the Holy Scriptures as interpreted by the Formula of Concord of 1580, including a text and commentary upon the three ecumenical creeds—the Apostles', the Nicene, and the Athanasian—and upon the five Lutheran Confessions—the Augsburg Confession, the Apology of the Augsburg Confession, the Smalcald Articles, and the Larger and Smaller Luther Catechisms. This unwavering confessionalism is the most treasured possession of the Conference, and to its faithful adherence to this policy it attributes its remarkable growth.

POLITY.

In polity the Synodical Conference is pronouncedly congregational, the central representative body not being intended primarily for purposes of government. Thus it happens that a few congregations, though fully acknowledged as members of the ecclesiastical denomination, are not members of the Conference. The Conference concerns itself only with the establishment and maintenance of colleges, normal schools, and charitable institutions and with the administration of missions. Its foremost duty is, however, the preservation of the Word of God in its purity.

The constituency of the Synodical Conference is German, except where otherwise indicated in the name, but English as well as German services are conducted in many parishes.

WORK.

In general, the missionary work of the Synodical Conference is conducted by boards of control elected by the various synods. There is a Negro Mission, doing successful work in the Southern states, under the care of the Conference, which has stations in Louisiana, North Carolina, Virginia, Illinois, Missouri, and Arkansas. In 1906 it had 31 missionaries and the usual mission schools, the total expenditure being $30,232. A mission is also carried on among the Lutheran Lithuanians, at an annual cost of about $1,100.

The Missouri Synod maintains mission churches in 17 districts at an annual expense of $85,907, and a deaf-mute mission at an expense of $3,281. It also supports immigrant missions in New York and Baltimore for the aid and convenience of immigrants, at an approximate annual expenditure of $250,000; a mission among the Jews of New York; and 3 stations for work among the Indians in Wisconsin, at an annual expense of $3,742. The synods of Wisconsin, Minnesota, Michigan, and Nebraska carry on home mission work in those states, and 2 missions among the Indians of Arizona, at a total annual expense of $13,464.

A summary of the home mission work of the Synodical Conference for 1906 shows 301 missionaries, 924 churches cared for, and expenditures of $137,726.

The only foreign missionary work is that carried on by the Missouri Synod, in India, where there were, in 1906, 4 stations, 4 churches with 60 members, and 14 schools with 687 pupils, under the care of 7 missionaries and 9 native helpers. The total contributions for the year were $14,021, and the property value is estimated at $10,000.

In 1906 the Synodical Conference had under its care 2 general educational institutions, Walther College at St. Louis, and an Evangelical Lutheran High School at Milwaukee, together reporting 299 students; and 2 colleges for negroes, 1 in New Orleans with 46 students, and 1 in Greensboro, N. C., with 40 students. The educational work of the Missouri Synod included 2 theological seminaries, at St. Louis, Mo., and Springfield, Ill.; 6 colleges, 2 teachers' seminaries, and 2 academies. The total number of professors and instructors in the 6 colleges was 73, and of students, 1,646. The synods of Wisconsin, Minnesota, Michigan, and Nebraska control a university and a theological seminary in Wisconsin, and a teachers' seminary in Minnesota, with a total of 20 instructors and 365 students. The English Missouri Synod had 2 colleges, 1 in Kansas and 1 in North Carolina, with 240 students. Thus, in all, there were 21 colleges and academies, with 2,636 students. Parochial schools are conducted directly by the congregations. Funds are raised by voluntary contributions, or tuition is collected sufficient to cover the expenses. Within the Synodical Conference there were 2,367 parochial schools, with 109,770 pupils and 1,305 teachers; of the latter, 1,080 were men. Pastors, whose congregations are financially unable to support school teachers, take up the work of teaching in addition to their other duties.

The total amount contributed in 1906 for educational purposes, including parochial schools, was $158,000, and the property of the colleges and seminaries was valued at $1,559,000.

The charitable institutions of the Conference include the General Aid Commission of the Missouri Synod, and a similar organization of the Wisconsin Synod. The latter synod maintains a home for the aged and grants pensions to superannuated clergymen and clergymen's widows. The Conference maintains 10 hospitals and sanitariums, 11 orphanages, 5 homes for the aged, a deaf-mute institute, and an institute for epileptic children. A system of Evangelical Lutheran Children's Friend societies exists, with 13 state organizations, which procure homes for children in Christian families and maintain homes for children in 11 cities, mostly in the West. In all, the philanthropic institutions number 40, with about 9,000 inmates. During 1906 the total amount of contributions for their support was $340,000, and the value of their property was $1,500,000.

The Synodical Conference has 2 official publications. In addition, 8 papers and magazines are published by the Missouri Synod; 5 by the Wisconsin, Minnesota, Michigan, and Nebraska synods; and 2 by the English Missouri Synod. There are several semiofficial publications in different parts of the country.

The number of young people's societies is estimated at 1,000 with a membership of 30,000.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 3,301 organizations in 3 synods, located in 41 states and the District of Columbia. Of these, 2,616 are in the North Central division, Wisconsin leading with 612.

The total number of communicants reported is 648,529; of these, as shown by the returns for 2,997 organizations, about 47 per cent are males and 53 per cent females. According to the statistics, the denomination has 2,868 church edifices; a seating capacity for church edifices of 826,993, as reported by 2,688 organizations; church property valued at $18,916,407, against which there appears an indebtedness of $2,178,741; halls, etc., used for worship by 351 organizations; and 1,813 parsonages valued at $3,587,760. The Sunday schools, as reported by 1,434 organizations, number 1,546, with 6,168 officers and teachers and 94,009 scholars.

The number of ministers connected with the denomination is 2,385.

As compared with the report for 1890, these figures show an increase of 1,367 organizations, 291,376 communicants, and $11,112,094 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	3,301	3,284	648,529	2,997	270,718	304,361	2,707	351	2,868	2,688	826,993
North Atlantic division	242	240	53,886	211	19,807	25,982	193	23	217	190	69,577
New Hampshire	1	1	260	1	98	162	1	.....	1	1	320
Massachusetts	20	19	3,966	17	1,300	1,754	12	2	15	12	4,745
Rhode Island	2	2	357	1	74	103	2	.....	2	2	450
Connecticut	19	19	4,156	17	1,662	2,029	13	5	14	13	5,105
New York	128	127	32,178	111	11,773	15,675	110	10	126	108	38,972
New Jersey	16	16	2,240	15	885	1,330	14	1	15	14	3,325
Pennsylvania	56	56	10,729	49	4,015	4,929	41	5	44	40	16,660
South Atlantic division	78	77	7,907	67	2,706	3,593	64	7	67	63	17,895
Maryland	21	20	4,062	17	1,389	1,762	18	.....	19	18	6,560
District of Columbia	2	2	432	2	177	255	2	.....	3	2	600
Virginia	12	12	860	9	316	389	8	3	9	8	1,675
West Virginia	4	4	215	4	93	122	3	1	3	3	850
North Carolina	32	32	1,966	28	581	843	28	2	28	28	7,700
Florida	7	7	372	7	150	222	5	1	5	4	510
North Central division	2,616	2,604	555,115	2,378	235,042	258,410	2,225	226	2,349	2,214	692,363
Ohio	78	78	24,129	72	10,661	12,203	74	1	83	74	29,210
Indiana	123	123	34,028	120	15,465	17,654	112	5	115	111	42,694
Illinois	340	339	113,527	314	47,130	53,148	317	12	333	316	124,993
Michigan	207	207	50,031	184	20,045	22,256	185	13	200	183	62,206
Wisconsin	612	609	153,690	560	65,473	72,170	544	39	575	541	172,320
Minnesota	370	369	61,092	325	26,100	27,995	309	30	329	309	84,408
Iowa	163	163	25,528	149	10,902	11,388	143	17	149	143	39,339
Missouri	175	175	41,185	152	14,978	17,381	162	10	170	159	52,705
North Dakota	98	95	5,854	94	2,946	2,778	43	33	44	43	7,413
South Dakota	125	123	8,285	99	3,454	3,359	76	34	77	76	13,585
Nebraska	207	206	25,730	197	12,042	12,169	176	15	184	175	42,212
Kansas	118	117	12,036	112	5,846	5,909	84	17	90	84	21,278
South Central division	233	231	21,358	220	9,120	11,187	149	61	157	146	32,782
Kentucky	6	6	1,511	6	693	818	5	.....	7	5	1,500
Tennessee	6	5	725	3	190	255	5	.....	5	5	1,190
Alabama	15	15	895	15	385	510	9	4	11	7	1,560
Mississippi	8	8	198	6	44	36	4	4	4	4	700
Louisiana	23	22	5,253	21	1,865	3,328	20	2	20	20	5,115
Arkansas	22	22	1,886	20	851	925	20	.....	23	20	4,470
Oklahoma[1]	72	72	2,907	71	1,514	1,377	23	38	23	22	3,620
Texas	81	81	7,983	78	3,578	3,938	63	13	64	63	14,627
Western division	132	132	10,263	121	4,043	5,189	76	34	78	75	14,376
Montana	7	7	690	7	290	400	5	1	6	5	915
Idaho	12	12	206	12	99	107	2	8	2	2	175
Wyoming	4	4	172	4	86	86	2	1	2	2	250
Colorado	26	26	1,651	24	686	740	10	9	10	10	1,790
Utah	2	2	39	2	16	23	2	.....	2	2	140
Nevada	2	2	148	1	2	10	1	.....	1	1	125
Washington	18	18	1,030	18	480	550	15	2	15	14	1,860
Oregon	15	15	1,080	15	510	570	12	1	12	12	2,026
California	46	46	5,247	38	1,874	2,703	27	12	28	27	7,095

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	3,301	2,731	$18,916,407	865	$2,178,741	1,813	$3,587,760	1,434	1,546	6,168	94,009
North Atlantic division	242	198	3,965,600	119	592,777	105	384,200	180	217	1,938	22,770
New Hampshire	1	1	5,200	1	1,800			1	1	3	68
Massachusetts	20	14	215,150	8	50,300	4	21,000	15	15	244	1,656
Rhode Island	2	2	13,000	2	5,200	2	8,800	2	2	22	225
Connecticut	19	13	183,800	11	40,185	9	30,000	15	15	131	1,323
New York	128	113	2,377,350	61	330,239	61	207,400	92	119	1,090	14,091
New Jersey	16	14	89,300	12	35,745	6	19,700	14	18	151	1,718
Pennsylvania	56	41	1,081,800	24	129,308	23	97,300	41	47	297	3,689
South Atlantic division	78	67	357,117	17	41,939	26	56,700	53	57	376	3,958
Maryland	21	19	222,700	8	37,650	12	31,000	17	20	222	2,075
District of Columbia	2	2	40,000	2	1,300	1	5,000	2	3	20	154
Virginia	12	8	35,900	2	650	4	9,300	4	4	23	211
West Virginia	4	3	1,117			1	600				
North Carolina	32	30	34,600	4	539	7	5,800	26	26	94	1,348
Florida	7	5	22,800	1	1,800	1	5,000	4	4	17	170
North Central division	2,616	2,236	13,552,320	653	1,421,858	1,548	2,930,195	1,022	1,087	3,233	59,628
Ohio	78	75	762,700	27	49,570	53	129,200	45	47	198	4,120
Indiana	123	112	1,181,000	29	88,590	84	188,300	43	46	122	2,853
Illinois	340	318	2,929,215	113	444,109	240	520,525	157	180	628	13,875
Michigan	207	184	1,003,650	80	148,465	139	233,612	79	83	264	4,668
Wisconsin	612	544	3,396,543	184	418,763	323	727,550	260	271	868	15,647
Minnesota	370	309	1,415,177	78	96,742	208	366,060	143	152	423	6,843
Iowa	163	145	514,100	30	18,100	107	171,500	67	67	161	2,416
Missouri	175	159	1,243,935	42	115,540	126	228,300	59	61	307	4,740
North Dakota	98	48	94,525	18	11,215	25	32,273	28	29	33	673
South Dakota	125	79	171,175	13	11,150	47	68,600	38	40	49	860
Nebraska	207	178	569,875	29	14,464	132	179,875	63	68	103	1,693
Kansas	118	85	270,425	10	5,150	64	84,400	40	43	77	1,240
South Central division	233	149	562,155	41	45,062	93	117,915	105	106	312	4,731
Kentucky	6	5	25,700	3	5,900	3	8,200	5	5	20	300
Tennessee	6	5	54,200	1	650	4	11,500	3	3	14	209
Alabama	15	7	34,200	2	4,900	5	8,350	9	9	23	217
Mississippi	8	4	4,800			2	1,400	4	4	13	97
Louisiana	23	19	140,250	7	7,086	10	24,325	18	18	122	2,037
Arkansas	22	20	105,575	5	4,825	11	14,200	12	13	37	387
Oklahoma[1]	72	24	28,050	9	3,704	14	13,300	21	21	23	388
Texas	81	65	169,380	14	17,997	44	36,640	33	33	60	1,096
Western division	132	81	479,215	35	77,105	41	98,750	74	79	309	2,922
Montana	7	5	42,500	3	10,800	4	8,800	5	5	17	224
Idaho	12	3	1,250	1	280	1	300				
Wyoming	4	2	1,400			2	1,900	2	2	6	45
Colorado	23	10	33,600	4	7,500	6	8,800	12	12	34	348
Utah	2	2	4,500	1	500	2	3,050	1	1	3	29
Nevada	2	1	4,000			1	1,800	2	2	5	88
Washington	18	14	28,925	7	3,575	9	11,300	10	11	14	199
Oregon	15	12	82,850	5	2,000	7	6,700	8	8	13	230
California	46	32	330,190	14	52,450	9	56,100	34	38	217	1,759

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY SYNODS: 1906.

SYNOD.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	3,301	3,284	648,529	2,997	270,718	304,361	2,707	351	2,868	2,688	826,993
English Synod of Missouri and Other States	78	75	13,338	63	4,793	7,376	67	6	68	63	22,305
German Synod of Missouri, Ohio, and Other States	2,684	2,675	513,786	2,442	213,646	239,529	2,166	298	2,301	2,152	661,419
United German Synods:											
Michigan	19	19	3,320	16	1,357	1,488	17	1	19	17	5,761
Minnesota	129	127	22,385	116	9,364	10,609	106	18	112	106	29,286
Nebraska	19	19	2,749	19	1,390	1,359	15	4	16	15	3,985
Wisconsin	372	369	92,951	341	40,168	44,000	336	24	352	335	104,237

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY SYNODS: 1906.

SYNOD.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	3,301	2,731	$18,916,407	865	$2,178,741	1,813	$3,587,760	1,434	1,546	6,168	94,009
English Synod of Missouri and Other States	78	65	635,667	31	161,702	26	88,200	63	65	703	7,887
German Synod of Missouri, Ohio, and Other States	2,684	2,193	15,385,265	671	1,680,804	1,492	2,877,910	1,092	1,185	4,454	70,121
United German Synods:											
Michigan	19	17	107,300	7	7,335	15	24,100	13	13	39	708
Minnesota	129	106	591,450	32	54,470	69	152,800	61	66	233	2,880
Nebraska	19	15	46,200	4	1,050	16	24,000	9	9	19	203
Wisconsin	372	335	2,150,525	120	273,380	195	420,750	196	208	720	12,210

UNITED NORWEGIAN LUTHERAN CHURCH IN AMERICA.

HISTORY.

This body was constituted in 1890 by the union of three synods, namely, the Norwegian Augustana Synod, organized in 1860; the Norwegian-Danish Evangelical Lutheran Conference, organized in 1870; and the Norwegian Anti-Missouri Brotherhood, organized in 1887. The latter separated from the Norwegian Synod because they could not accept its views respecting the doctrine of predestination. The union of these three bodies was due to a movement to bring together, as far as possible, all Norwegian Lutherans in one body. The Norwegian Synod and Hauge's Synod still maintain a separate attitude. Negotiations for a union are pending between these two bodies and the United Church.

DOCTRINE.

In doctrine the United Church confesses that the Holy Scriptures are the revealed Word of God, and therefore the only source and rule of faith, doctrine, and life. It has adopted as its doctrinal symbols the Apostles', Nicene, and Athanasian creeds, the Unaltered Augsburg Confession, and Luther's Smaller Catechism.

POLITY.

In polity the United Church is democratic; the congregations are sovereign bodies, elect their own ministers, and have a right to depose them. The synod, composed of the ministers and representatives from the congregations, is mainly consultative and advisory in character. For supervising purposes the church is divided into 35 districts, each with a "visitator" whose duty it is to inspect every congregation in the district in the course of three years. The president of the church convenes and presides over its meetings, provides for the ordination of theological candidates, inspects the work of the visitators, and assists the churches to secure ministers.

WORK.

The home missionary work of the United Church is directed by a committee and a superintendent. Its object is to preach the gospel and organize congregations among the poorer classes in the large cities, and among new settlers in the country. Special attention is given to the spiritual and temporal needs of immigrants, work in the slums, and general philanthropic assistance of the unfortunate. The report for 1906 showed 97 persons employed, 365 churches assisted, and contributions amounting to $43,166.

The foreign missionary work is under the care of a special committee, and is carried on in Madagascar and in China. In Madagascar the United Church has 33 churches and 940 communicants; and in China, 14 churches and 243 communicants. The total number of missionaries employed in the two fields in 1906 was 39, and of native helpers, 81. There were in the 8 stations, 11 schools with 529 students; 2 hospitals, treating 1,800 patients annually; and 6 orphanages with 325 inmates; while the total income for the work was $57,430. The property was valued at $38,000, including $19,000 devoted to educational purposes.

In its educational work in the United States in 1906 the church reported 10 schools of higher grade, including 1 theological seminary, 4 colleges, 1 normal school, and 4 academies; 86 professors and 1,879 students; 928 parochial schools with about 50,000 pupils; $149,300 contributed for all educational purposes; and property valued at $940,992, including an endowment of $123,000.

This church also reported 12 hospitals, 3 orphanages, a deaconess home, and a home for the aged, with total accommodations for 2,208 inmates, and property valued at $309,826. The amount contributed for the support of these institutions was $116,159.

It is estimated that in 1906 there were 300 Luther leagues, Christian Endeavor societies, and other young people's societies, with an approximate membership

of 11,000. There were also 1,500 women's societies and students' unions, and a number of girls' clubs and men's unions.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 1,177 organizations, in 35 districts, located in 20 states. Of these, 1,110 are in the North Central division, Minnesota leading with 354, followed by North Dakota with 224, and Wisconsin with 214.

The total number of communicants reported is 185,027; of these, as shown by the returns for 900 organizations, about 49 per cent are males and 51 per cent females. According to the statistics, the denomination has 1,018 church edifices; a seating capacity for church edifices of 284,711, as reported by 939 organizations; church property valued at $3,668,588, as reported by 956 organizations, against which there appears an indebtedness of $166,203; halls, etc., used for worship by 102 organizations; and 246 parsonages valued at $651,370. The Sunday schools, as reported by 842 organizations, number 995, with 5,109 officers and teachers and 43,714 scholars.

The number of ministers connected with the denomination is 453.

As compared with the report for 1890, these figures show an increase of 55 organizations, 65,055 communicants, and $2,124,133 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	1,177	1,167	185,027	900	68,767	70,916	980	102	1,018	939	284,711
North Atlantic division	9	8	1,386	8	676	710	8	1	10	8	3,090
Maine	1	1	340	1	150	190	1	.....	1	1	275
New Hampshire	1	1	260	1	140	120	1	.....	1	1	700
New York	5	4	695	4	348	347	5	.....	7	5	1,990
New Jersey	1	1	25	1	15	10	1	.....	1	1	125
Pennsylvania	1	1	66	1	23	43	.....	1	.....	.....	.....
South Atlantic division	1	1	32	.....	.....	.....	1	.....	1	1	250
Virginia	1	1	32	.....	.....	.....	1	.....	1	1	250
North Central division	1,110	1,102	180,122	850	66,747	69,083	936	85	971	896	272,286
Illinois	34	34	7,374	20	1,989	2,501	32	1	34	32	8,770
Michigan	17	17	2,760	13	793	853	17	.....	20	16	4,600
Wisconsin	214	213	49,535	177	20,101	20,603	202	2	209	197	61,825
Minnesota	354	347	59,204	227	19,414	20,433	308	19	321	279	94,927
Iowa	119	119	23,287	101	9,776	9,912	118	.....	122	118	37,680
North Dakota	224	224	22,138	196	9,094	9,269	150	43	153	146	36,959
South Dakota	132	132	15,004	102	5,258	5,199	99	16	102	98	25,685
Nebraska	8	8	338	8	173	165	5	2	5	5	1,000
Kansas	8	8	482	6	149	148	5	2	5	5	840
Western division	57	56	3,487	42	1,344	1,123	35	16	36	34	9,085
Montana	9	8	575	7	334	196	3	5	3	3	500
Idaho	9	9	424	5	126	115	7	2	7	7	1,700
Washington	30	30	1,980	25	759	697	18	8	19	17	4,700
Oregon	7	7	403	5	125	115	6	.....	6	6	1,885
California	2	2	105	.....	.....	.....	1	1	1	1	300

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	1,177	956	$3,668,588	167	$166,203	246	$651,370	842	995	5,109	43,714
North Atlantic division	9	8	112,500	6	35,150	2	7,800	8	12	160	1,132
Maine	1	1	15,000	1	150	.....	.....	1	1	18	120
New Hampshire	1	1	11,000	1	1,500	1	3,800	1	1	19	143
New York	5	5	81,500	4	33,500	1	4,000	4	8	110	794
New Jersey	1	1	5,000	.....	.....	.....	.....	1	1	10	60
Pennsylvania	1	.....	.....	.....	.....	.....	.....	1	1	3	15
South Atlantic division	1	1	2,500	1	200	.....	.....	1	1	10	70
Virginia	1	1	2,500	1	200	.....	.....	1	1	10	70
North Central division	1,110	911	3,427,058	144	119,335	233	624,270	785	929	4,713	40,872
Illinois	34	32	156,500	8	22,750	9	31,500	32	38	359	3,502
Michigan	17	15	50,300	3	1,400	7	10,500	15	16	105	800
Wisconsin	214	199	878,450	20	25,810	55	167,045	159	194	1,028	10,742
Minnesota	354	287	1,113,275	55	40,790	68	197,300	225	265	1,366	11,502
Iowa	119	118	450,500	16	8,700	35	105,300	90	112	761	5,257
North Dakota	224	148	466,150	28	13,820	31	62,800	157	176	586	5,014
South Dakota	132	102	298,125	14	6,065	23	44,500	95	116	452	3,793
Nebraska	8	5	7,000	.....	.....	2	1,800	5	5	23	112
Kansas	8	5	6,758	.....	.....	3	3,525	7	7	33	150
Western division	57	36	126,530	16	11,518	11	19,300	48	53	226	1,640
Montana	9	3	5,200	1	100	2	3,500	5	6	27	168
Idaho	9	7	6,700	2	700	1	1,500	9	9	28	234
Washington	30	19	81,830	9	7,718	7	13,300	26	30	139	994
Oregon	7	6	15,800	4	3,000	1	1,000	6	6	22	168
California	2	1	17,000	.....	.....	.....	.....	2	2	10	76

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY DISTRICTS: 1906.

DISTRICT.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	1,177	1,167	185,027	900	68,767	70,916	980	102	1,018	939	284,711
Aberdeen	26	26	1,655	17	502	445	14	5	14	12	2,300
Atlantic	10	9	1,418	8	676	710	9	1	11	9	3,340
Brookings	38	38	4,191	17	772	783	33	1	33	33	9,325
Canton	43	43	5,736	28	1,896	1,786	37	4	38	32	10,810
Chicago	32	32	7,266	18	1,936	2,446	30	1	32	30	8,470
Crookston	33	29	2,681	23	958	1,020	22	6	22	21	5,305
Decorah	21	21	4,751	19	1,996	2,155	21	.....	22	21	8,125
Des Moines	49	49	7,411	43	2,924	3,002	49	.....	50	49	13,685
Eau Claire	36	36	8,385	31	3,176	3,416	34	.....	36	34	9,970
Fargo	33	33	4,129	29	1,863	1,816	27	4	27	26	7,620
Fergus Falls	43	43	5,649	35	2,328	2,326	38	4	38	38	9,710
Fillmore	25	25	7,081	16	2,446	2,542	23	.....	25	19	8,300
Grand Forks	33	33	6,246	26	2,068	2,147	31	2	31	31	9,125
Hudson	30	30	5,721	24	2,458	2,581	27	2	27	26	6,605
Kansas	13	13	643	11	231	227	7	4	7	7	1,340
La Crosse	36	36	11,173	32	5,004	5,012	35	.....	35	35	13,065
Madison	35	35	10,395	32	4,576	4,568	34	.....	37	34	13,130
Michigan	12	12	2,189	9	560	590	12	.....	15	11	3,500
Milwaukee	13	13	2,396	13	1,203	1,193	13	.....	13	13	3,925
Minneapolis	24	24	6,438	20	2,332	2,525	22	1	24	22	9,950
Montevideo	56	54	11,933	34	3,672	3,619	52	2	52	52	19,365
Moorhead	29	28	4,568	21	1,504	1,808	27	2	27	26	7,660
Pacific	28	28	1,831	20	724	670	22	2	23	21	6,185
Park River	41	41	3,507	33	1,440	1,511	29	7	29	28	5,897
Puckwana	16	16	1,101	16	587	514	10	5	12	10	2,000
Rice Lake	19	19	2,351	15	580	621	17	.....	17	14	3,280
St. Ansgar	57	57	13,816	47	5,831	6,273	56	.....	59	56	19,840
Scandinavia	50	49	9,619	35	3,466	3,637	48	.....	50	48	13,100
Sheyenne	106	106	7,402	102	3,505	3,487	56	29	59	56	13,142
Sioux City	14	14	2,502	12	1,183	1,102	14	.....	15	13	2,880
Sisseton	31	31	4,224	31	2,102	2,122	22	3	22	22	5,250
Spokane	29	28	1,656	22	620	453	13	14	13	13	2,900
Superior	16	16	1,961	10	426	511	12	2	12	11	4,315
Twin Valley	62	62	6,632	33	1,692	1,735	47	1	48	40	9,797
Windom	38	38	6,370	18	1,530	1,563	37	.....	43	26	11,500

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DISTRICTS: 1906.

DISTRICT.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	1,177	956	$3,668,588	167	$166,203	246	$651,370	842	995	5,109	43,714
Aberdeen	26	15	28,325	2	600	3	3,900	13	14	33	380
Atlantic	10	9	115,000	7	35,350	2	7,800	9	13	170	1,202
Brookings	38	33	102,900	6	2,175	6	16,000	25	29	156	1,046
Canton	43	35	135,350	5	4,265	5	13,500	34	45	203	1,761
Chicago	32	30	150,500	8	22,750	9	31,500	31	37	354	3,467
Crookston	33	23	41,325	5	1,150	7	12,200	17	18	62	487
Decorah	21	21	81,300	1	1,000	7	31,000	14	20	97	801
Des Moines	49	49	158,600	11	4,650	15	37,100	41	46	314	2,005
Eau Claire	36	34	121,000	2	3,200	4	10,500	31	39	244	2,497
Fargo	33	27	96,100	1	150	7	16,200	22	26	97	835
Fergus Falls	43	38	116,500	5	2,320	9	25,500	24	26	141	968
Fillmore	25	19	119,700	3	6,200	9	31,000	13	14	112	945
Grand Forks	33	30	120,800	1	300	7	15,500	28	32	172	1,600
Hudson	30	27	73,450	2	325	8	18,000	23	28	116	1,119
Kansas	13	7	11,258	.....	.....	4	4,525	9	9	45	182
La Crosse	36	35	191,750	3	1,380	10	28,300	27	28	158	1,734
Madison	35	33	210,400	3	1,850	13	47,450	18	30	136	1,742
Michigan	12	11	37,300	2	1,000	5	6,000	11	11	47	490
Milwaukee	13	13	109,400	1	6,500	5	16,500	12	16	114	1,075
Minneapolis	24	22	136,200	3	11,300	9	42,500	9	11	108	918
Montevideo	56	52	203,700	10	4,020	11	29,700	31	50	247	1,723
Moorhead	29	27	82,100	6	2,340	6	11,500	18	21	99	1,178
Pacific	28	23	101,930	11	9,018	6	10,200	24	27	132	963
Park River	41	30	82,000	8	3,020	6	12,100	27	35	105	865
Puckwana	16	10	20,900	.....	.....	4	4,000	14	15	33	291
Rice Lake	19	16	34,400	2	1,280	2	3,500	13	13	64	465
St. Ansgar	57	56	226,600	5	3,300	12	33,400	43	53	319	2,838
Scandinavia	50	47	165,550	8	5,175	13	38,295	37	43	215	2,016
Sheyenne	106	56	157,950	18	10,350	10	18,000	76	80	209	1,665
Sioux City	14	14	61,300	1	1,050	4	9,100	11	13	131	808
Sisseton	31	22	56,900	4	875	5	9,100	22	29	94	869
Spokane	29	13	24,600	5	2,500	5	9,100	24	26	94	677
Superior	16	11	99,000	4	11,700	6	19,300	16	16	190	1,345
Twin Valley	62	39	93,250	12	4,090	4	8,600	47	50	161	1,552
Windom	38	29	101,250	2	1,020	8	20,500	28	32	137	1,205

EVANGELICAL LUTHERAN JOINT SYNOD OF OHIO AND OTHER STATES.

HISTORY.

At a meeting of the Ministerium of Pennsylvania in 1804, a plan was presented which provided for traveling missionaries to meet the needs of the rapidly growing western communities. Three such missionaries were appointed, who covered a great extent of territory and laid the foundations of synods in Ohio, Tennessee, Virginia, and North Carolina. As a result of the work in Ohio, eight pastors, members of the Ministerium of Pennsylvania who were engaged in missionary work in western Pennsylvania and eastern Ohio, met together with three lay delegates, in October, 1812, in Washington county, Pa., and organized a special conference of the general body with which they were connected. They applied for and received an honorable dismissal from the Ministerium of Pennsylvania, and having thus become independent, they reorganized at a convention held in September, 1818, at Somerset, Ohio, under the name of the General Conference of Evangelical Lutheran Ministers of Ohio and Adjacent States. In 1825 a more strictly ecclesiastical title was adopted, namely, the Evangelical Lutheran Synod of Ohio and Adjacent States.

The new synod was cordially invited to participate in the formation of the General Synod, but representatives from it, though expected, failed to attend. Subsequently delegates did attend, but the synod, declining to become identified with the General Synod, remained independent. In the year 1831, on grounds wholly of a practical nature, it was divided into two districts, Eastern and Western, to which a third, the First English, was added in 1836.

The general body was incorporated by a special act of the Ohio legislature in 1847, and continued to extend its borders until it now includes 10 districts in the United States, together with a district in Canada, centered at Winnipeg. In the doctrinal discussions of its early years several small synods were formed from it, some of which entered the General Synod. In 1872 it participated in the formation of the Synodical Conference, without, however, losing its independent character, inasmuch as that Conference is a union of synods for the preservation and propagation of doctrine and faith rather than for cooperation in the work and government of the church. When the Missouri Synod and some other members of the Synodical Conference adopted the Calvinistic doctrine of predestina-

tion in 1881, the Joint Synod of Ohio severed its relations with them, and since then has had no formal connection with other Lutheran organizations. In 1896 it was reorganized under the name of the Evangelical Lutheran Joint Synod of Ohio and Other States, and at that time became a representative body. While maintaining its independence, it has cultivated a spirit of fellowship toward all cognate bodies which in good faith subscribe to the Confessions of the Lutheran Church. Of late years it has grown rapidly through extension of its home missionary work. From its early history the Joint Synod of Ohio has been a German-English organization. While in some districts English has been the predominant language, and in others German, both are more or less used in all, and at the conventions they are by statute placed on an equal footing.

DOCTRINE.

The doctrinal basis of the synod, from the time of its early organization until 1847, was Luther's Catechism and the Augsburg Confession. Since that year an unreserved subscription to the Confessions of the Lutheran Church in their entirety has been the condition of membership in its ministry; and all candidates for the ministry and for theological professorships are required to accept the faith as set forth in the Book of Concord as a correct exposition of the teachings of the Bible. It is thus in general accord with the more conservative Lutheran synods, standing between the General Council and the Synodical Conference.

POLITY.

In polity the synod is both congregational and presbyterian. It is congregational in that the individual congregation is considered the highest judicatory in the affairs of the church, the district synod and the general synod having authority only in such matters as are intrusted to them by the congregations. In all the constitutions setting forth synodical rights and duties, this sovereignty of the congregations is jealously guarded. The polity is presbyterian in that the decision of the district synod and the general synod is final in all questions referred to them. The system of delegation to the general synod is as follows: Ten parishes, including their pastors, constitute an electoral precinct, which is entitled to one clerical and one lay delegate; besides these, all theological professors, the presidents and deans of educational institutions, and the chairmen of the different directory boards attend the meetings as advisory members without the right to vote. The district synods meet annually; the general synod biennially.

WORK.

The home mission work is under the care of a general missionary committee organized in 1884, and is carried on largely among the immigrant Germans. The report for 1906 shows 76 missionaries, working in about 20 states of the Union, and contributions amounting to $25,000.

The foreign missionary work is carried on in conjunction with the Herrmannsburg Missionary Society of Hanover, Germany, which labors in Africa and India, and for this work the synod contributes $6,600 annually.

In 1906 the synod owned and controlled 4 schools of higher learning located in Ohio, Minnesota, and North Carolina. Of these, 3 had collegiate or academic and theological departments and 1 was a normal school. The total attendance was 408, the appropriations for their support, aside from revenues from tuition, endowment funds, etc., $22,000, and the total property value, including endowments amounting to $140,400, was $365,400. The synod also had 261 parochial schools with an attendance of 9,785 pupils.

Two homes for orphans and aged people were maintained, providing accommodations for 103 inmates, at an annual cost to the synod of $10,000. The property is valued at $75,000. There is also a Board of Aid for the support of disabled ministers and teachers and their families, for which about $4,000 is contributed annually.

The Book Concern of the synod, with a plant valued at $125,000, is located in Columbus, Ohio. Besides general literature, it publishes 2 theological monthlies, 2 church weeklies, and 4 papers for the young, all except the theological magazines being on a paying basis.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and territories and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 772 organizations, in 10 districts, located in 29 states, the territory of New Mexico, and the District of Columbia. Of these, 587 are in the North Central division, Ohio leading with 227.

The total number of communicants reported is 123,408; of these, as shown by the returns for 702 organizations, about 46 per cent are males and 54 per cent females. According to the statistics, the denomination has 712 church edifices; a seating capacity for church edifices of 199,797, as reported by 675 organizations; church property valued at $3,606,285, against which there appears an indebtedness of $333,580; halls, etc., used for worship by 53 organizations; and 378 parsonages valued at $746,264. The Sunday schools, as reported by 601 organizations, number 624, with 4,395 officers and teachers and 47,609 scholars.

The number of ministers connected with the denomination is 547.

As compared with the report for 1890, these figures show an increase of 351 organizations, 53,903 communicants, and $1,967,198 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	772	772	123,408	702	49,290	58,688	693	53	712	675	199,797
North Atlantic division	43	43	8,343	40	3,434	4,460	42	1	43	42	13,744
New York	2	2	290	2	139	151	2	.....	2	2	450
Pennsylvania	41	41	8,053	38	3,295	4,309	40	1	41	40	13 294
South Atlantic division	56	56	6,363	53	2,622	3,566	54	2	54	54	16,550
Delaware	1	1	28	1	15	13	1	.....	1	1	150
Maryland	22	22	3,254	20	1,318	1,786	22	.....	22	22	5,775
District of Columbia	2	2	468	2	194	274	2	.....	2	2	575
Virginia	5	5	180	4	80	75	4	1	4	4	1,050
West Virginia	14	14	1,540	14	620	920	13	1	13	13	4,550
North Carolina	12	12	893	12	395	498	12	.....	12	12	4,450
North Central division	587	587	102,652	527	40,525	47,652	536	35	552	522	159,257
Ohio	227	227	45,937	212	18,057	22,941	223	3	228	211	75,026
Indiana	46	46	8,310	44	2,977	3,556	45	.....	46	45	14,045
Illinois	22	22	5,651	20	2,153	2,348	21	1	22	21	7,750
Michigan	30	30	9,702	26	4,060	4,908	30	.....	32	28	11,425
Wisconsin	92	92	15,471	64	5,162	5,733	82	2	87	82	22,910
Minnesota	67	67	9,656	61	4,282	4,507	63	1	64	63	14,110
Iowa	22	22	2,643	21	1,131	1,112	18	2	18	18	4,221
Missouri	2	2	195	2	80	115	2	.....	2	2	500
North Dakota	40	40	2,269	40	1,207	1,062	22	18	22	22	3,395
South Dakota	13	13	838	11	395	411	11	2	11	11	1,720
Nebraska	10	10	1,259	10	645	614	10	.....	10	10	2,475
Kansas	16	16	721	16	376	345	9	6	10	9	1.680
South Central division	24	24	2,156	24	1,003	1,153	15	7	15	15	3,271
Kentucky	4	4	139	4	68	71	2	.....	2	2	350
Tennessee	1	1	45	1	15	30	1	.....	1	1	250
Alabama	1	1	36	1	15	21	.....	1	.....	.....	.....
Louisiana	2	2	540	2	233	307	2	.....	2	2	450
Oklahoma[1]	2	2	59	2	31	28	1	1	1	1	75
Texas	14	14	1,337	14	641	696	9	5	9	9	2,146
Western division	62	62	3,894	58	1,706	1,857	46	8	48	42	6,975
Idaho	4	4	292	4	148	144	4	.....	5	4	700
Colorado	6	6	425	6	223	202	5	1	5	5	600
New Mexico	1	1	41	1	17	24	.....	.....	.....	.....	.....
Washington	41	41	2,545	39	1,099	1,219	28	7	29	25	4,305
Oregon	10	10	591	8	219	268	9	.....	9	8	1,370

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	772	694	$3,606,285	192	$333,580	378	$746,264	601	624	4,395	47,609
North Atlantic division	43	42	436,950	16	53,227	20	68,000	34	38	317	3,621
New York	2	2	14,000	2	6,450	1	3,000	2	2	10	101
Pennsylvania	41	40	422,950	14	46,777	19	65,000	32	36	307	3,520
South Atlantic division	56	54	277,455	15	49,955	20	39,350	41	43	408	4,219
Delaware	1	1	1,600	1	1,450			1	1	8	27
Maryland	22	22	137,130	10	33,650	9	17,950	20	20	250	2,647
District of Columbia	2	2	43,000	2	14,700			2	2	24	227
Virginia	5	4	4,000			2	1,800	2	2	15	135
West Virginia	14	13	80,800	1	75	5	16,000	9	11	76	707
North Carolina	12	12	10,925	1	80	4	3,600	7	7	35	476
North Central division	587	538	2,760,730	131	205,988	310	601,764	457	471	3,449	37,235
Ohio	227	224	1,542,220	37	52,555	119	269,350	208	215	2,266	22,059
Indiana	46	46	250,800	8	33,150	31	68,414	41	41	276	3,187
Illinois	22	21	128,200	6	19,800	16	24,950	16	17	92	1,473
Michigan	30	30	202,625	15	46,125	24	50,450	28	28	190	3,029
Wisconsin	92	82	283,425	24	28,563	41	71,700	56	56	215	3,133
Minnesota	67	64	174,790	18	15,820	40	67,200	39	42	157	1,783
Iowa	22	18	57,000	8	3,150	14	20,300	21	22	79	782
Missouri	2	2	19,000	1	2,500	2	4,500	1	1	7	72
North Dakota	40	21	33,570	11	3,125	6	7,800	19	21	45	480
South Dakota	13	11	17,100	2	1,100	6	5,200	9	9	24	270
Nebraska	10	10	32,800	1	100	5	5,500	9	9	37	401
Kansas	16	9	19,200			6	6,400	10	10	61	566
South Central division	24	15	42,300	5	5,133	8	10,400	19	19	85	896
Kentucky	4	2	3,000			1	1,000	1	1	8	35
Tennessee	1	1	1,500	1	383			1	1	3	50
Alabama	1							1	1	1	12
Louisiana	2	2	13,000			1	3,000	2	2	33	345
Oklahoma[1]	2	1	1,600	1	300	1	800	1	1	3	24
Texas	14	9	23,200	3	4,450	5	5,600	13	13	37	430
Western division	62	45	88,850	25	19,277	20	26,750	50	53	136	1,638
Idaho	4	4	6,250	2	450	3	1,650	3	3	5	71
Colorado	6	5	11,350	5	1,597	1	1,500	4	4	17	190
New Mexico	1							1	1	3	30
Washington	41	27	53,900	13	13,330	12	17,000	33	35	91	1,094
Oregon	10	9	17,350	5	3,900	4	6,600	9	10	20	253

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY DISTRICTS: 1906.

DISTRICT.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	772	772	123,408	702	49,290	58,688	693	53	712	675	199,797
Concordia	52	52	5,219	49	2,157	2,887	51	1	51	51	14,850
Eastern	59	59	11,667	56	4,870	6,348	57	2	59	57	19,109
English	102	102	14,289	97	5,519	7,529	99	2	101	93	29,520
Kansas and Nebraska	36	36	2,635	36	1,341	1,294	26	8	27	26	5,130
Minnesota	149	149	15,816	135	7,080	7,154	120	23	122	120	24,396
Northern	103	103	29,702	91	11,611	13,954	102	1	106	96	37,896
Texas	17	17	1,913	17	889	1,024	11	6	11	11	2,596
Washington	55	55	3,428	51	1,466	1,631	41	7	43	37	6,375
Western	92	92	16,518	89	7,195	8,968	89		90	87	29,735
Wisconsin	107	107	22,221	81	7,162	7,899	97	3	102	97	30,190

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DISTRICTS: 1906.

DISTRICT.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	772	694	$3,606,285	192	$333,580	378	$746,264	601	624	4,395	47,609
Concordia	52	51	172,955	15	48,338	16	21,350	38	40	349	3,728
Eastern	59	57	581,350	16	28,550	31	98,200	47	50	418	4,598
English	102	99	518,350	19	60,677	37	70,750	95	97	1,088	10,185
Kansas and Nebraska	36	26	78,950	8	4,497	14	17,200	26	26	128	1,283
Minnesota	149	120	292,360	42	24,920	69	102,350	91	97	313	3,380
Northern	103	103	850,395	29	74,175	75	186,564	95	101	900	10,295
Texas	17	11	36,200	3	4,450	6	8,600	16	16	71	787
Washington	55	40	77,500	20	17,680	19	25,250	45	48	116	1,418
Western	92	90	559,200	11	11,655	56	113,900	80	80	680	7,064
Wisconsin	107	97	439,025	29	58,638	55	102,100	68	69	332	4,871

LUTHERAN SYNOD OF BUFFALO.

HISTORY.

Among the Lutherans who withdrew from the State Church of Prussia after the attempt to unite the Lutheran and the Reformed bodies was a company called "Old Lutherans," or "Separatists," under the leadership of the Rev. John A. A. Grabau, pastor of St. Andrew's Church, at Erfurt. He had been deposed from office and imprisoned for a year on account of his decided opposition to the union, and this, together with the general conditions of the time, led the company to apply to King Frederick William III for permission to emigrate to America. This was granted, and they arrived in New York in 1839, and the majority settled in the city of Buffalo and its neighborhood. As the number of churches increased, Grabau, with three other pastors, organized, in 1845, the Buffalo Synod, or "Synod of the Lutheran Church emigrated from Prussia."

For a time the synod was in conflict with other Lutheran synods, particularly the Synod of Missouri, Ohio, and Other States[1] on the subjects of doctrine, the church, the ministry, and ordination. As a consequence of this discussion, a number of ministers and congregations of the Buffalo Synod withdrew in 1866. Some of them joined the Missouri Synod; others remained separate for a time, then gradually entered other synods. Those who remained faithful to the principles adopted by the Synod of Buffalo at its organization henceforth continued their denominational work under great difficulties.

DOCTRINE AND POLITY.

The doctrinal basis of the synod is that of the Lutheran Church of the sixteenth century, and its chief object from the beginning has been the maintenance of pure doctrine. It receives officially and unqualifiedly all the doctrinal symbols of the Evangelical Lutheran Church in their entirety. In worship it is liturgical, and although uniformity is not prescribed, it is generally observed.

In polity the synod is in accord with other Lutheran bodies. The individual congregations administer their own affairs through the agency of a church council and in congregational meetings. Matters that can not be adjusted there are brought before the ministerium, or conference, and finally before the synod. The church emphasizes discipline, and excommunicates those who are impenitent after they have been found guilty of misconduct or of breach of church regulations. It is especially strict in forbidding membership in secret societies.

WORK.

The home missionary work of the synod is directed to the aiding of poor churches. In 1906 there were 4 churches aided, at an expense of $580. The foreign missionary work consists in assisting the mission of the Hanover Lutheran Free Church in South Africa, and the amount contributed during the year for this purpose was $650.

The synod has its own theological school, the Martin Luther Seminary at Buffalo, which in 1906 had 4 instructors, 12 students, and property valued at $35,000. The amount contributed by the congregations for its support was $2,000. There were 18 parochial schools with 800 pupils. In these schools the pastors instruct the children when the congregation is unable to support teachers. A fund of $5,200 is maintained for the benefit of the widows of ministers and teachers. The congregations contribute also to the support of the St. John Orphan Asylum and the Lutheran Church Home for the Aged, both at Buffalo.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these

[1] See Synodical Conference, page 358.

tables, the denomination has 33 organizations, located in 5 states, the largest number in any one state being 16 in New York.

The total number of communicants reported is 5,270; of these, as shown by the returns for 29 organizations, about 47 per cent are males and 53 per cent females. According to the statistics, the denomination has 34 church edifices; a seating capacity for church edifices of 8,759; church property valued at $130,000, against which there appears an indebtedness of $10,314; and 20 parsonages valued at $36,400. There are 14 Sunday schools reported, with 58 officers and teachers and 626 scholars.

The number of ministers connected with the denomination is 27.

As compared with the report for 1890, these figures show an increase of 6 organizations, 1,028 communicants, and $45,590 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	33	33	5,270	29	2,276	2,530	33	.....	34	33	8,759
North Atlantic division	16	16	2,699	15	1,264	1,395	16	.....	17	16	3,899
New York	16	16	2,699	15	1,264	1,395	16	.....	17	16	3,899
North Central division	17	17	2,571	14	1,012	1,135	17	.....	17	17	4,860
Illinois	2	2	194	2	93	101	2	.....	2	2	475
Michigan	5	5	700	2	135	141	5	.....	5	5	1,775
Wisconsin	7	7	1,309	7	591	718	7	.....	7	7	1,910
Minnesota	3	3	368	3	193	175	3	.....	3	3	700

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	33	32	$130,000	10	$10,314	20	$36,400	13	14	58	626
North Atlantic division	16	15	63,200	3	1,200	8	18,300	7	7	35	383
New York	16	15	63,200	3	1,200	8	18,300	7	7	35	383
North Central division	17	17	66,800	7	9,114	12	18,100	6	7	23	243
Illinois	2	2	4,900	.....	.....	1	1,500	.....	.....	.....	.....
Michigan	5	5	21,000	4	4,700	3	3,900	3	4	14	133
Wisconsin	7	7	31,100	3	4,414	6	10,200	2	2	8	102
Minnesota	3	3	9,800	.....	.....	2	2,500	1	1	1	8

HAUGE'S NORWEGIAN EVANGELICAL LUTHERAN SYNOD.

HISTORY.

Toward the close of the eighteenth century there was a great religious awakening in Norway, largely the result of the work of a layman, Hans Nielsen Hauge (born 1771), sometimes called "The Reformer of Norway." He was not a dissenter from the Lutheran State Church, but, recognizing the gradual decline of spiritual life, felt called upon to preach. For about nine years he worked as an itinerant lay preacher, and though he encountered strong opposition on every hand, he also achieved marked success. His followers, called "Vakte" (awakened), or Haugeans, included a large number of lay preachers. A considerable element of this community was found in the Norwegian immigration to the United States, and among the lay preachers was Elling Eielsen, who became a popular preacher among the immigrants. Under his leadership was organized, in 1846, the Evangelical Lutheran Church of America, and he was elected its president.

With the growth of this synod there appeared an increase of liberal sentiments and a desire to change some of the more rigid features of the constitution. Accordingly a revision was adopted in 1875, and approved by a majority of the churches in 1876. The name chosen by the reorganized body was "Hauge's Norwe-

gian Evangelical Lutheran Synod." A minority, however, led by Eielsen, retained the old constitution, and a separate organization.[1]

DOCTRINE AND POLITY.

In doctrine the synod accepts the ecumenical creeds, the Augsburg Confession, and Luther's Smaller Catechism. Pontoppidan's epitome is accepted and recognized as a true development of the five parts of Luther's Smaller Catechism and of the fundamental teachings of the synod.

In polity the synod rests on the sovereignty of the individual congregations, each of which elects only one or two delegates to the synod's meeting. These elected delegates, together with the pastors, constitute the synodical conference, in which the individual congregations vest the judicial and executive authority. The synod is divided into nine districts, each having a president whose duty it is to oversee the district and render a yearly report to the presidents of the synod, who again report to the synod. Laymen are privileged to participate in the public services, which are generally of a liturgical character. Pastors are ordained and churches are dedicated by the president of the synod, who has general oversight of the entire work of the churches.

WORK.

The home missionary work of the synod is under the care of the Home Mission Board, and extends over the entire western part of the United States. Some of the congregations are found in the larger cities, but most of them are located in the newly settled districts of the Western states, on Indian reservations, and in Canada. The special work of the board has been to help the new settlers to organize congregations and to supply them with pastors. The report for 1906 shows 50 agents employed, including 25 pastors of home mission parishes and 25 itinerant lay preachers, 60 churches aided, and contributions amounting to $8,584.

For some years the synod contributed to the foreign missionary work of the State Church in Norway, but in 1891 it established its own mission in China and sent out 3 missionaries. The work has grown until in 1906 there were 4 stations, occupied by 16 missionaries and 65 native helpers; 15 churches with 284 members; 30 schools with 854 students; 2 hospitals and dispensaries, treating 1,000 patients; and 2 orphanages with 30 inmates. The total income for the work was $27,000, and the value of property is estimated at $13,000. Through independent societies, the synod also helps to support mission work in Madagascar and India and among the Jews.

The synod maintains a college in Iowa, and a seminary, with preparatory and theological departments, in Minnesota, which in 1906 together had 254 students, and 223 parochial schools with 4,601 pupils. Contributions to the educational work amounted to $32,000, and the property was valued at $156,000. During the period from 1902 to 1905 the synod erected new school buildings and repaired old ones at a cost of about $85,000.

An orphans' home in South Dakota, with about 50 inmates and property valued at $35,000, is conducted by the synod at an annual cost of $5,000. There is also a fund of $27,880 for another home in Minnesota, and the synod gives considerable aid to certain independent institutions, as the Deaconess Institute in Minneapolis, an orphans' home in Chicago, and a hospital at Madison, Minn.

The young people have organized 81 societies, with a membership of about 2,000, mostly connected with the Luther League.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 272 organizations in 9 districts, located in 12 states. Of these, all but 3 are in the North Central division, the largest number, 89, being in Minnesota, and the next largest, 66, in North Dakota.

The total number of communicants reported is 33,268; of these, as shown by the returns for 194 organizations, about 48 per cent are males and 52 per cent females. According to the statistics, the denomination has 226 church edifices; a seating capacity for church edifices of 57,426, as reported by 205 organizations; church property valued at $682,135, against which there appears an indebtedness of $55,205; halls, etc., used for worship by 22 organizations; and 51 parsonages valued at $103,149. The Sunday schools, as reported by 194 organizations, number 218, with 1,101 officers and teachers and 8,995 scholars.

The number of ministers connected with the denomination is 122.

As compared with the report for 1890, these figures show an increase of 97 organizations, 18,538 communicants, and $467,740 in the value of church property.

[1] See Evangelical Lutheran Church in America, Eielsen's Synod, page 374.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	272	265	33,268	194	11,314	12,179	218	22	226	205	57,426
North Central division	269	262	33,090	191	11,229	12,086	215	22	223	202	56,726
Illinois	13	12	2,547	9	585	780	13	.....	14	13	4,075
Michigan	2	2	225	1	93	87	2	.....	2	2	450
Wisconsin	24	24	3,047	18	1,126	1,100	23	1	24	23	6,545
Minnesota	89	89	12,857	63	4,436	4,631	73	3	76	68	19,436
Iowa	30	30	5,523	20	1,886	2,157	26	3	27	22	7,525
North Dakota	66	60	4,721	41	1,454	1,701	41	9	41	38	8,495
South Dakota	38	38	3,539	32	1,341	1,307	32	4	34	31	9,150
Nebraska	4	4	532	4	262	270	4	.....	4	4	850
Kansas	3	3	99	3	46	53	1	2	1	1	200
Western division	3	3	178	3	85	93	3	.....	3	3	700
Idaho	1	1	64	1	35	29	1	.....	1	1	200
Washington	1	1	60	1	28	32	1	.....	1	1	200
California	1	1	54	1	22	32	1	.....	1	1	300

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	272	222	$682,135	54	$55,205	51	$103,149	194	218	1,101	8,995
North Central division	269	219	676,935	53	55,005	51	103,149	191	215	1,092	8,930
Illinois	13	13	103,050	6	20,300	4	17,500	12	12	166	2,055
Michigan	2	2	5,500	2	1,030	.....	.....	2	2	16	92
Wisconsin	24	23	75,400	8	9,000	7	10,449	17	20	87	711
Minnesota	89	75	216,000	19	16,525	16	38,950	70	78	370	3,012
Iowa	30	26	73,200	2	2,000	6	6,400	27	29	184	1,265
North Dakota	66	43	104,385	10	4,650	9	14,250	35	43	144	938
South Dakota	38	32	89,300	6	1,500	6	11,900	26	29	110	750
Nebraska	4	4	9,300	.....	.....	2	2,800	2	2	15	107
Kansas	3	1	800	.....	.....	1	900	.....	.....	.....	.....
Western division	3	3	5,200	1	200	.....	.....	3	3	9	65
Idaho	1	1	1,000	1	200	.....	.....	1	1	3	20
Washington	1	1	1,200	.....	.....	.....	.....	1	1	2	15
California	1	1	3,000	.....	.....	.....	.....	1	1	4	30

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY DISTRICTS: 1906.

DISTRICT.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	272	265	33,268	194	11,314	12,179	218	22	226	205	57,426
Ada	40	40	2,900	26	914	998	29	1	29	24	4,410
Chicago	27	26	3,983	20	1,214	1,412	26	1	28	26	8,060
Grand Forks	33	33	3,182	25	998	1,189	27	1	27	25	5,795
Iowa	42	42	7,559	29	2,505	2,864	36	5	36	32	10,250
Madison	32	32	5,339	27	1,888	1,871	28	2	30	27	8,576
Red Wing	31	31	5,158	23	2,038	1,937	28	1	29	28	8,860
South Dakota	30	30	3,330	25	1,216	1,303	26	3	29	26	7,875
Turtle Mountain	34	28	1,639	16	456	512	15	8	15	14	2,900
Western	3	3	178	3	85	93	3	.....	3	3	700

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DISTRICTS: 1906.

DISTRICT.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	272	222	$682,135	54	$55,205	51	$103,149	194	218	1,101	8,995
Ada	40	31	53,800	9	3,950	2	4,150	32	32	102	802
Chicago	27	26	152,150	10	28,230	7	21,949	22	24	241	2,597
Grand Forks	33	28	83,635	6	3,250	6	10,600	20	25	99	627
Iowa	42	36	90,300	1	1,000	10	12,300	37	37	204	1,635
Madison	32	28	70,700	4	1,225	4	10,400	17	22	98	743
Red Wing	31	28	111,000	13	13,350	12	26,800	24	28	160	1,196
South Dakota	30	26	89,600	6	2,600	7	13,300	23	28	140	979
Turtle Mountain	34	16	25,750	4	1,400	3	3,650	16	19	48	351
Western	3	3	5,200	1	200	.....	.....	3	3	9	65

EVANGELICAL LUTHERAN CHURCH IN AMERICA, EIELSEN'S SYNOD.

HISTORY.

The first Norwegian colony in America was founded at Rochester, N. Y., in October, 1825, as the outcome of the efforts of a Norwegian immigrant, Kling Petersen, who arrived in America in 1821, and the first one in the West was established on Fox river, in Illinois, in 1834–1837. The great movement of Norwegian immigration did not begin until some years later, and these scattered communities, destitute of pastoral care, suffered much from lack of church organization. The first attempt to gather them into churches was made by some lay preachers who had been connected with the revival movement of preceding years initiated in Norway by Hans Nielsen Hauge.[1] Among them was Elling Eielsen, who landed in 1839 and was ordained in October, 1843, by the Rev. F. A. Hoffman, a German Lutheran pastor near Chicago.

Three years later he and representatives from the other congregations held a conference on Jefferson Prairie, in Wisconsin, and organized the Evangelical Lutheran Church in America, Eielsen's Synod, the first Norwegian Lutheran synod in this country. As immigration increased, the Norwegian Synod was organized in 1853, while many immigrants joined the Franckean Synod, the Scandinavian Augustana Synod, and the Danish Norwegian Conference. The growth of Eielsen's Synod was thus comparatively slow, partly, it was claimed, because of its insistence upon proof of conversion for admission to membership. Later, discussions arose in the synod over doctrinal questions, some of the clergy being in favor of admitting to church membership any applicant who accepted the Christian faith unconditionally and led a moral life. At the annual meeting in June, 1875, a revised constitution along these lines was presented. The next year it was adopted by a large majority, and the name was changed to Hauge's Norwegian Evangelical Lutheran Synod. The new constitution was ratified by a majority of the individual congregations, but a few ministers, among them Eielsen, together with a small number of the congregations, clung to the old organization with its constitution and name. Eielsen, who had been the president of the first synod, was reelected president of the small synod after the separation, and held the office until his death in 1883. The growth of the synod has been very slow since 1876.

[1] See Hauge's Norwegian Evangelical Lutheran Synod, page 371.

DOCTRINE AND POLITY.

In doctrine Eielsen's Synod is in accord with the "pure Lutheran faith and doctrine as derived from the Bible, the Word of God, together with the Apostles' Creed and the Augsburg Confession."

In polity the synod is in accord with other Lutheran bodies. Individual congregations conduct their own affairs, elect officers and teachers, and call ministers. The synod meets annually, and all male members of the church have a right to vote and take part in its meetings. The synod acts through a board of trustees and a church council, each composed of seven members. The council superintends the doctrine and discipline of the church and the deportment of its members, especially ministers, officers, and teachers. The trustees have general care of the temporal affairs. The synod also has fall and winter conferences, which, however, have only advisory powers. In case any congregation is too small or too poor to support a minister, ministers or itinerant preachers are sent to it by the synod.

WORK.

The missionary work of the synod is under the superintendence of the church council, with the aid of the Home Mission Board. In addition to work among new settlements, an Indian mission is maintained in Wisconsin. During 1906 it employed 1 missionary, and the total amount raised for both de-

partments was $827. No foreign missionary work is done, although individual congregations contribute to work in China, in India, and among the Jews.

For the education of the children, 10 parochial schools are supported by individual congregations, which report 5 teachers and 325 pupils.

An old folks' home is maintained in Minnesota, with 6 inmates, for which $2,500 to $3,000 was contributed in 1906. The value of the property is estimated at $3,500.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 26 organizations, located in 5 states, the largest number in any one state being 10 in Minnesota.

The total number of communicants reported is 1,013; of these, about 47 per cent are males and 53 per cent females. According to the statistics, the denomination has 6 church edifices with a seating capacity of 1,200; church property valued at $15,900, against which there appears an indebtedness of $50; halls, etc., used for worship by 20 organizations; and 1 parsonage valued at $1,500. There are 6 Sunday schools reported, with 13 officers and teachers and 112 scholars.

The number of ministers connected with the denomination is 6.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	26	26	1,013	26	478	535	6	20	6	6	1,200
North Central division	26	26	1,013	26	478	535	6	20	6	6	1,200
Wisconsin	4	4	128	4	60	68	.....	4	.....	.....	.....
Minnesota	10	10	285	10	125	160	2	8	2	2	400
Iowa	6	6	335	6	163	172	2	4	2	2	350
North Dakota	2	2	24	2	14	10	.....	2	.....	.....	.....
South Dakota	4	4	241	4	116	125	2	2	2	2	450

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	26	6	$15,900	1	$50	1	$1,500	6	6	13	112
North Central division	26	6	15,900	1	50	1	1,500	6	6	13	112
Wisconsin	4	.....	.....	.....	.....	.....	.....	2	2	3	22
Minnesota	10	2	2,900	.....	.....	.....	.....	2	2	3	35
Iowa	6	2	6,000	1	50	.....	.....	2	2	7	55
North Dakota	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
South Dakota	4	2	7,000	.....	.....	1	1,500	.....	.....	.....	.....

GERMAN EVANGELICAL LUTHERAN SYNOD OF TEXAS.

HISTORY.

With the increase of Lutheran immigration there was a corresponding development of activity on the part of the different synods in reaching the newcomers. The Pittsburg Synod, organized in 1845, was especially prominent in this respect, and one of its members, the Reverend Doctor Passavant, with his periodical, the Missionary, was a leader in the movement. In 1851 the Rev. C. Braun and eight other ministers who had come from the school at St. Chrischona, near Basel, Switzerland, went to Texas, where they soon afterwards organized the Synod of Texas. In 1853 the new synod, at the request of Doctor Passavant, joined the General Synod, but, not being altogether satisfied with its relations, transferred its membership to the General Council soon after the organization of that body.

Though the greater part of its ministers during these years came from the St. Chrischona school, at times ministers from other Lutheran synods who asked for a charge were cordially received. Largely under the influence of these ministers, an unsuccessful attempt was made between 1870 and 1874 to found a theological school. Then the question arose as to whether it was possible to satisfy the needs of the English speaking churches by ministers from St. Chrischona, and the discussion grew quite earnest. The majority, withdrawing in 1895 from the General Council, became a part of the Synod of Iowa. A small remnant reorganized as an independent synod, under the name "German Evangelical Lutheran Synod of Texas."

The Synod of Texas holds that its prime duty is to take care of the German immigrants, and that for this a perfect knowledge of German is necessary. The English speaking people will easily take care of themselves. Accordingly ministers ought to be able to preach in both German and English, and as a consequence it is claimed that its course in sending young men to St. Chrischona for training meets the immediate needs in the best manner. It recognizes the fact that in time the church will become entirely English speaking, but believes that the development of a loyal American Lutheran church will be hindered rather than helped by any effort to hasten the process.

DOCTRINE AND POLITY.

In doctrine and polity the synod agrees heartily with the General Council.[1] The verbal inspiration of the Bible is emphasized, the conviction being that "no man is entitled to criticize the Bible; on the contrary, the Bible is to criticize man." Recognizing its peculiar relation to the church in Europe, its polity is both consistorial and presbyterial.

[1] See General Council of the Evangelical Lutheran Church, page 353.

WORK.

The activities of the synod are identified very closely with those of the General Council. Funds raised for benevolences are sent to the treasurer of the General Council, except such as are needed for the education of young men at St. Chrischona and the support of ministers doing missionary work among the German Lutherans in Texas. The report for 1906 showed 3 missionaries, 3 churches in the home field aided at a cost of $179, contributions to the foreign work of the General Council amounting to $104, 2 parochial schools with 52 students, and 1 student at St. Chrischona aided to the amount of $61. For various other benevolent purposes $125 was contributed.

There are 9 young people's societies with 159 members, and 11 women's societies with 251 members.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given in the tables which follow. As shown by these tables, the denomination has 25 organizations, all located in Texas.

The total number of communicants reported is 2,440; of these, as shown by the returns for 23 organizations, about 43 per cent are males and 57 per cent females. According to the statistics, the denomination has 18 church edifices; a seating capacity for church edifices of 2,834; church property valued at $30,050, against which there appears an indebtedness of $1,000; halls, etc., used for worship by 5 organizations; and 14 parsonages valued at $10,850. There are 18 Sunday schools reported, with 57 officers and teachers and 808 scholars.

The number of ministers connected with the denomination is 12.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	25	24	2,440	23	885	1,155	18	5	18	17	2,834
South Central division	25	24	2,440	23	885	1,155	18	5	18	17	2,834
Texas	25	24	2,440	23	885	1,155	18	5	18	17	2,834

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	25	18	$30,050	3	$1,000	14	$10,850	17	18	57	808
South Central division	25	18	30,050	3	1,000	14	10,850	17	18	57	808
Texas	25	18	30,050	3	1,000	14	10,850	17	18	57	808

EVANGELICAL LUTHERAN SYNOD OF IOWA AND OTHER STATES.

HISTORY.

The situation of the Lutheran churches in America appealed strongly to many of the pastors in Europe. Among them none was more interested than the Rev. Wilhelm Löhe, pastor at Neuendettelsau, Bavaria, who had come into relations with the Rev. F. C. D. Wyneken, the leader of the Lutheran community at Fort Wayne, Ind.[1] He entered heartily into Wyneken's plans for the development of the churches, founded a society to carry on missionary work, and began to educate men for the ministry, with a special view to service in America. Coming to realize the impracticability of providing the entire supply of ministers from Europe, he was instrumental in founding a theological seminary at Fort Wayne, and when the scarcity of parochial school teachers menaced the schooling of Lutheran children, he took steps to establish a teachers' seminary. A conference, at Neuendettelsau, with Walther, the leader of the Missouri Synod, led to his cordial endorsement of the organization of that body, and to such cooperation in educational matters that quite a number of the graduates of his school entered that synod.

Among those who came to America under Löhe's auspices was the Rev. G. Grossmann, who established the first Lutheran normal school in North America at Saginaw, Mich., in 1852. When he began his work he was questioned regarding his views as to the doctrines which had been under special discussion between the Missouri Synod and Löhe, and it soon appeared that there was wide divergence between his views and those approved by the synod. Grossmann was supported by another Neuendettelsau pastor, the Rev. J. Deindorfer, and both were disciplined by the local pastor. It became evident that further cooperation was impracticable, and in order to avoid hostilities in the same territory, Grossmann, Deindorfer, a few students, and a small number of the colonists left Saginaw in 1853 and migrated to Iowa. Grossmann established his seminary in Dubuque, while Deindorfer and the colonists settled at St. Sebald, about 60 miles west of Dubuque. The next year they were joined by two men from Neuendettelsau, and these four organized in August, 1854, the Evangelical Lutheran Synod of Iowa and Other States.

For some years the synod met with difficulties. The two congregations found it impossible to support the seminary, and in 1857 it was removed from Dubuque to St. Sebald, where a part of its support could be raised on a farm. Largely under the influence of two brothers, Sigmund and Gottfried Fritschel, teachers in the seminary, the synod grew, and after ten years it had 39 ministers, 16 in Iowa, 6 in Wisconsin, 4 in Illinois, 2 in Missouri, 4 in Ohio, 5 in Michigan, and 1 each in Kentucky and Dakota. At the time of the Silver Jubilee (1879) the ministers numbered 132, and twenty-five years later the secretary reported 473 pastors, 868 congregations, and 90,598 communicants.

During the early seventies the controversy with the Missouri Synod over the "open questions" was carried on somewhat more bitterly, and factions arose within the Iowa Synod which menaced its existence; but at the meeting of the synod in Madison, Wis., in 1875, a definite platform was adopted which reaffirmed the former position of the synod, and received the approval of the great majority of the ministers and of almost all the churches. Although 20 ministers, together with a few congregations, left the synod, from that time it increased in strength. Its extension over so large a territory soon caused its division into districts, which in 1894 numbered 6. In 1895 the majority of the German Evangelical Lutheran Synod of Texas joined the Iowa Synod as its Texas district, and an eighth district has since been formed on the Pacific coast.

DOCTRINE.

The Iowa Synod has always accepted the canonical books of the Old and New Testaments as the only true rule by which all teachers and doctrines are to be measured and judged, and the whole of the symbolical books of the Lutheran Church, as contained in the

[1] See Evangelical Lutheran Synodical Conference of America, page 358.

Book of Concord of 1580, as the pure and genuine exposition and interpretation of the Divine Word. As a part of the Evangelical Lutheran Church it is therefore willing to have fellowship with all other Lutheran Church bodies which acknowledge the same doctrinal symbols. At the same time the synod acknowledges that there are "open questions"—that is, doctrines which are not articles of faith, and upon which the salvation of men does not depend—and maintains that a difference in such doctrines among teachers of the church should not hinder fellowship of pulpit and of altar. It is not to be understood, however, that the Iowa Synod holds that open questions are doctrines in themselves doubtful and uncertain, and regarding which one could teach what he believes regardless of his acceptance of the Scriptures, but it asserts that difference of opinion regarding open questions is to be tolerated and not made the cause of disrupting the church. Among these open questions it includes: The doctrine that the ministerial office is originally vested in the individual members of the invisible church in their spiritual priesthood and by them individually conferred upon the ministers of the church through their vocation to the holy office; eschatological opinions regarding the millennium; the first resurrection; the conversion of Israel; and the antichrist.

This emphasis upon the recognition of open questions arises from the desire to cultivate church fellowship between all Lutheran churches which accept all the confessions of the church, although they may differ regarding exegetical, historical, and dogmatical questions which do not belong to the fundamental sphere of the articles of faith. On the other hand, the synod opposes all tendencies toward union which disregard the confessions of the church and which demand pulpit and altar fellowship with those who differ as to the fundamental articles of faith.

POLITY.

The ecclesiastical organization of the Iowa Synod is based upon the fundamental principle that the local church, however small, has all the ecclesiastical power that is given to the church "principally and immediately." According to this, the synod has no governmental powers other than those which have been conferred upon it by the individual congregations, and it can assume no more than advisory power in regard to congregational affairs. Among the powers conferred by the congregations upon the synod is the general oversight of the congregations and pastors, and this it exercises by regular visitation. It strenuously enforces whatever in the church order is "juris divini" (of divine law). In regard to the ministry it recognizes no system of license, or of a call to the pastorate for a certain time; but acknowledges, as a rule, only such calls as follow an election on the part of the congregation, are proposed by the president of the district synod and ratified by him, and are affirmed by ordination and installation on the part of the synod. The annual conventions of the district synods are composed of the pastors as representatives of the ministry, and of one lay delegate from every congregation belonging to the synod. The membership of the general synod, which meets every three years, includes 1 ministerial and 1 lay delegate for every 6 ministers and 6 parishes. A standing committee represents the general synod during the time between its conventions.

WORK.

The home missionary work of the Iowa Synod was carried on for twenty-eight years almost entirely by the personal labors of the pastors, but, as it extended, an organized agency became essential. In 1882 a Board for Home Missionary Work was created, and in 1896 it was decided to form, in addition to the general board, a Board of Home Missions in each district. A Church Extension Fund is also maintained, with a capital of $8,000, administered by the general home mission board. During 1906 these various boards supported or assisted 65 missionaries, who preached regularly at 160 stations, and the contributions for the work amounted to $15,082, showing a steady advance from $7,498, the amount contributed in 1897.

The foreign missionary work of the synod was at first among the American Indians, but the murder of the principal missionary by some Crow Indians in 1860, and the Indian uprising during the civil war stopped this enterprise. Since then contributions for foreign missions have been sent to a number of Lutheran societies, including those of the General Council of the Lutheran Church in America, and of Herrmannsburg and Leipzig in Germany. Since the beginning of foreign missionary work in New Guinea by the Society of Neuendettelsau, a large share of the contributions have been sent to that country. These contributions have shown a steady, though not always uniform, increase, from $2,996 in 1897 to $9,721 in 1906.

The educational work of the synod is carried on through a theological school, a college, and a teachers' seminary, all in Iowa; and a preparatory school in Texas, which together in 1906 reported 19 teachers and 223 pupils. The number of parochial schools at that time was 331, attended by 10,942 pupils. In addition to $21,481 contributed by the churches for educational work, the income from endowments amounted to $1,197, making a total income of $22,678. The value of the property was estimated at $140,450, and the endowment amounted to $23,410.

The congregations of the synod support 3 orphanages, 2 of which have departments for the care of the aged. These institutions accommodate 218 inmates, at an annual cost of $17,545, and the estimated

value of the property is $152,500. The Wartburg Publishing House in Chicago, owned by the synod, has property estimated to be worth $50,000 and issues 3 periodicals. The support of superannuated ministers and teachers is provided for through a special fund, the contributions to which amounted in 1906 to $3,827. There are 94 young people's societies with a membership of 3,122. A Mutual Aid Society was organized in 1879, which had a membership in 1906 of 6,176 and a reserve fund amounting to $83,400. There are also 19 congregational aid societies, with 1,097 members, for rendering assistance in case of sickness or death.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 828 organizations, in 8 districts, located in 17 states. Of these, 720 are in the North Central division. The state having the largest number is Iowa with 171.

The total number of communicants reported is 110,254; of these, as shown by the returns for 797 organizations, about 48 per cent are males and 52 per cent females. According to the statistics, the denomination has 705 church edifices; a seating capacity for church edifices of 162,847, as reported by 658 organizations; church property valued at $2,327,093, against which there appears an indebtedness of $116,505; halls, etc., used for worship by 109 organizations; and 406 parsonages valued at $627,853. The Sunday schools, as reported by 614 organizations, number 640, with 2,449 officers and teachers and 27,642 scholars.

The number of ministers connected with the denomination is 483.

This body was not reported separately in 1890, but was erroneously given as a district synod of the General Council, under the title of the German Synod of Iowa. As compared with the figures given under this head for 1890, there has been an increase of 344 organizations, 61,891 communicants, and $1,587,262 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	828	828	110,254	797	51,078	54,437	671	109	705	658	162,847
North Central division	720	720	94,949	689	43,700	46,510	583	98	612	573	141,517
Ohio	36	36	8,020	34	3,624	4,181	34	1	36	34	10,615
Illinois	88	88	14,005	86	6,350	6,909	76	9	81	74	19,659
Michigan	38	38	6,817	37	3,268	3,389	33	3	36	33	9,475
Wisconsin	98	98	15,220	97	6,997	7,873	80	12	81	78	19,884
Minnesota	57	57	8,460	54	4,048	4,257	50	5	51	50	12,082
Iowa	171	171	23,082	159	10,160	10,825	142	23	152	141	35,403
Missouri	17	17	2,137	17	1,074	1,063	15	.....	17	15	3,769
North Dakota	68	68	3,717	62	1,798	1,798	42	18	43	42	7,020
South Dakota	55	55	4,103	55	2,070	2,033	40	9	40	36	6,765
Nebraska	60	60	6,859	56	3,030	2,934	51	7	54	50	12,865
Kansas	32	32	2,529	32	1,281	1,248	20	11	21	20	3,980
South Central division	95	95	13,493	95	6,448	7,045	76	11	81	73	18,370
Arkansas	4	4	194	4	83	111	2	2	2	1	200
Oklahoma[1]	8	8	541	8	274	267	4	2	5	4	900
Texas	83	83	12,758	83	6,091	6,667	70	7	74	68	17,270
Western division	13	13	1,812	13	930	882	12	.....	12	12	2,960
Colorado	6	6	670	6	338	332	5	.....	5	5	960
Washington	6	6	892	6	417	475	6	.....	6	6	1,600
Oregon	1	1	250	1	175	75	1	.....	1	1	400

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	828	676	$2,327,093	140	$116,505	406	$627,853	614	640	2,449	27,642
North Central division	720	588	2,062,508	123	109,980	354	567,044	520	542	2,110	23,044
Ohio	36	34	201,000	9	8,180	21	38,400	29	35	220	2,603
Illinois	88	74	329,267	12	20,180	52	97,450	69	70	362	3,787
Michigan	38	33	117,950	10	6,900	22	30,800	27	27	106	1,319
Wisconsin	98	81	349,843	20	35,485	40	76,400	67	71	289	2,984
Minnesota	57	50	148,250	12	8,795	26	42,600	36	37	139	1,521
Iowa	171	143	532,535	29	18,947	97	166,344	130	138	609	5,847
Missouri	17	15	38,500	2	750	12	14,300	6	6	16	176
North Dakota	68	44	70,958	7	2,086	17	23,130	51	51	107	1,362
South Dakota	55	41	75,400	5	1,300	19	24,450	38	38	92	977
Nebraska	60	51	157,500	8	2,855	35	41,370	48	50	123	1,768
Kansas	32	22	41,305	9	4,502	13	11,800	19	19	47	700
South Central division	95	76	213,510	13	4,275	47	56,344	82	85	291	3,959
Arkansas	4	1	2,000	.....	.....	1	1,000	2	3	12	85
Oklahoma[1]	8	4	7,150	1	500	2	1,560	6	6	8	192
Texas	83	71	204,360	12	3,775	44	53,784	74	76	271	3,682
Western division	13	12	51,075	4	2,250	5	4,465	12	13	48	639
Colorado	6	5	4,775	3	1,150	3	2,765	5	5	16	257
Washington	6	6	42,300	1	1,100	2	1,700	6	7	28	332
Oregon	1	1	4,000	.....	.....	.....	.....	1	1	4	50

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY DISTRICTS: 1906.

DISTRICT.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	828	828	110,254	797	51,078	54,437	671	109	705	658	162,847
Dakota	145	145	10,305	138	5,049	4,995	104	28	105	100	18,580
Eastern	74	74	14,837	71	6,892	7,570	67	4	72	67	20,090
Missions	7	7	1,142	7	592	550	7	.....	7	7	2,000
Northern	165	165	22,861	155	10,273	10,877	135	20	142	134	33,514
Southern	116	116	17,800	113	8,000	8,808	103	12	110	100	26,109
Texas	83	83	12,758	83	6,091	6,667	70	7	74	68	17,270
Western	127	127	12,834	123	6,085	5,854	96	22	104	95	22,484
Wisconsin	111	111	17,717	107	8,096	9,116	89	16	91	87	22,800

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DISTRICTS: 1906.

DISTRICT.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	828	676	$2,327,093	140	$116,505	406	$627,853	614	640	2,449	27,642
Dakota	145	107	217,918	17	5,331	49	72,180	106	107	242	2,935
Eastern	74	67	318,950	19	15,080	43	69,200	56	62	326	3,922
Missions	7	7	46,300	1	1,100	2	1,700	7	8	32	382
Northern	165	136	448,575	29	18,472	87	140,744	121	127	519	5,113
Southern	116	100	441,967	14	20,730	69	129,150	90	92	506	5,010
Texas	83	71	204,360	12	3,775	44	53,784	74	76	271	3,682
Western	127	98	246,730	23	10,257	66	72,295	85	89	216	3,113
Wisconsin	111	90	402,293	25	41,760	46	88,800	75	79	337	3,485

SYNOD FOR THE NORWEGIAN EVANGELICAL LUTHERAN CHURCH IN AMERICA.

HISTORY.

The Norwegian population in the United States during the first half of the nineteenth century was comparatively small. The great majority of the newcomers had been members of the State Church of Norway, and differed from the earlier Norwegian colonists, represented in Hauge's and Eielsen's synods, and who, though in doctrinal accord with the state church, approved the use of laymen as preachers.

The first congregation of adherents of the state church was organized at Muskego, Wis., in September, 1843. Their first pastor was a Dane, the Rev. C. L. Claussen, who came to the settlement to labor as a schoolmaster, and was ordained by a minister of the Buffalo Synod in October of that year. A church edifice was built and dedicated in 1845, the first Norwegian Lutheran Church in America. As the number of congregations and pastors increased, there were various attempts at synodical organization; but it was not until 1853 that 7 clergymen and 42 lay delegates, representing 28 congregations among the Norwegian immigrants in southern Wisconsin, formed the body known as the Synod for the Norwegian Evangelical Lutheran Church in America. The synod grew rapidly and, until 1890, was the largest body of Norwegian churches in the country. In that year the organization of the United Norwegian Lutheran Church left it second in point of membership.

DOCTRINE.

In doctrine the synod recognizes the "Holy Word of God revealed in the canonical books of the Old and New Testaments as the only source and rule of faith and conduct," and accepts the symbolical books or confessions of the State Church of Norway as giving a pure and unadulterated presentation of the doctrines contained in the Scriptures. The Bible, the sacrament of baptism, and the sacrament of the Lord's Supper, are recognized as the channels of grace.

POLITY.

In polity the synod is in accord with other Lutheran bodies, recognizing the sovereignty of the individual congregation. The synod, a triennial body, has only advisory jurisdiction; but for the purpose of closer fellowship and supervision, it is divided into four districts. In each district there is an annual meeting in which each parish is represented by the pastor and one lay delegate from each congregation constituting the parish.

WORK.

In view of the great immigration from Norway, as well as the migration from the older Norwegian centers in America into new sections of the country, the synod has directed its missionary energies chiefly to the work of supplying the spiritual needs of the Norwegian population by gathering them into congregations, and has done this principally through the home mission boards of the four districts. It conducts a seamen's mission at San Francisco, and contributes to similar enterprises in Brooklyn, N. Y., and other seaports. In New York city and other places it has special missions for immigrants; in Utah it has a mission among the Mormons; and in Chicago, a city mission. It also carries on work in Alaska and among the Indians of Wisconsin, and contributes to the Lutheran Colored Mission in the South, belonging to the Lutheran Synodical Conference. In close association with this general evangelistic department is the work of the Church Extension Board. During 1906 there were employed in the various departments of domestic mission work 80 persons, who aided or cared for 140 churches, the total amount contributed being $43,551.

The foreign missionary work of the synod is carried on among the Zulus in South Africa, in connection with the Schreuder Missionary Society, although its organization is separate. During 1906 there were reported 16 missionaries and 32 native helpers; 4 churches with 1,811 members; 9 schools with 462 students; 3 orphanages with 57 inmates; and contributions amounting to $4,003. The mission property, valued at $50,000, stands in the name of the society in Norway. Contributions are also made to Norwegian missions in India, China, and Madagascar.

The synod lays great stress upon religious education, and reports 15 colleges and academies with 115 teachers and 1,956 students, and 516 parochial schools with 13,715 students. The total amount contributed during 1906 for educational work was $91,407, including $4,159 contributed for the conduct of the Sunday schools, and $28,104 for parochial and religious day schools. The educational property is valued at $785,174, and there is an endowment of $24,675. The higher schools give both religious and secular instruction. Most of the lower schools, which are principally in session during the vacation of the public schools, are almost exclusively religious in their character. Confirmation classes are held once a week for nine months of the year for general instruction in preparation for church membership.

The philanthropic work of the synod is represented by 3 hospitals, 3 orphanages, and a home for the aged, with a total of 1,853 inmates. The amount contributed during the year 1906 for this purpose was $20,000, and the property value is estimated at $237,787.

There are 198 young people's societies with a membership of 7,047. Women's aid societies, young women's aid societies, missionary societies, men's societies, and young men's societies bring the total of such organizations up to 871, with a membership of 30,632. In 1906 the contributions from these organizations for various purposes were $74,338.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 927 organizations, in 4 districts, located in 23 states. Of these, 800 are in the North Central division, the largest number in any one state being 302 in Minnesota.

The total number of communicants reported is 107,712; of these, as shown by the returns for 813 organizations, about 49 per cent are males and 51 per cent females. According to the statistics, the denomination has 649 church edifices; a seating capacity for church edifices of 168,889, as reported by 621 organizations; church property valued at $2,469,713, against which there appears an indebtedness of $165,053; halls, etc., used for worship by 138 organizations; and 203 parsonages valued at $566,805. The Sunday schools, as reported by 370 organizations, number 443, with 1,945 officers and teachers and 18,714 scholars.

The number of ministers connected with the denomination is 359.

As compared with the report for 1890, these figures show an increase of 438 organizations, 52,260 communicants, and $1,662,888 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	927	917	107,712	813	45,740	47,379	630	138	649	621	168,889
North Atlantic division	9	9	1,793	9	776	1,017	9	.....	9	9	2,400
Massachusetts	1	1	200	1	75	125	1	.....	1	1	400
New York	5	5	1,047	5	435	612	5	.....	5	5	1,200
New Jersey	3	3	546	3	266	280	3	.....	3	3	800
North Central division	800	791	97,340	698	41,306	42,525	570	117	587	561	154,894
Ohio	2	2	100	2	50	50	1	1	1	1	200
Indiana	2	2	125	2	64	61	1	1	1	1	200
Illinois	14	14	2,692	9	848	1,011	11	2	11	11	3,790
Michigan	17	17	820	17	394	426	8	2	8	8	1,385
Wisconsin	147	147	23,927	130	9,951	10,448	127	7	131	127	34,405
Minnesota	302	300	38,903	258	15,312	16,037	237	37	245	236	68,135
Iowa	58	58	11,027	55	5,223	5,534	53	4	58	53	17,560
North Dakota	181	174	11,980	160	5,835	5,391	80	55	80	72	17,370
South Dakota	59	59	6,489	55	3,091	3,040	42	8	42	42	9,719
Nebraska	16	16	1,212	10	538	527	9	.....	9	9	2,030
Kansas	2	2	65	.....	.....	.....	1	.....	1	1	100
South Central division	9	9	1,421	9	670	751	6	1	6	6	1,915
Tennessee	1	1	50	1	20	30	1	.....	1	1	200
Texas	8	8	1,371	8	650	721	5	1	5	5	1,715
Western division	109	108	7,158	97	2,988	3,086	45	20	47	45	9,680
Montana	24	24	1,290	24	670	620	4	6	4	4	740
Idaho	7	7	161	7	85	76	3	2	3	3	300
Colorado	5	5	82	5	40	42	1	.....	1	1	120
Utah	1	1	12	1	5	7	1	.....	1	1	125
Washington	47	46	3,195	38	1,241	1,340	23	6	24	23	5,470
Oregon	7	7	722	5	239	263	5	.....	5	5	1,050
California	18	18	1,696	17	708	738	8	6	9	8	1,875

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	927	648	$2,469,713	145	$165,053	203	$566,805	370	443	1,945	18,714
North Atlantic division	9	9	116,500	9	33,200	3	13,500	9	13	151	1,283
Massachusetts	1	1	35,000	1	3,000			1	2	9	80
New York	5	5	53,000	5	22,000	1	7,000	5	8	83	798
New Jersey	3	3	28,500	3	8,200	2	6,500	3	3	59	405
North Central division	800	580	2,135,888	117	105,333	182	524,505	297	357	1,564	15,165
Ohio	2	1	3,000	1	600			2	2	4	32
Indiana	2	1	2,000			1	1,500	2	2	5	43
Illinois	14	12	136,700	8	23,974	4	19,500	10	12	161	1,700
Michigan	17	9	18,175	1	100	4	5,800	9	9	29	253
Wisconsin	147	127	477,850	22	17,640	51	144,480	60	75	358	3,282
Minnesota	302	241	819,260	44	36,444	58	183,250	123	158	667	6,561
Iowa	58	53	262,583	7	3,240	23	76,400	22	22	123	1,285
North Dakota	181	81	270,150	27	19,110	22	47,075	53	61	158	1,382
South Dakota	59	45	120,970	6	3,500	14	35,300	13	13	40	462
Nebraska	16	9	24,900	1	725	5	11,200	3	3	19	165
Kansas	2	1	300								
South Central division	9	6	20,500			4	7,200	5	5	25	140
Tennessee	1	1	1,200					1	1	3	12
Texas	8	5	19,300			4	7,200	4	4	22	128
Western division	109	53	196,825	19	26,520	14	21,600	59	68	205	2,126
Montana	24	7	18,100	3	2,005	1	2,000	11	12	27	248
Idaho	7	4	2,900	1	185	1	1,800	4	4	9	52
Colorado	5	1	4,000	1	3,000			1	1	3	10
Utah	1	1	6,000			1	2,000				
Washington	47	27	76,225	7	10,700	6	7,500	26	32	108	1,081
Oregon	7	5	16,600	2	2,200	3	4,300	4	4	14	130
California	18	8	73,000	5	8,430	2	4,000	13	15	44	605

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY DISTRICTS: 1906.

DISTRICT.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	927	917	107,712	813	45,740	47,379	630	138	649	621	168,889
Eastern	192	192	29,507	170	12,103	13,043	158	13	162	158	42,580
Iowa	160	160	24,676	140	10,945	11,459	128	12	133	128	37,205
Minnesota	496	487	47,755	436	20,419	20,460	305	99	313	296	80,409
Pacific	79	78	5,774	67	2,273	2,417	39	14	41	39	8,695

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DISTRICTS: 1906.

DISTRICT.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	927	648	$2,469,713	145	$165,053	203	$566,805	370	443	1,945	18,714
Eastern	192	160	755,425	41	75,514	63	184,780	93	114	711	6,605
Iowa	160	130	513,173	13	11,915	55	167,700	57	66	282	2,909
Minnesota	496	314	1,032,390	76	56,109	73	196,725	173	208	777	7,332
Pacific	79	44	168,725	15	21,515	12	17,600	47	55	175	1,868

EVANGELICAL LUTHERAN SYNOD OF MICHIGAN AND OTHER STATES.

HISTORY.

In 1833 a mission was begun by the Rev. F. Schmid among the North American Indians in the neighborhood of Ann Arbor, Mich. He gathered around him a number of pastors, many of them from the missionary seminary at Basel, Switzerland, and together they labored among the German immigrants. In 1860, eight ministers and three congregations united in organizing the Evangelical Lutheran Synod of Michigan and Other States, and from that time their numbers increased, though they were seriously hampered by the scarcity of faithful pastors. In 1867 the synod assisted in the organization of the General Council, but withdrew from that body in 1888 on account of dissatisfaction with its position on pulpit and altar fellowship, on secret societies, and on "open questions."

In order to meet the demand for ministers, a school was opened in 1885 at Manchester, Mich., but two years later was removed to Saginaw. It is known as the Lutheran Seminary of the Michigan Synod, and from it a large number of workers have gone forth, 27 of whom are now laboring in connection with the Michigan Synod.

In 1892 the synod joined the Wisconsin and Minnesota synods in forming the General Synod of Wisconsin, Minnesota, and Michigan, often called the Synod of the Northwest, and in 1893 it became a member of the Synodical Conference. These connections were severed again in 1896, owing to differences in regard to the future of the seminary and the management of the synod. A number of ministers and congregations at that time severed their connection with the Michigan Synod and organized under the name of the District Synod of Michigan, but remained in connection with the Synodical Conference. In 1906 a reconciliation was effected between the two Michigan synods, and it seemed probable that a complete union would be secured.

DOCTRINE.

In doctrine the synod accepts the Scriptures as the inspired Word of God and all the doctrinal symbols of the Evangelical Lutheran Church contained in the Book of Concord "as a true and sound exhibition of Christian doctrine taken from and in full agreement with the Holy Scriptures." In regard to such questions as are debated within the Lutheran Church to-day, it maintains in general the position of the Synodical Conference.

POLITY.

In polity the synod accords with the general Lutheran position of the independence of the local church and the association of the churches in the synod. At the meetings of the synod, which are held once a year, all ministers and teachers and one lay delegate from each parish have the right to vote.

WORK.

The chief work of the synod is in the line of home missions and the education of young men for the ministry. During 1906 it employed 5 missionaries and aided 8 churches, at a total expenditure of $678. No foreign missionary work is reported. In addition to the Lutheran seminary, there were 29 parochial schools with 816 students, and the total amount contributed for educational work in 1906 is given as $4,809. The value of the seminary, together with a building for the director, is given as $18,000. Twenty young people's societies were reported with 800 members. The synod has a book concern at Saginaw and publishes two periodicals.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 55 organizations, of which 50 are in Michigan and 5 in Ohio.

The total number of communicants reported is 9,697; of these, as shown by the returns for 48 organizations, the percentages of males and females are about equal. According to the statistics, the denomination has 53 church edifices; a seating capacity for church edifices of 13,795; church property valued at $184,700, against which there appears an indebtedness of $12,775; halls, etc., used for worship by 4 organizations; and 35 parsonages valued at $51,050. There are 39 Sunday schools reported, with 239 officers and teachers and 2,462 scholars.

The number of ministers connected with the denomination is 37.

As compared with the report for 1890, these figures show a decrease of 10 organizations and 1,785 communicants, but an increase of $19,930 in the value of church property.

It is understood that some of the churches formerly belonging to the German Augsburg Synod, and shown under that head in the report for 1890, have since been absorbed by this body, but as their number is not known no account is made of them in this comparison.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	55	55	9,697	48	3,992	4,058	49	4	53	49	13,795
North Central division	55	55	9,697	48	3,992	4,058	49	4	53	49	13,795
Ohio	5	5	1,896	5	882	1,014	5		6	5	2,075
Michigan	50	50	7,801	43	3,110	3,044	44	4	47	44	11,720

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	55	49	$184,700	17	$12,775	35	$51,050	38	39	239	2,462
North Central division	55	49	184,700	17	12,775	35	51,050	38	39	239	2,462
Ohio	5	5	38,400	2	3,000	4	9,600	5	5	99	768
Michigan	50	44	146,300	15	9,775	31	41,450	33	34	140	1,694

DANISH EVANGELICAL LUTHERAN CHURCH IN AMERICA.

HISTORY.

The first considerable immigration to this country from Denmark began about 1864, at the close of the war with Germany which resulted in the loss of the Schleswig-Holstein provinces. It was, however, several years before the mother church in Denmark began to send missionaries across the Atlantic to care for the spiritual interests of the immigrants. In 1871 and 1872 five pastors came over, and in the summer of 1872 these ministers, together with a few laymen, met at Neenah, Wis., and organized, under the name of "Kirkelig Missions Forening," what is now called the "Danish Evangelical Lutheran Church in America." At the same meeting it was decided to publish a church paper, and the Rev. A. Dan, of Racine, was elected its first editor. The organization grew slowly as Danish settlements were formed, and wherever they were able to support a minister, one came to live among them.

At first the several divisions of the Danish Church, "Hojkirkelige," "Grundtvigianere," and "Indre Mission" were all represented and worked together harmoniously. In 1894, however, it became evident that differences of opinion were being more strongly emphasized, and 19 pastors, 37 congregations, and about 3,000 communicant members withdrew and organized the Danish Evangelical Lutheran Church in North America. Somewhat later this body united with the Danish Evangelical Lutheran Church Association to form the United Danish Lutheran Church in America. The original organization, which retained 35 pastors, 53 congregations, and about 5,000 communicant members, continued to grow, although the three parties were still represented in its membership, and is known as the "Danish Evangelical Lutheran Church in America."

It has been a rule of the church to conduct the services in the Danish language. This was necessary at first, as the people did not understand English, and it is still true that, while nearly all Danish Americans understand a sermon in the Danish language, quite a number would not understand the service if it were conducted in English.

DOCTRINE.

In doctrine the church makes no attempt at forming new standards, but is in entire conformity with the Lutheran Church in Denmark. It accepts the Apostles', Nicene, and Athanasian creeds, the Unaltered Augsburg Confession of 1530, and Luther's Smaller Catechism, as the basis of its belief.

All the rites and services are conducted in accordance with the Service Book and Ritual for the Danish People's Church, with such modifications as circumstances may require. The modifications are always made under direction of the church, as no pastor has the right, without permission, to alter either service

book or ritual. The administration of the sacraments and the ministry is "accomplished only by rightly presented and ordained Lutheran ministers."

POLITY.

In polity the church is distinctly democratic. Every congregation has the right to conduct its own affairs and to elect its pastor by a majority vote of the members. Applicants for admission to the ministry are examined by a board, and, if approved, are installed by a minister of the church who has been previously elected as ordinator. So long as the minister has a good moral standing and maintains the constitution, the church has no power whatever to remove him.

Once a year the pastors and congregations (the latter represented by delegates) meet in convention to discuss and decide any question that may be brought before the meeting, either by the churches or by the board of directors, which, composed of 5 persons, is elected every second year, and is charged with the duty of carrying out the resolutions of the convention. There is no compulsory assessment within the church or congregations, and the only ties that unite the people are mutual interest in the religious work to be carried out, and harmony as to doctrine and polity. Under these conditions the board of directors has not infrequently been unable, for lack of money, to carry out resolutions passed by the convention.

WORK.

The most important missionary work of the church is at the same time a difficult one. Danish immigrants to this country are comparatively few in number, and are widely scattered. The result is that there are few large congregations which are able both to uphold their own religious work and to give any considerable aid to their less fortunate brethren. During the past ten years, from $1,000 to $1,500 has been contributed annually to home missionary work, and 10 missionaries were employed in 1906 to care for 10 small congregations which were unable to support their ministers, and to carry the gospel to places where there were no settled pastors. An important home missionary factor has been furnished by the 2 church papers, one started in 1872, and the other in 1879, which have reached many who are far removed from ministers and their fellow-churchmen.

The church carries on no foreign missionary work of its own. Whatever money is contributed to foreign missions—during 1906 amounting to $196—has been given to the Church of Denmark for its own fields, chiefly the Tamil Mission in India.

The church emphasizes education, and owns at Des Moines, Iowa, a college and theological seminary. It also supports a Danish high school in Minnesota and one in Nebraska, both of high grade. In 1906 the 3 institutions had 24 teachers and an attendance of over 200 students. In view of the extensive use of the Danish language in the homes and in church services, it has been deemed desirable to teach the children in their mother tongue. Accordingly the church has educated teachers for parochial schools, and during the year supported 53 such schools, with 55 teachers, and an attendance of 2,094 pupils. The contributions for educational work amounted to $6,600, and the value of the property is estimated at $91,000.

The church supports an orphans' home in Chicago, which was rebuilt in 1906 at a cost of $17,000. It has accommodations for 35 children, and the annual expenditure is about $2,400. There are about 50 young people's societies, with a membership of 2,000, although a general organization has not yet been completed.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 92 organizations, in 7 districts, located in 15 states. Of these, 76 are in the North Central division, Iowa leading with 17.

The total number of communicants reported is 12,541; of these, as shown by the returns for 68 organizations, about 49 per cent are males and 51 per cent females. According to the statistics, the denomination has 70 church edifices; a seating capacity for church edifices of 14,250; church property valued at $248,700, against which there appears an indebtedness of $37,514; halls, etc., used for worship by 20 organizations; and 42 parsonages valued at $72,200. The Sunday schools, as reported by 58 organizations, number 64, with 231 officers and teachers and 2,983 scholars.

The number of ministers connected with the denomination is 58.

As compared with the report for 1890, these figures show a decrease of 39 organizations, but an increase of 2,360 communicants, and $119,000 in the value of church property. The decrease in the number of organizations is due mainly to the withdrawal, already noted, of a number of congregations which combined with the Danish Church Association, to form the United Danish Evangelical Lutheran Church in America.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	92	92	12,541	68	4,027	4,198	63	20	70	62	14,250
North Atlantic division	15	15	1,761	10	545	581	8	4	9	8	1,845
Maine	2	2	300	.....	.....	.....	1	.....	2	1	350
Massachusetts	2	2	140	2	65	75	.....	2	.....	.....	.....
Connecticut	4	4	550	4	279	271	3	.....	3	3	645
New York	3	3	500	2	162	188	2	1	2	2	300
New Jersey	4	4	271	2	39	47	2	1	2	2	550
North Central division	76	76	10,580	57	3,402	3,497	55	15	61	54	12,405
Illinois	9	9	2,580	3	84	109	5	2	6	5	1,700
Michigan	11	11	1,071	7	358	430	11	.....	11	11	1,735
Wisconsin	7	7	1,146	6	537	549	6	.....	6	6	1,195
Minnesota	9	9	1,081	9	548	533	6	2	8	6	2,025
Iowa	17	17	2,836	13	999	1,089	11	4	12	11	2,870
North Dakota	2	2	64	2	34	30	1	1	1	1	100
South Dakota	6	6	417	3	156	118	3	3	5	3	800
Nebraska	14	14	1,325	14	686	639	11	3	11	10	1,780
Kansas	1	1	60	.....	.....	.....	1	.....	1	1	200
South Central division	1	1	200	1	80	120	.....	1	.....	.....	.....
Texas	1	1	200	1	80	120	.....	1	.....	.....	.....

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	92	66	$248,700	26	$37,514	42	$72,200	58	64	231	2,983
North Atlantic division	15	8	51,300	7	13,365	4	14,000	10	10	55	696
Maine	2	1	5,000	1	3,015	1	2,500	2	2	7	60
Massachusetts	2	.....	.....	.....	.....	1	6,000	1	1	2	24
Connecticut	4	3	15,700	3	4,500	1	3,500	2	2	16	135
New York	3	2	16,000	1	1,000	1	2,000	3	3	15	167
New Jersey	4	2	14,600	2	4,850	.....	.....	2	2	15	310
North Central division	76	57	195,400	19	24,149	37	57,700	48	54	176	2,287
Illinois	9	5	46,500	3	11,681	4	8,000	5	7	47	585
Michigan	11	11	24,700	4	2,350	6	9,500	10	10	36	370
Wisconsin	7	6	20,000	2	2,400	4	6,800	5	5	22	173
Minnesota	9	6	21,300	1	650	5	6,600	4	7	15	267
Iowa	17	12	39,400	9	7,068	9	15,200	10	11	34	521
North Dakota	2	2	2,600	.....	.....	.....	.....	1	1	1	17
South Dakota	6	3	6,000	.....	.....	1	2,000	3	3	4	32
Nebraska	14	11	32,600	.....	.....	7	8,800	9	9	12	242
Kansas	1	1	2,300	.....	.....	1	800	1	1	5	80
South Central division	1	1	2,000	.....	.....	1	500	.....	.....	.....	.....
Texas	1	1	2,000	.....	.....	1	500	.....	.....	.....	.....

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY DISTRICTS: 1906.

DISTRICT.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations. reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations. reporting.	Seating capacity reported.
Total for denomination	92	92	12,541	68	4,027	4,198	63	20	70	62	14,250
First	15	15	1,761	10	545	581	8	4	9	8	1,845
Second	9	9	971	7	358	430	9	.....	9	9	1,495
Third	18	18	3,588	9	480	561	10	5	12	10	2,890
Fourth	13	13	2,273	9	743	782	10	1	10	10	2,320
Fifth	10	10	1,336	10	664	672	8	1	9	8	1,920
Sixth	11	11	1,027	8	471	413	6	5	9	6	1,800
Seventh	16	16	1,585	15	766	759	12	4	12	11	1,980

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DISTRICTS: 1906.

DISTRICT.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	92	66	$248,700	26	$37,514	42	$72,200	58	64	231	2,983
First	15	8	51,300	7	13,365	4	14,000	10	10	55	696
Second	9	9	21,500	4	2,350	6	9,500	8	8	29	311
Third	18	10	71,200	5	14,581	7	13,300	10	13	69	828
Fourth	13	11	30,900	8	6,168	8	13,200	9	9	32	387
Fifth	10	9	20,300	1	400	4	5,500	7	7	21	247
Sixth	11	6	16,600	1	650	4	6,600	4	7	8	192
Seventh	16	13	36,900	.....	.....	9	10,100	10	10	17	322

ICELANDIC EVANGELICAL LUTHERAN SYNOD IN NORTH AMERICA.

HISTORY.

Icelandic immigration to America began about the year 1870. The first company settled in Milwaukee, Wis., and it was there that the first Icelandic Lutheran services in the United States were held, by the Rev. Jon Bjarnason, in August, 1874. He was educated in Iceland, came to this country in 1873, was engaged as professor at Luther College, Decorah, Iowa, and was afterwards editor of a Norwegian paper published in Minneapolis. In 1877 he moved to a settlement on the shores of Lake Winnipeg, Manitoba, at that time the largest Icelandic colony on the continent. In 1875 a congregation had been organized in Shawano county, Wis., by the Rev. Paul Thorlaksson, a graduate of the college in Iceland, who had received his theological training at the Lutheran Theological Seminary at St. Louis, Mo. This colony was comparatively small, and, as it decreased from year to year, the services were discontinued and he removed to the settlement by Lake Winnipeg and labored there with Bjarnason. A few years later Thorlaksson removed to Pembina county, N. Dak., and was instrumental in establishing one of the largest and most prosperous settlements of Icelanders in America. Bjarnason remained at Lake Winnipeg until the spring of 1880, and then traveled through the Icelandic settlements in Manitoba and Minnesota, establishing church organizations wherever possible. Other preachers came over later, and in January, 1885, delegates from the various congregations met at Mountain, N. Dak., to organize a general synod. The first regular meeting was held in Winnipeg in June of that year. Most of the settlements were at that time in their infancy, and the outlook seemed far from promising, but the church has prospered and is already taking its place in the ranks of the American Lutheran bodies, with which it agrees in doctrine and polity.

WORK.

For many years the lack of men and funds was a serious handicap in the home mission work and the other activities of the synod. Icelanders were scattered in many settlements in Minnesota, North Dakota, Utah, Manitoba, Saskatchewan, Alberta, and on the Pacific coast, but it was not until 1893 that a man could be commissioned to give his whole time to traveling through these comparatively unoccupied fields. In 1906 there were 7 such missionaries, 20 churches were supplied, and $1,000 was contributed for the work.

Realizing that its future prosperity depends upon the education of its youth, the synod began a movement many years ago, looking toward the founding of an educational institution. This has not yet been completed, though considerable funds have been gathered. In the meantime two professorships in the Icelandic language are maintained, one at Wesley College, Winnipeg, and one at Gustavus Adolphus College, St. Peter, Minn., at an annual cost of $1,200.

Almost immediately upon the organization of the synod in 1885 the publication of a monthly journal was begun, and later a periodical devoted to the interests of the Sunday schools was established. There are 12 young people's societies with a membership of 834, and steps have been taken toward sending a missionary to the foreign field.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 14 organizations, of which 10 are in North Dakota and 4 in Minnesota.

The total number of communicants reported is

2,101; of these, as shown by the returns for 7 organizations, about 48 per cent are males and 52 per cent females. According to the statistics, the denomination has 14 church edifices; a seating capacity for church edifices of 3,355; church property valued at $32,350, against which there appears an indebtedness of $998; and 2 parsonages valued at $2,300. There are 13 Sunday schools reported, with 49 officers and teachers and 498 scholars.

The number of ministers connected with the denomination is 10.

As compared with the report for 1890, these figures show an increase of 1 organization, 110 communicants, and $25,150 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	14	14	2,101	7	349	385	14	.....	14	13	3,355
North Central division	14	14	2,101	7	349	385	14	.....	14	13	3,355
Minnesota	4	4	551	4	265	286	4	.....	4	4	1,450
North Dakota	10	10	1,550	3	84	99	10	.....	10	9	1,905

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	14	14	$32,350	4	$998	2	$2,300	12	13	49	498
North Central division	14	14	32,350	4	998	2	2,300	12	13	49	498
Minnesota	4	4	12,600	1	400	1	1,500	3	3	15	142
North Dakota	10	10	19,750	3	598	1	800	9	10	34	356

IMMANUEL SYNOD OF THE EVANGELICAL LUTHERAN CHURCH OF NORTH AMERICA.

HISTORY.

A number of Lutheran ministers and churches, desiring to secure greater freedom of church life than was possible in some of the synods, met in Wall Rose, Pa., in 1885 and organized the Immanuel Synod of the Evangelical Lutheran Church of North America.

DOCTRINE AND POLITY.

While agreeing in doctrine with the whole Evangelical Lutheran Church, this synod differs from others in its attitude toward other religious bodies. It acknowledges other denominations as sister churches, and while it appreciates agreement with its own doctrines it is not indifferent to doctrines from which it differs. In regard to the secret society question, also, the synod is more liberal than some other Lutheran synods, welcoming all who are willing to join the church and cooperate with it, whether or not members of a secret society.

In polity it is in general accord with other Lutheran synods.

WORK.

The principal general activity of the synod is its home missionary work. In this, 4 ministers were employed in 1906, who cared for 2 churches, besides doing general evangelistic work, at a total expense of $850. In order to secure a ministerial supply, young men who have had a good education, but are unable to finish their theological course in a seminary, are assisted privately. A course of theological study has been arranged for them in their homes, and when they are able to pass a satisfactory examination they are ordained. At present 3 students are thus being assisted in their preparation for the ministry.

Emphasis is also placed upon Sunday school and parochial school work. The synod has 6 parochial schools with 100 pupils, and in some of the churches the pastor is also the teacher of the parochial school.

No benevolent institutions are maintained, but assistance is given to those of other Lutheran bodies as far as possible. Nearly every church has a woman's aid society, the total membership being about 375, and there are also 4 young people's societies with 100 members.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 11 organizations, located in 6 states, the largest number in any state being 5 in Pennsylvania.

The total number of communicants reported is 3,275; of these, about 40 per cent are males and 60 per cent females. According to the statistics, the denomination has 11 church edifices with a seating capacity of 5,300; church property valued at $89,300, against which there appears an indebtedness of $6,250; and 7 parsonages valued at $34,300. There are 11 Sunday schools reported, with 124 officers and teachers and 1,125 scholars.

The number of ministers connected with the denomination is 17.

As compared with the report for 1890, these figures show a decrease of 10 organizations, 2,305 communicants, and $4,900 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	11	11	3,275	11	1,295	1,980	11	.....	11	11	5,300
North Atlantic division	9	9	2,950	9	1,145	1,805	9	.....	9	9	4,650
Massachusetts	1	1	200	1	75	125	1	.....	1	1	500
New York	2	2	375	2	150	225	2	.....	2	2	900
New Jersey	1	1	75	1	35	40	1	.....	1	1	150
Pennsylvania	5	5	2,300	5	885	1,415	5	.....	5	5	3,100
North Central division	2	2	325	2	150	175	2	.....	2	2	650
Ohio	1	1	175	1	50	125	1	.....	1	1	350
Iowa	1	1	150	1	100	50	1	.....	1	1	300

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	11	11	$89,300	3	$6,250	7	$34,300	11	11	124	1,125
North Atlantic division	9	9	84,500	3	6,250	6	32,500	9	9	110	1,020
Massachusetts	1	1	4,000	.....	.....	1	3,000	1	1	12	75
New York	2	2	7,000	.....	.....	1	1,500	2	2	16	110
New Jersey	1	1	2,500	1	1,250	.....	.....	1	1	5	75
Pennsylvania	5	5	71,000	2	5,000	4	28,000	5	5	77	760
North Central division	2	2	4,800	.....	.....	1	1,800	2	2	14	105
Ohio	1	1	3,000	.....	.....	1	1,800	1	1	8	55
Iowa	1	1	1,800	.....	.....	.....	.....	1	1	6	50

FINNISH EVANGELICAL LUTHERAN CHURCH OF AMERICA, OR SUOMI SYNOD.

HISTORY.

The Finnish immigration to America began about the middle of the nineteenth century. The first to come were fishermen from northern Norway who settled in northern Michigan, and the first Finnish Lutheran Church was organized in 1867, at Hancock, Mich. Its membership consisted principally of Finns, with some Norwegians and Swedes, and for many years was cared for by a Norwegian pastor. The first ordained Finnish minister of the gospel came to that section, known as the "copper country," in 1876, and took charge of the Finnish Lutherans in Calumet, Hancock, and Allouez, Mich. In course of time communities of Finns were formed in other states, especially in Minnesota, Dakota, and Oregon. In December, 1889, four Finnish Lutheran ministers present at a meeting in Hancock, were

much impressed with the need of an organized church among their countrymen in America. As a result the Finnish Evangelical Lutheran Church of America, also called the Suomi Synod, was organized, and held its first convention at Calumet in March, 1890. Nine congregations were represented and a constitution was adopted.

DOCTRINE.

In doctrine the Suomi Synod accepts the three principal creeds of the historic church, the Apostles', Nicene, and Athanasian, the unchanged Confession of Augsburg, and the other symbolical books of the Evangelical Lutheran Church, and maintains as the highest law of confession that the Holy Word of God is the only standard for doctrine of the church.

POLITY.

In polity the local churches retain the right to administer their internal affairs, but have conferred the right of superintendency upon the annual synodical convention, composed of the ministers and of lay delegates from the congregations, which is recognized as the highest authority in such matters as are common to the churches. The constitution confers, to a certain degree, controlling judicial and executive authority upon a permanent consistory of four members, namely, the president, vice-president, secretary, and notary of the convention, who are elected for a term of four years.

WORK.

For home mission work the synod has decided to support, according to its means, one or more missionary pastors, to have the care of those smaller churches and preaching stations of Evangelical Lutheran Finns which are too small to support pastors of their own. To this end it has a home mission fund to which more or less regular contributions are sent from the churches under the care of the missionary pastor, and for which freewill offerings are received in other churches of the synod. During the year 1906 about $800 was collected for the support of such a missionary. The settled pastors of the synod also occasionally devote some time to this mission work, and as a result, the small stations and preaching places are gradually growing into self-sustaining churches.

The Suomi Synod has no foreign mission field of its own, but many of its churches send contributions to the Foreign Mission Society of Finland, which has mission fields in Owamboland, South Africa, and in China. The amount of the contributions sent during the year 1906 was $529.

The educational department of the synod includes a college and theological seminary at Hancock, Mich., established in 1896, which in 1906 had 7 teachers and 87 students, and property valued at $53,000; for which contributions were received amounting to $15,000. This work has been greatly assisted by a society started in 1899 for supporting the Suomi College, which at present has about 1,000 members. Of the 7 graduates from the theological seminary 6 have been ordained to the ministry. The synod has 32 parochial schools, with 35 teachers and 1,881 pupils, which hold sessions through July and August, and are often called summer schools. Their chief purpose is to give instruction in Finnish reading and writing and in the elements of Christian faith.

The young people's work has not as yet been developed extensively, although there are 5 societies with about 200 members.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 105 organizations, located in 15 states. Of these, 81 are in the North Central division; the largest number in any one state being 40 in Michigan.

The total number of communicants reported is 12,907; of these, about 53 per cent are males and 47 per cent females. According to the statistics, the denomination has 50 church edifices; a seating capacity for church edifices of 11,643; church property valued at $151,345, against which there appears an indebtedness of $19,550; halls, etc., used for worship by 60 organizations; and 16 parsonages valued at $28,750. The Sunday schools, as reported by 77 organizations, number 108, with 571 officers and teachers and 4,515 scholars.

The number of ministers connected with the denomination is 24.

As compared with the report for 1890, these figures show an increase of 94 organizations, 11,522 communicants, and $138,447 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	105	105	12,907	105	6,834	6,073	44	60	50	44	11,643
North Atlantic division	17	17	2,106	17	1,151	955	6	11	7	6	1,600
Massachusetts	6	6	1,055	6	565	490	3	3	4	3	1,000
New York	2	2	245	2	115	130	1	1	1	1	200
Pennsylvania	9	9	806	9	471	335	2	7	2	2	400
North Central division	81	81	10,250	81	5,387	4,863	35	45	40	35	9,293
Ohio	8	8	1,572	8	727	845	3	5	3	3	950
Indiana	1	1	30	1	15	15	.....	1	.....	.....	.....
Illinois	3	3	563	3	393	170	2	1	2	2	688
Michigan	40	40	6,121	40	3,240	2,881	21	19	26	21	6,085
Wisconsin	5	5	186	5	97	89	2	3	2	2	220
Minnesota	20	20	1,548	20	797	751	4	15	4	4	800
South Dakota	4	4	230	4	118	112	3	1	3	3	550
South Central division	1	1	50	1	25	25	.....	1	.....	.....	.....
Mississippi	1	1	50	1	25	25	.....	1	.....	.....	.....
Western division	6	6	501	6	271	230	3	3	3	3	750
Montana	1	1	31	1	16	15	.....	1	.....	.....	.....
Wyoming	2	2	113	2	67	46	1	1	1	1	200
Washington	1	1	119	1	61	58	1	.....	1	1	250
Oregon	2	2	238	2	127	111	1	1	1	1	300

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	105	44	$151,345	19	$19,550	16	$28,750	77	108	571	4,515
North Atlantic division	17	6	35,000	5	9,500	1	3,000	14	19	69	605
Massachusetts	6	3	24,000	3	6,500	.....	.....	6	9	42	382
New York	2	1	4,000	1	500	.....	.....	2	3	9	80
Pennsylvania	9	2	7,000	1	2,500	1	3,000	6	7	18	143
North Central division	81	35	109,645	13	9,950	13	22,250	58	83	475	3,760
Ohio	8	3	15,000	2	3,400	2	4,900	8	9	72	563
Indiana	1	.....	.....	.....	.....	.....	.....	1	1	2	10
Illinois	3	2	11,000	1	1,500	1	3,000	2	2	9	80
Michigan	40	21	63,655	7	3,150	8	11,850	31	54	326	2,563
Wisconsin	5	2	4,040	1	500	.....	.....	3	4	7	84
Minnesota	20	4	10,500	2	1,400	1	1,900	11	11	51	418
South Dakota	4	3	5,450	.....	.....	1	600	2	2	8	42
South Central division	1	.....	.....	.....	.....	.....	.....	1	2	6	40
Mississippi	1	.....	.....	.....	.....	.....	.....	1	2	6	40
Western division	6	3	6,700	1	100	2	3,500	4	4	21	110
Montana	1	.....	.....	.....	.....	.....	.....	1	1	3	10
Wyoming	2	1	2,200	1	100	1	2,000	1	1	4	30
Washington	1	1	2,000	.....	.....	.....	.....	1	1	3	20
Oregon	2	1	2,500	.....	.....	1	1,500	1	1	11	50

NORWEGIAN LUTHERAN FREE CHURCH.

HISTORY.

The Lutheran Free Church was organized in Minneapolis, Minn., in June, 1897, at a meeting of Norwegian Lutherans representing churches in some of the Central and Western states. The immediate occasion of the organization was a disagreement between the trustees of Augsburg Seminary at Minneapolis and the United Norwegian Church. On the organization of the latter body, in 1890, it was expected that it would include Augsburg Seminary, the oldest Norwegian divinity school in America, and until that time supported by the Norwegian-Danish Evangelical Lutheran Conference. In the prosecution of its work for educating Lutheran ministers the seminary devel-

oped certain characteristics which its friends and supporters considered essential to the work to be done. It had been incorporated under the laws of Minnesota, and its management was in the hands of a board of trustees. When the demand came that the seminary should, according to an agreement with the Norwegian-Danish Conference, be transferred to the United Norwegian Church in such a manner as to enable that church to control it entirely, it became evident to some that material changes were intended in the plan of the school, and on this account the board of trustees refused to transfer, unconditionally, the property and management of the seminary to the United Church. The result was a sharp disagreement and the withdrawal, and in some cases expulsion, from the United Church of certain churches and ministers because of their support of the position taken by the trustees of the seminary. These churches and ministers were at first known as the "Friends of Augsburg," and had no other organization than a voluntary annual meeting. Nevertheless they carried on the work of an organized synod, and had their divinity school, home and foreign missions, deaconess institute, orphans' homes, and publishing business. In 1897 they adopted the name of the "Lutheran Free Church," but continued along essentially the same lines, and are known to-day as the "Norwegian Lutheran Free Church."

DOCTRINE.

In doctrine the church recognizes the Bible as the one perfect divine revelation for the salvation of men, and the absolute rule for Christian faith, doctrine, and life. It adheres to the Lutheran confessions, namely, the Augsburg Confession and Luther's Smaller Catechism, as agreeing with the Scriptures. It considers practical Christian experience an absolutely necessary qualification for church membership, and especially for ministers and teachers.

POLITY.

In polity the church emphasizes the independence and liberty of the individual congregation, but does not attempt a solid and final organization, lest strict limits and forms should hinder the movement which the church represents. In order to strengthen brotherly feeling and stimulate work for the common cause, an annual meeting is held, at which all members in good standing in any Norwegian Lutheran Church may become entitled to vote by signing a declaration of adherence to the principles of the Free Church, and by promising to work for the objects of the organization. Besides this annual meeting other similar meetings are held at various places in the course of each year.

WORK.

The home missionary work of the church is carried on by the Board of Home Missions in the United States and in Canada. During 1906 it sent out 30 ministers, teachers, and evangelists, who were supported partly by the board and partly by the people among whom they worked. They supplied approximately 90 organized churches, and took up additional work in many localities. Of these missionary pastorates, 5 became self-supporting during the year. The contributions for this work increased from $2,560 in 1898 to $6,759 in 1906.

The foreign missionary work is under the care of the Lutheran Board of Missions, incorporated in 1899, and is carried on in Madagascar. It reports 7 missionaries and 100 native helpers, occupying 3 stations and 64 outstations; 3 churches with 929 members; 60 schools with 2,493 students; 1 hospital, treating 8,450 patients annually; and an orphanage with 38 inmates. The property value is estimated at $7,900, and the total amount contributed for the year 1906 was $13,993, somewhat less than the contributions for the previous year, though a great advance over those for 1899, which were $9,019.

The educational work of the church includes a college in the state of Washington, a girls' seminary in North Dakota, and the Augsburg Seminary, which has three departments, preparatory, classical, and theological. In 1906 the total number of teachers in the 3 institutions was 16, and of students, 247. In addition, approximately 160 churches provided from one to three months' instruction for about 6,475 children, at such times as not to interfere with their attendance upon the public schools. The total amount contributed for educational work in 1906 was $27,331, and the total property value is estimated at $183,000.

The church maintains 2 hospitals and 3 orphanages, with 1,149 inmates, the amount contributed for their maintenance during 1906 being $12,106, and the estimated property value, $110,500. The young people are organized into 157 young people's societies, with 3,140 members. Ladies' aid societies number 305, and there are several men's societies and children's societies, for which no statistics are available.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 320 organizations, located in 10 states. Of these, 303 are in the North Central division, Minnesota leading with 141.

The total number of communicants reported is 26,928; of these, as shown by the returns for 296 organizations, about 48 per cent are males and 52 per cent females. According to the statistics, the denomination has 219 church edifices; a seating capacity for church edifices of 54,605; church property valued at $660,310, against which there appears an indebtedness of $38,628; halls, etc., used for worship by 68 organizations; and 46 parsonages valued at $91,000. The Sunday schools, as reported by 211 organizations, number 233, with 1,127 officers and teachers and 7,479 scholars.

The number of ministers connected with the denomination is 140.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	320	317	26,928	296	10,924	12,047	218	68	219	216	54,605
North Central division	303	300	25,970	281	10,504	11,594	202	68	203	201	47,205
Illinois	2	1	42	1	20	22	2	.....	2	2	215
Michigan	4	4	584	4	315	269	4	.....	4	4	1,000
Wisconsin	42	42	5,477	40	1,936	2,441	34	4	34	34	8,380
Minnesota	141	141	13,546	131	5,266	5,972	109	22	110	109	27,130
Iowa	4	4	158	3	55	50	2	1	2	2	550
North Dakota	90	88	4,829	82	2,253	2,165	41	33	41	40	8,230
South Dakota	19	19	1,079	19	525	554	9	8	9	9	1,450
Kansas	1	1	255	1	134	121	1	.....	1	1	250
Western division	17	17	958	15	420	453	16	.....	16	15	7,400
Washington	15	15	854	14	390	429	14	.....	14	13	6,925
Oregon	2	2	104	1	30	24	2	.....	2	2	475

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	320	230	$660,310	55	$38,628	46	$91,000	211	233	1,127	7,479
North Central division	303	214	598,910	48	31,528	41	84,000	195	215	1,019	6,833
Illinois	2	2	5,000	1	300	.....	.....	1	1	7	45
Michigan	4	4	19,000	2	1,283	2	5,500	3	3	39	290
Wisconsin	42	34	109,600	4	3,175	6	16,300	31	34	191	1,376
Minnesota	141	113	337,710	29	22,790	23	42,300	101	114	561	3,634
Iowa	4	2	4,000	2	450	.....	.....	4	4	12	80
North Dakota	90	49	100,400	9	3,330	10	19,900	47	51	177	1,177
South Dakota	19	9	20,700	1	200	.....	.....	7	7	22	181
Kansas	1	1	2,500	.....	.....	.....	.....	1	1	10	50
Western division	17	16	61,400	7	7,100	5	7,000	16	18	108	646
Washington	15	14	55,900	5	6,050	4	6,000	14	16	95	573
Oregon	2	2	5,500	2	1,050	1	1,000	2	2	13	73

UNITED DANISH EVANGELICAL LUTHERAN CHURCH IN AMERICA.

HISTORY.

Many of the early Danish immigrants to this country maintained church affiliations with their Norwegian brethren, and in about 1870 the Norwegian-Danish Conference was organized. Later, however, as the number of churches increased, the difference of language occasioned some difficulty, and in 1883 the Danish churches withdrew and organized the Danish Evangelical Lutheran Church Association. This developed until, in 1896, it included about 60 local congregations and 44 ministers. Conference with the churches, which two years before had withdrawn from the Danish Evangelical Lutheran Church in America (Kirkelig Missions Forening) and had organized the Danish Evangelical Lutheran Church in North America, resulted in a union of the two bodies under the name of the United Danish Evangelical Lutheran Church in America.

DOCTRINE AND POLITY.

In doctrine the church adheres to the confession of faith of the Lutheran Church of Denmark, the Apostles', Nicene, and Athanasian creeds, the Augsburg Confession, and Luther's Smaller Catechism.

In polity the church is more closely organized than some other Lutheran bodies. The highest church authority is the "annual meeting," composed of the ministers and of lay representatives of the local churches in the proportion of 1 for every 50 members. Its decisions in regard to all questions of government and work by and within the church are final and absolute. During the interval between its meetings its powers are vested in a board of five directors, the president, vice-president, and secretary of the annual meeting being ex officio members. The worship is conducted for the most part in the Danish language.

WORK.

The home missionary work of the church is divided into two departments, that which concerns itself with gathering together the scattered immigrants and organizing them into churches, and that among the Cherokee Indians in Indian Territory, now a part of Oklahoma. The Indian mission has 2 churches with a membership of 75 and church property valued at about $1,600. The total income in 1906 for the home missionary work and the Indian work was $3,558, and 14 churches were cared for by 11 missionaries.

The foreign missionary work is conducted through the church council. The mission field is in Japan, where, in 1906, there were 1 station, 4 missionaries, 3 native helpers, 1 church with 30 members, and a school with 30 pupils. The contributions for the work in 1906 were $2,022.

The educational interests of the church are represented by a college, a theological seminary, and a preparatory school at Blair, Nebr., with 10 teachers and 130 students, and by 85 parochial schools with 3,579 pupils. The total amount contributed for educational work during the year was $5,671, and the value of the property is about $30,000.

The church owns an orphanage in Wisconsin and one in Iowa, together valued at about $10,000 and accommodating 38 children, at an annual cost of $2,600. The young people have organized 80 societies with a membership of 2,310, and ladies' aid societies have been formed in most of the local churches. These societies have contributed regularly to the missionary work and the maintenance of the schools and orphanages.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 198 organizations, in 8 districts, located in 20 states. Of these, 174 are in the North Central division. The state having the largest number is Iowa with 46, and the next in order is Nebraska with 40.

The total number of communicants reported is 16,340; of these, as shown by the returns for 182 organizations, about 49 per cent are males and 51 per cent females. According to the statistics, the denomination has 140 church edifices; a seating capacity for church edifices of 27,294; church property valued at $418,450, against which there appears an indebtedness of $43,425; halls, etc., used for worship by 57 organizations; and 60 parsonages valued at $103,900. The Sunday schools, as reported by 142 organizations, number 153, with 775 officers and teachers and 6,116 scholars.

The number of ministers connected with the denomination is 99.

This body was not reported under this name in 1890, but represents the union of the Danish Church Association, reported for that year, with the Danish Evangelical Lutheran Church in North America, which withdrew from the Danish Evangelical Lutheran Church in America.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	198	198	16,340	182	6,827	7,160	136	57	140	135	27,294
North Atlantic division	8	8	499	8	231	268	4	3	4	4	740
Maine	2	2	185	2	88	97	2	.....	2	2	350
Massachusetts	2	2	117	2	47	70	.....	2	.....	.....	.....
New York	1	1	77	1	38	39	1	.....	1	1	250
New Jersey	1	1	15	1	7	8	.....	1	.....	.....	.....
Pennsylvania	2	2	105	2	51	54	1	.....	1	1	140
North Central division	174	174	14,921	159	6,210	6,423	121	49	124	120	24,194
Illinois	9	9	470	9	215	255	6	2	6	6	1,358
Michigan	7	7	688	7	392	296	6	1	6	6	950
Wisconsin	32	32	3,897	28	1,412	1,578	23	7	24	23	5,755
Minnesota	20	20	2,376	13	650	735	18	2	18	18	3,470
Iowa	46	46	4,121	45	1,977	2,074	29	17	31	28	6,091
Missouri	2	2	83	2	35	48	1	1	1	1	300
North Dakota	10	10	692	8	221	251	7	2	7	7	1,225
South Dakota	7	7	444	7	228	216	5	2	5	5	750
Nebraska	40	40	2,120	39	1,070	950	26	14	26	26	4,295
Kansas	1	1	30	1	10	20	.....	1	.....	.....	.....
South Central division	3	3	145	3	52	93	2	1	2	2	300
Oklahoma[1]	3	3	145	3	52	93	2	1	2	2	300
Western division	13	13	775	12	334	376	9	4	10	9	2,060
Colorado	2	2	170	1	41	64	2	.....	2	2	260
Utah	1	1	12	1	5	7	.....	1	.....	.....	.....
Oregon	4	4	165	4	72	93	2	2	2	2	500
California	6	6	428	6	216	212	5	1	6	5	1,300

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	198	138	$418,450	45	$43,425	60	$103,900	142	153	775	6,116
North Atlantic division	8	6	28,500	4	9,400	2	2,700	6	6	36	234
Maine	2	2	5,000	2	900	1	1,700	2	2	16	105
Massachusetts	2	2	6,000	.....	.....	.....	.....	2	2	8	45
New York	1	1	14,000	1	7,000	.....	.....	1	1	8	70
New Jersey	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Pennsylvania	2	1	3,500	1	1,500	1	1,000	1	1	4	14
North Central division	174	120	331,250	37	25,335	54	94,200	124	133	667	5,398
Illinois	9	6	28,100	4	7,700	1	1,700	7	7	43	304
Michigan	7	6	7,700	1	300	2	3,200	4	4	9	120
Wisconsin	32	23	88,200	10	5,625	14	27,600	21	23	172	1,613
Minnesota	20	18	53,000	6	1,660	5	11,800	16	17	71	617
Iowa	46	28	80,950	9	6,050	17	30,600	34	38	165	1,394
Missouri	2	1	4,500	.....	.....	1	2,500	1	1	10	65
North Dakota	10	7	13,000	4	1,800	2	3,500	10	11	61	354
South Dakota	7	5	7,200	.....	.....	2	1,600	4	4	11	64
Nebraska	40	26	48,600	3	2,200	10	11,700	27	28	125	867
Kansas	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
South Central division	3	2	1,300	.....	.....	1	600	2	2	10	95
Oklahoma[1]	3	2	1,300	.....	.....	1	600	2	2	10	95
Western division	13	10	57,400	4	8,690	3	6,400	10	12	62	389
Colorado	2	2	6,500	1	800	.....	.....	2	2	13	80
Utah	1	1	3,500	.....	.....	.....	.....	1	1	2	15
Oregon	4	2	5,600	1	490	1	1,400	2	3	13	80
California	6	5	41,800	2	7,400	2	5,000	5	6	34	214

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY DISTRICTS: 1906.

DISTRICT.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	198	198	16,340	182	6,827	7,160	136	57	140	135	27,294
Atlantic	8	8	499	8	231	268	4	3	4	4	740
Illinois	16	16	1,156	16	599	557	13	3	13	13	2,608
Iowa	55	55	4,670	54	2,258	2,342	34	21	36	33	6,841
Minnesota	22	22	2,597	12	622	708	21	1	21	21	4,320
Nebraska	47	47	2,477	45	1,178	1,134	30	17	30	30	4,855
North Dakota	10	10	692	8	221	251	7	2	7	7	1,225
Pacific	10	10	593	10	288	305	7	3	8	7	1,800
Wisconsin	30	30	3,656	29	1,430	1,595	20	7	21	20	4,905

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DISTRICTS: 1906.

DISTRICT.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	198	138	$418,450	45	$43,425	60	$103,900	142	153	775	6,116
Atlantic	8	6	28,500	4	9,400	2	2,700	6	6	36	234
Illinois	16	13	40,300	5	8,000	4	7,400	12	12	62	489
Iowa	55	33	88,150	9	6,050	19	32,200	38	42	176	1,458
Minnesota	22	21	57,800	7	1,760	6	12,800	18	19	76	687
Nebraska	47	31	59,900	4	3,000	11	12,300	32	33	150	1,057
North Dakota	10	7	13,000	4	1,800	2	3,500	10	11	61	354
Pacific	10	7	47,400	3	7,890	3	6,400	7	9	47	294
Wisconsin	30	20	83,400	9	5,525	13	26,600	19	21	167	1,543

SLOVAK EVANGELICAL LUTHERAN SYNOD OF AMERICA.

HISTORY.

The Lutheran Slovaks from northern Hungary on the border of Moravia were among the later immigrants to this country. The first congregation was gathered in Streator, Ill., in 1885, and was followed by others in Freeland and Nanticoke, Pa., all under the care of the Rev. Cyril Drope, a member of the Pennsylvania Ministerium.

In the year 1890 a more extensive immigration of these Lutheran Slovaks began, and settlements were made in several Western states, including Minnesota, Wisconsin, and Montana. The Lutheran Synod of Missouri, Ohio, and Other States cared for them for the most part until 1894, when the Rev. Karol Hauser, a minister of the Synod of Missouri, who had, in 1888, begun to work among his countrymen and to preach to them in their native tongue, and had formed a Slovak church in Minneapolis, Minn., united with three other ministers and a number of laymen in organizing a society at Mahanoy City, Pa., for the special purpose of doing missionary work among these people. Within a few years the number of ministers had increased to 10, and in 1901 they organized, at Braddock, Pa., the Slovak Lutheran Synod of Pennsylvania and Other States. In 1906 this name was changed to the "Slovak Evangelical Lutheran Synod of America," and application was made for admission to the Synodical Conference, which has since been granted.

DOCTRINE AND POLITY.

In doctrine and polity the Slovak Church is in hearty sympathy with the Synodical Conference, holding firmly to the strict confessionalism of that body, and maintaining the integral independence of the local church.

WORK.

The synod has no regular agents for home mission work, expecting the pastors to supply those missions which are near them. There is no foreign mission work, all the effort of the churches being centered upon their Lutheran countrymen in the United States. The synod has no college of its own, but at present sends 26 students to the college of the Evangelical Lutheran Synod of Missouri and Other States, connected with the Synodical Conference. The 4 parochial schools of the synod have 175 pupils, and in almost every con-

gregation there is a Saturday school in which the catechism and hymns are taught in the Slovak language. For the purpose of assisting needy members of the churches and of reaching others in the Slovak communities, a number of aid societies have been formed and united under the name of the "Slovak Evangelical Union of America." Of these, there are 192 men's societies with a membership of about 7,000 and 38 women's societies with a membership of over 1,000.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 59 organizations, located in 12 states; the largest number, 28, being in Pennsylvania.

The total number of communicants reported is 12,141; of these, about 63 per cent are males and 37 per cent females. According to the statistics, the denomination has 31 church edifices; a seating capacity for church edifices of 9,775; church property valued at $219,300, against which there appears an indebtedness of $60,700; halls, etc., used for worship by 30 organizations; and 10 parsonages valued at $33,100. There are 12 Sunday schools reported, with 13 officers and teachers and 585 scholars.

The number of ministers connected with the denomination is 22, including 7 who have charge of various independent congregations.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	59	59	12,141	59	7,629	4,512	29	30	31	28	9,775
North Atlantic division	37	37	8,186	37	5,029	3,157	22	15	23	21	6,850
Connecticut	2	2	825	2	400	425	1	1	1	1	300
New York	3	3	545	3	340	205	1	2	1	1	350
New Jersey	4	4	655	4	366	289	3	1	4	3	950
Pennsylvania	28	28	6,161	28	3,923	2,238	17	11	17	16	5,250
South Atlantic division	2	2	71	2	50	21		2			
West Virginia	2	2	71	2	50	21		2			
North Central division	19	19	3,854	19	2,536	1,318	7	12	8	7	2,925
Ohio	7	7	1,081	7	728	353	2	5	2	2	975
Indiana	1	1	77	1	55	22		1			
Illinois	5	5	1,777	5	1,116	661	3	2	4	3	1,600
Wisconsin	1	1	63	1	61	2		1			
Minnesota	2	2	538	2	356	182	2		2	2	350
Missouri	3	3	318	3	220	98		3			
Western division	1	1	30	1	14	16		1			
Washington	1	1	30	1	14	16		1			

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	59	31	$219,300	19	$60,700	10	$33,100	12	12	13	585
North Atlantic division	37	23	142,400	17	34,700	6	21,800	8	8	9	390
Connecticut	2	2	7,800	1	3,000			1	1	1	40
New York	3	1	6,500	1	1,500						
New Jersey	4	3	13,500	1	300			2	2	3	135
Pennsylvania	28	17	114,600	14	29,900	6	21,800	5	5	5	215
South Atlantic division	2										
West Virginia	2										
North Central division	19	8	76,900	2	26,000	4	11,300	4	4	4	195
Ohio	7	2	22,100	1	8,000	2	2,300	1	1	1	60
Indiana	1	1	800								
Illinois	5	3	48,500	1	18,000	2	9,000	2	2	2	95
Wisconsin	1										
Minnesota	2	2	5,500					1	1	1	40
Missouri	3										
Western division	1										
Washington	1										

FINNISH EVANGELICAL LUTHERAN NATIONAL CHURCH.

HISTORY.

At the time of the organization of the Finnish Evangelical Lutheran Church, or Suomi Synod, in 1890, there developed, particularly in Calumet, Mich., considerable opposition to the new organization, which resulted in the formation of a separate local church termed the Finnish National Church. As other churches joined the movement, an effort was made to combine them, and at Ironwood, Mich., in October, 1900, the Finnish Evangelical Lutheran National Church was organized and later incorporated.

DOCTRINE AND POLITY.

In doctrine the church agrees with the majority of Lutheran bodies, accepting the Apostles', Nicene, and Athanasian creeds, the Unaltered Augsburg Confession, and the other Lutheran symbolic books. In polity the local churches are independent, but send delegates to the annual meeting, which acts upon the ordination of ministers, the acceptance of calls to churches, the installation of pastors, the appointment of missionaries, and any other work that belongs to the churches as a body. Its powers are vested in a board of 5 trustees elected at each annual meeting by a majority vote of the delegates. This board of trustees manages the general affairs of the church, and presents a report on the treasury and on the general church work. The president of the annual meeting is the executive officer of the church. He ordains ministers, installs pastors, appoints missionaries, and in general officially represents the church authority.

WORK.

The home missionary work is conducted through the several congregations and their societies, which send out preachers to such communities as are not regularly supplied. The report for 1906 shows contributions to the amount of $2,500 for this department of church activities, an increase of $500 over the gifts of the previous year; 4 missionaries employed; and 40 churches aided.

The organization has no foreign mission work directly under its control, but in 1906 contributions amounting to $50 were made in aid of evangelistic work in Finland and the work of the Finnish Missionary Society in Japan.

One regular educational institution is connected with the denomination—the Finnish National College and Theological Seminary, in Minnesota. In 1906 it reported 4 teachers and 27 students; contributions amounting to $2,500; and property valued at $3,000. Parochial schools to the number of 30 are held in the church edifices of the several congregations when the public schools are closed during the summer vacation. The number of pupils in them varies from 2,500 to 3,000, and the amount contributed for their support in 1906 was $2,500. There are 20 Young People's Christian Endeavor societies, with a membership of about 1,500, and during the year these contributed $1,000 to the various enterprises of the church.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 66 organizations, located in 8 states. Of these, all but 6 are in the North Central division, Minnesota leading with 27.

The total number of communicants reported is 10,111; of these, about 53 per cent are males and 47 per cent females. According to the statistics, the denomination has 43 church edifices with a seating capacity of 10,095; church property valued at $95,150, against which there appears an indebtedness of $12,500; halls, etc., used for worship by 23 organizations; and 2 parsonages valued at $2,000. The Sunday schools, as reported by 62 organizations, number 69, with 272 officers and teachers and 2,144 scholars.

The number of ministers connected with the denomination is 16, and there are also 2 evangelists.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	[1] 66	66	10,111	66	5,315	4,796	43	23	43	43	10,095
North Atlantic division	3	3	622	3	275	347	2	1	2	2	500
Massachusetts	3	3	622	3	275	347	2	1	2	2	500
North Central division	[1] 60	60	8,989	60	4,770	4,219	38	22	38	38	9,045
Ohio	5	5	957	5	533	424	5	.....	5	5	1,340
Michigan	15	15	3,539	15	1,909	1,630	7	8	7	7	2,100
Wisconsin	7	7	614	7	305	309	3	4	3	3	500
Minnesota	[1] 27	27	2,589	27	1,368	1,221	18	9	18	18	4,055
North Dakota	2	2	260	2	115	145	2	.....	2	2	550
South Dakota	4	4	1,030	4	540	490	3	1	3	3	500
Western division	3	3	500	3	270	230	3	.....	3	3	550
Wyoming	3	3	500	3	270	230	3	.....	3	3	550

[1] Includes 1 independent church.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	[1] 66	43	$95,150	9	$12,500	2	$2,000	62	69	272	2,144
North Atlantic division	3	2	16,000	2	5,150	.....	.....	3	3	16	110
Massachusetts	3	2	16,000	2	5,150	.....	.....	3	3	16	110
North Central division	[1] 60	38	75,950	7	7,350	1	1,500	56	63	231	1,934
Ohio	5	5	13,500	.....	.....	.....	.....	5	5	55	231
Michigan	15	7	26,000	3	6,000	1	1,500	15	19	62	709
Wisconsin	7	3	1,600	.....	.....	.....	.....	7	9	20	157
Minnesota	[1] 27	18	27,050	4	1,350	.....	.....	23	24	66	642
North Dakota	2	2	2,800	.....	.....	.....	.....	2	2	12	75
South Dakota	4	3	5,000	.....	.....	.....	.....	4	4	16	120
Western division	3	3	3,200	.....	.....	1	500	3	3	25	100
Wyoming	3	3	3,200	.....	.....	1	500	3	3	25	100

[1] Includes 1 independent church.

APOSTOLIC LUTHERAN CHURCH (FINNISH).

HISTORY.

The Finns, who first settled in Calumet, Mich.,[1] came principally from the northern part of Norway, and were identified with the state church. Among them, however, were a number belonging to a party founded by Provost Lars Levi Lacstadius, of Pajala, Sweden. Disagreements which arose between these and the other Lutherans at last became so acute that some of the followers of Lacstadius were excluded from the sacrament. Under the lead of Salomon Korteniemi, these excluded members formed a congregation of their own in December, 1872, under the name of the "Salomon Korteniemi Lutheran Society." In 1879 this name was changed to the "Finnish Apostolic Lutheran Congregation." As other congregations of Finns in Massachusetts, Michigan, Minnesota, and Oregon were organized on the same basis, they came into fellowship with this body under the name of the "Finnish Apostolic Lutheran Church."

The churches accept in general the creeds of the Evangelical Lutheran Church, and emphasize the necessity of regeneration and the practical importance of absolution from sin. In polity they are absolutely congregational, there being no general organization.

[1] See also Finnish Evangelical Lutheran National Church, page 399.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the

individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 68 organizations, located in 8 states. Of these, 55 are in the North Central division, Minnesota leading with 26, closely followed by Michigan with 23.

The total number of communicants reported is 8,170; of these, as shown by the returns for 66 organizations, about 49 per cent are males and 51 per cent females. According to the statistics, the denomination has 37 church edifices; a seating capacity for church edifices of 7,725, as reported by 31 organizations; church property valued at $62,856, against which there appears an indebtedness of $1,200; halls, etc., used for worship by 3 organizations; and 1 parsonage valued at $2,000. The Sunday schools, as reported by 22 organizations, number 27, with 78 officers and teachers and 1,038 scholars.

The number of ministers connected with the denomination is 78.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	[1] 68	68	8,170	66	3,782	3,878	35	3	37	31	7,725
North Atlantic division	5	5	118	5	53	65	2	1	2	.....	.....
Massachusetts	5	5	118	5	53	65	2	1	2	.....	.....
North Central division	[1] 55	55	7,448	53	3,453	3,485	26	1	28	24	6,975
Michigan	23	23	2,622	22	1,030	1,092	8	1	9	7	2,765
Wisconsin	3	3	235	3	110	125	1	.....	1	1	100
Minnesota	26	26	4,299	25	2,156	2,133	14	.....	15	14	3,960
South Dakota	[1] 3	3	292	3	157	135	3	.....	3	2	150
Western division	8	8	604	8	276	328	7	1	7	7	750
Washington	4	4	253	4	120	133	3	1	3	3	230
Oregon	2	2	275	2	125	150	2	.....	2	2	360
California	2	2	76	2	31	45	2	.....	2	2	160

[1] Includes 1 independent church.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	[1] 68	35	$62,856	3	$1,200	1	$2,000	22	27	78	1,038
North Atlantic division	5	2	300	.....	.....	.....	.....	.....	.....	.....	.....
Massachusetts	5	2	300	.....	.....	.....	.....	.....	.....	.....	.....
North Central division	[1] 55	26	56,056	3	1,200	1	2,000	15	20	66	843
Michigan	23	8	32,300	1	700	1	2,000	6	6	26	347
Wisconsin	3	1	100	.....	.....	.....	.....	1	1	2	50
Minnesota	26	14	20,856	2	500	.....	.....	8	13	38	446
South Dakota	[1] 3	3	2,800	.....	.....	.....	.....	.....	.....	.....	.....
Western division	8	7	6,500	.....	.....	.....	.....	7	7	12	195
Washington	4	3	2,700	.....	.....	.....	.....	4	4	7	115
Oregon	2	2	3,000	.....	.....	.....	.....	1	1	2	40
California	2	2	800	.....	.....	.....	.....	2	2	3	40

[1] Includes 1 independent church.

CHURCH OF THE LUTHERAN BRETHREN OF AMERICA (NORWEGIAN).

HISTORY.

This organization owes its origin to a call issued by the Lutheran Free Church (Norwegian) of Milwaukee for a conference of the independent Norwegian Lutheran churches in Minnesota and Wisconsin. These churches had come to feel that an organization was desirable for more effective work, but were unwilling for one reason or another to enter the other Norwegian Lutheran bodies. In the call it was suggested that all churches or societies so disposed should send representatives with power to act; and in accordance with this suggestion, eight pastors and laymen, representing five different churches in the two states, met at Milwaukee, in December, 1900, and organized the Church of the Lutheran Brethren of America, according to conditions previously approved by the churches which they represented. The strength of the organization was afterwards increased by the admission of other churches in those states and in North Dakota, and of a considerable number of individuals who were in sympathy with the movement, although not enrolled in the membership of any local church.

DOCTRINE.

The Church of the Lutheran Brethren accepts the Bible in its entirety as the Word of God and as the only true and reliable standard of faith, doctrine, and conduct. It also accepts the Lutheran doctrine as set forth in the Augsburg Confession and Luther's Smaller Catechism as a true and concise presentation of the teachings of the Scriptures. Anything contrary to this teaching is not accepted or tolerated in any of the churches.

POLITY.

Church organization and government are in conformity with the simplicity of the apostolic pattern as set forth in the Acts and Epistles of the New Testament. Hence only believers are admitted as members and remain such only as long as their life and conduct are in accordance with Christian profession. Church discipline is rigidly enforced.

The officers of the local church are elders and deacons, whose duties are to care for the spiritual and temporal interests of the church. In some cases one of the elders is ordained as officiating minister and bears the title; in others the minister is a candidate from a divinity school. The supreme administrative power rests with the church as a body, not with the officers, who are only servants or agents of the church.

WORK.

The home missionary work of the organization is carried on by a board of 7 members, the president, vice-president, secretary, and treasurer of the church being ex officio members. In 1906 this board employed an evangelist and a missionary, in addition to some workers who engaged in evangelistic effort for short periods. These cared for 10 churches, and the contributions to the home missionary treasury for the year were $308, while for the year previous they were $408.

The church carries on foreign missionary work in China. The first missionaries were sent out in 1902, and located at Tsaoyang. In 1906 there were reported 1 station, 5 outstations, 7 missionaries, 2 native workers, 2 schools with 40 pupils, property valued at $2,200, and contributions amounting to $1,330.

The church has one Bible school, at Wahpeton, N. Dak., with 60 students, and 5 parochial schools, reporting during the year 4 teachers and 328 pupils. The amount contributed in 1906 for this educational work at home was $2,784, and the total value of the educational property in the United States is given as $25,000.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 16 organizations, 7 of which are in Minnesota, 5 in North Dakota, 3 in Wisconsin, and 1 in Illinois.

The total number of communicants reported is 482; of these, about 55 per cent are males and 45 per cent females. According to the statistics, the denomination has 10 church edifices with a seating capacity of 2,315; church property valued at $16,400, against which there appears an indebtedness of $3,575; halls, etc., used for worship by 3 organizations; and 1 parsonage valued at $1,100. There are 16 Sunday schools reported, with 62 officers and teachers and 393 scholars.

The number of ministers connected with the denomination is 7.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	16	16	482	16	263	219	10	3	10	10	2,315
North Central division	16	16	482	16	263	219	10	3	10	10	2,315
Illinois	1	1	10	1	6	4	.....	.....	.....	.....	.....
Wisconsin	3	3	112	3	69	43	2	1	2	2	340
Minnesota	7	7	139	7	66	73	5	2	5	5	1,175
North Dakota	5	5	221	5	122	99	3	.....	3	3	800

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	16	10	$16,400	4	$3,575	1	$1,100	15	16	62	393
North Central division	16	10	16,400	4	3,575	1	1,100	15	16	62	393
Illinois	1	.....	.....	.....	.....	.....	.....	1	1	3	25
Wisconsin	3	2	3,500	1	1,000	.....	.....	3	3	15	100
Minnesota	7	5	8,300	1	2,100	1	1,100	6	6	20	120
North Dakota	5	3	4,600	2	475	.....	.....	5	6	24	148

EVANGELICAL LUTHERAN JEHOVAH CONFERENCE.

HISTORY.

As the Lutheran immigration to the United States increased, the Lutheran churches in Europe became interested in the supply of ministers, and a number of organizations were formed there to assist in the training of ministers in the Lutheran faith. Among these was the Lower Hessian Mission Association, founded by the Rev. I. W. G. Vilmar, metropolitan and pastor of the church at Melsungen, Hesse-Cassel, Germany. In December, 1870, a theological seminary was established at that place, which was for many years connected with the Lutheran Synod of Iowa. In 1880 the board of the seminary withdrew from connection with that synod, preferring to train ministers independently for mission work in the United States. In November, 1886, the Rev. W. Hartwig, an elder in the old so-called "Resistent" Church, of Hesse-Cassel, came to America and began mission work at Greenfield, Mich., under the auspices of the Lower Hessian Mission Association. Other missionaries followed, and, as the work extended and it became necessary to form an association, the ministers identified with the movement organized the Evangelical Lutheran Jehovah Conference. This is not a synod in the usual sense of the term, but simply an association of ministers for mutual assistance in their church duties.

The general doctrinal position of the ministers and churches of the conference is in accord with that of other Evangelical Lutheran churches. They recognize the Apostles' and Nicene creeds and the Augsburg Confession of 1530 as authoritative. In polity they are entirely independent and are not affiliated with any synod in the United States.

The conference has no benevolent institutions and carries on no mission work as a body, but each minister is expected to do what he can in general evangelism as well as in his own church work.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 9 organizations, of which 8 are in Michigan and 1 in Maryland.

The total number of communicants reported is 735; of these, as shown by the returns for all but 1 organization, about 48 per cent are males and 52 per cent females. According to the statistics, the denomination has 12 church edifices; a seating capacity for church edifices of 1,450; church property valued at $21,550, against which there appears an indebtedness of $7,550;

and 6 parsonages valued at $6,300. There are 10 Sunday schools reported, with 21 officers and teachers and 350 scholars.

The number of ministers connected with the denomination is 9.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	9	9	735	8	345	370	8	.....	12	7	1,450
South Atlantic division	1	1	50	1	20	30	1	.....	1	1	150
Maryland	1	1	50	1	20	30	1	.....	1	1	150
North Central division	8	8	685	7	325	340	7	.....	11	6	1,300
Michigan	8	8	685	7	325	340	7	.....	11	6	1,300

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	9	8	$21,550	4	$7,550	6	$6,300	9	10	21	350
South Atlantic division	1	1	1,800	.....	.....	.....	.....	1	1	3	40
Maryland	1	1	1,800	.....	.....	.....	.....	1	1	3	40
North Central division	8	7	19,750	4	7,550	6	6,300	8	9	18	310
Michigan	8	7	19,750	4	7,550	6	6,300	8	9	18	310

MENNONITE BODIES.

GENERAL STATEMENT.

History.—The origin of the denominations classed under the head of Mennonite bodies is traced by them to an early period in the history of the Christian Church. As various changes in doctrine and church organization came about, in both the East and the West, a number of communities, unwilling to accept them and preferring the simplicity of the Apostolic Church, remained more or less distinct through the middle ages. These communities received various names in different localities and in different centuries, but from the time of the first general council at Nicea in the early part of the fourth century to the Conference of Dort, Holland, in 1632, they represented a general protest against ecclesiastical rule and a rigid liturgy, and an appeal for the simpler organization, worship, and faith of the apostolic age.

At the time of the Reformation, the members of these scattered communities who laid particular stress upon the doctrine of believers' baptism, as opposed to infant baptism, found a leader in the person of Menno Simon, a former Roman Catholic priest who was born in Witmarsum, Holland, about 1496. He is regarded by the Mennonites, however, not so much as the founder of the church as a prominent factor in its organization. The name "Mennonite" dates from 1550, but would scarcely be recognized in Holland, where the usual name is "Doopsgezinde," or "Dooper," the Dutch equivalent for the English "Baptist." Similarly in parts of Germany, Switzerland, and Austria, the German form "Taufgesinnte," or "Täufer," was used to indicate Baptists, although this name was not applied to all Mennonites. It was to some of the Flemish Mennonites, who, upon the invitation of King Henry VIII, settled in England and became the pioneers of the great weaving industry of that country, that the Baptists of England were largely indebted for their organization as a religious body.

The hardships which these people suffered on account of the almost universal religious intolerance in Europe both before and after the Reformation caused them to look toward the New World, and early in the seventeenth century the first representatives crossed

the Atlantic. For a time their hopes were not realized. The new colonies were not liberal in the modern sense of the term and had small patience with those who did not agree with them in matters of faith and practice.

When William Penn acquired Pennsylvania from the English crown, he offered homes to the Mennonites, where they might enjoy the free exercise of their religious beliefs. They were, for the most part, too poor to emigrate, but the Society of Friends in England came to their relief. Forwarding agencies were established in several Dutch cities, to which funds gathered in England were sent; and thus means were provided by which large numbers from Holland, Switzerland, and Germany were enabled to come to America. Individual families settled in New York and New Jersey as early as 1640, but the first Mennonite colony was formed at Germantown, Pa., in 1683. As their numbers increased during the first third of the eighteenth century, the Mennonites spread northward from Germantown into Lancaster, Bucks, Berks, Montgomery, and other counties in Pennsylvania, and from these original settlements they have since spread to western Pennsylvania, Ohio, Canada, Indiana, Illinois, and farther west. As these early settlers came in contact with the Indians, they often found that their nonresistant principles served as a better protection than the rifles and stockades of most of the settlers, and there are but few records of injury of any kind inflicted upon them by the Indian tribes.

Since their settlement in this country a number of minor divisions have taken place among the Mennonites, occasioned by divergent views on some questions, but of late years the feeling has developed among nearly all branches that closer union and cooperation along certain common lines of gospel work would be desirable.

Doctrine.—At a general conference of the Mennonites in the Netherlands and Germany held at Dort, Holland, in 1632, a compilation of previous confessions of faith was made and called "A Declaration of the Chief Articles of our Common Christian Faith." This confession, containing eighteen articles, is accepted by the great majority of the Mennonite churches to-day.

A brief summary of these articles includes the following:

God the Creator of all things; the fall of man, through his disobedience; his restoration through the promise of the coming of Christ; the advent of Christ, the Son of God; redemption has been purchased by His death on the cross for all mankind, from the time of Adam to the end of the world, who shall have believed on and obeyed Christ.

The law of Christ is contained in the Gospel, by obedience to which alone humanity is saved. Repentance and conversion, or complete change of life, without which no outward obedience to gospel requirements will avail to please God, is necessary to salvation. All who have repented of their sins and believed on Christ as the Saviour, and in heart and life accept His commandments, are born again. As such they obey the command to be baptized with water as a public testimony of their faith, are members of the Church of Jesus Christ, and are incorporated into the communion of the saints on earth. By partaking of the Lord's Supper the members express a common union with one another and a fellowship of love for and faith in Jesus Christ. The washing of the saints' feet is an ordinance instituted, and its perpetual observance commanded, by Christ. The state of matrimony is honorable between those spiritually kindred, and such alone can marry "in the Lord."

The civil government is a part of God's ministry, and members are not permitted to despise, blaspheme, or resist the government, but must be subject to it in all things and obedient to all its commands that do not militate against the will and law of God, and should pray earnestly for the government and its welfare, and in behalf of their country. Christ has forbidden his followers the use of carnal force in resisting evil and the seeking of revenge for evil treatment. Love for enemies can not be shown by acts of hatred and revenge, but by deeds of love and good will. The use of all oaths is forbidden, as contrary to God's will, though simple affirmation is allowed.

Those who willfully sin against God are to be excluded from the rights and privileges of the church, but are to be kindly exhorted to amend their ways, the object of expulsion being the amendment, not the destruction, of the offender, and for the benefit of the church. Those who, on account of their obstinacy, are finally reproved and expelled from the church, because separated from God, must also be shunned socially, "that the openly obstinate and reprobate one may not defile others in the church," though in case of need they are to be kindly cared for, and admonished as those in need of spiritual help.

At the end of earth and earthly existence, all those who have lived and shall then be living are to be changed in a moment at the sound of the last trump, and are to appear before the judgment seat of Christ, where the good shall be separated from the evil; the good to enter into the heavenly joys prepared for them, the evil to depart forever from God's presence and mercy into the place prepared for the devil and his servants.

To the conviction that some of the requirements of civil law are contrary to the will and law of God is largely due the fact that the Mennonites have suffered so severely in past centuries, and have often been charged with being "clannish."

The Lord's Supper is observed twice a year in nearly all the congregations, and the great majority of them also observe the ordinance of washing the saints' feet in connection with and immediately after the Lord's Supper. In nearly all the Mennonite bodies, baptism is by pouring.

Polity.—With two exceptions the form of church government in the different bodies of the Mennonites is the same. The local church is autonomous, deciding all matters affecting itself. District or state conferences are established, in most cases, to which appeals may be made; otherwise the authority of the congregation or of a committee appointed by the congregation is final. All decisions of state or district conferences are presented to the individual congregations for ratification. The divinely appointed offices of the Church of Christ are held to be those of bishop (sometimes called elder and sometimes presbyter), minister (pastor or evangelist), and almoner (deacon). Besides these there are teachers, male and female, as coworkers in the administration of the work.

The Mennonite bodies are 14 in number, as follows:

Mennonite Church.
Bruederhoef Mennonite Church.
Amish Mennonite Church.
Old Amish Mennonite Church.
Reformed Mennonite Church.
General Conference of Mennonites of North America.
Church of God in Christ (Mennonite).
Old (Wisler) Mennonite Church.
Defenceless Mennonites.
Mennonite Brethren in Christ.
Bundes Conferenz der Mennoniten Brueder-Gemeinde:
  Krimmer Brueder-Gemeinde.
  Schellenberger Brueder-Gemeinde.
Central Illinois Conference of Mennonites.
Nebraska and Minnesota Conference of Mennonites.

SUMMARY OF STATISTICS.

A summary of the general statistics for these bodies at the close of the year 1906, as derived from the returns of the individual church organizations of each denomination, is presented in the tables which follow. The Mennonite bodies, taken together, have 604 organizations. The total number of communicants reported is 54,798; of these, about 46 per cent are males and 54 per cent females.

According to the statistics, there are 509 church edifices; a seating capacity for church edifices of 171,381, as reported by 497 organizations; church property valued at $1,237,134, against which there appears an indebtedness of $9,082; halls, etc., used for worship by 87 organizations; and 39 parsonages valued at $55,500. The Sunday schools, as reported by 411 organizations, number 439, with 5,041 officers and teachers and 44,922 scholars.

The number of ministers connected with the different bodies is given as 1,006.

The largest of these bodies, in both number of organizations and communicants, is the Mennonite Church, and the next in size is the General Conference of Mennonites of North America.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, MINISTERS, AND PLACES OF WORSHIP, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					Total number of ministers.	PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.				Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.		Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Mennonite bodies	604	604	54,798	604	25,053	29,745	1,006	498	87	509	497	171,381
Mennonite Church	220	220	18,674	220	8,404	10,270	346	202	13	207	202	77,451
Bruederhoef Mennonite Church	8	8	275	8	129	146	9	8	.....	8	8	650
Amish Mennonite Church	57	57	7,640	57	3,629	4,011	131	52	5	52	52	17,487
Old Amish Mennonite Church	46	46	5,043	46	2,370	2,673	141	4	41	4	4	1,025
Reformed Mennonite Church	34	34	2,079	34	877	1,202	34	29	5	29	29	7,465
General Conference of Mennonites of North America	90	90	11,661	90	5,534	6,127	143	84	5	89	84	33,800
Church of God in Christ (Mennonite)	18	18	562	18	261	301	17	2	5	2	2	350
Old (Wisler) Mennonite Church	9	9	655	9	307	348	18	9	.....	10	9	2,440
Defenceless Mennonites	14	14	967	14	435	532	26	13	1	13	13	3,095
Mennonite Brethren in Christ	68	68	2,801	68	1,070	1,731	70	58	9	58	57	16,248
Bundes Conferenz der Mennoniten Brueder-Gemeinde:												
Krimmer Brueder-Gemeinde	6	6	708	6	307	401	17	6	.....	6	6	3,175
Schellenberger Brueder-Gemeinde	13	13	1,825	13	830	995	19	13	.....	13	13	3,550
Central Illinois Conference of Mennonites	13	13	1,363	13	650	713	18	12	1	12	12	3,075
Nebraska and Minnesota Conference of Mennonites	8	8	545	8	250	295	17	6	2	6	6	1,570

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Mennonite bodies	604	497	$1,237,134	31	$9,082	39	$55,500	411	439	5,041	44,922
Mennonite Church	220	202	500,112	6	1,215	5	6,700	156	170	1,967	15,798
Bruederhoef Mennonite Church	8	8	9,100	.....	.....	.....	.....	.....	.....	.....	.....
Amish Mennonite Church	57	52	122,275	7	1,321	.....	.....	54	57	798	6,367
Old Amish Mennonite Church	46	4	6,700	.....	.....	.....	.....	6	6	66	493
Reformed Mennonite Church	34	29	52,650	.....	.....	.....	.....	.....	.....	.....	.....
General Conference of Mennonites of North America	90	84	303,400	9	5,690	9	19,050	84	89	1,148	12,472
Church of God in Christ (Mennonite)	18	2	1,600	.....	.....	.....	.....	.....	.....	.....	.....
Old (Wisler) Mennonite Church	9	9	17,950	.....	.....	.....	.....	.....	.....	.....	.....
Defenceless Mennonites	14	13	16,800	.....	.....	1	500	13	13	142	1,102
Mennonite Brethren in Christ	68	57	140,747	8	756	23	28,850	59	60	578	3,720
Bundes Conferenz der Mennoniten Brueder-Gemeinde:											
Krimmer Brueder-Gemeinde	6	6	17,900	1	100	1	400	6	7	61	680
Schellenberger Brueder-Gemeinde	13	13	13,000	.....	.....	.....	.....	13	15	120	2,550
Central Illinois Conference of Mennonites	13	12	25,900	.....	.....	.....	.....	12	12	116	958
Nebraska and Minnesota Conference of Mennonites	8	6	9,000	.....	.....	.....	.....	8	10	45	782

MENNONITE CHURCH.

HISTORY.

The Mennonite Church, by far the largest of the different Mennonite bodies, represents the general trend of them all and is most closely identified with the history already given. In the controversy which resulted in the separation of the Amish Mennonite Church, it stood for the more liberal interpretation of the Confession of Faith, and has ever since included what may be called the conservatively progressive element of the Mennonite communities. It furnished the first Mennonite colony at Germantown, Pa., and was the most important factor in the westward extension of the different communities mentioned in the general statement.[1]

DOCTRINE AND POLITY.

The general Confession of Faith adopted at Dort, Holland, in 1632, is accepted in full. In polity, so far as the local church and district and state conferences are concerned, the church is in accord with other Mennonite bodies.

The general conference,[2] organized in 1896, meets every two years, but is regarded as merely an advisory body. Delegates are chosen from among the ministers and deacons of the various state conferences and they, together with the bishops, who are members of the conferences by virtue of their office, decide all questions by majority vote. All their ministers and deacons have the privilege of debate but have no vote. This general conference furnishes the basis for the practical union of the Mennonite Church and the Amish Mennonite Church. The Amish body sends delegates to it upon the same basis as does the Mennonite Church, and both bodies share equally in its work. The officers of the general conference are chosen from both bodies.

WORK.

In all departments of church activity—missionary, educational, and philanthropic—the Mennonite Church and the Amish Mennonite Church work together. There is a Mennonite Board of Missions and Charities, one member of which is elected from each of the Mennonite and Amish Mennonite conference districts.

The home missionary work is divided into evangelistic and city mission departments. The evangelistic department supplies needy congregations with ministers, and provides congregations with evangelists to hold revival meetings. The city mission department conducts 3 missions in Chicago, Ill., 2 in Kansas City, Kans., and 1 each in 6 other cities, and also sewing schools, medical dispensaries, and other charities at various places. The Welsh Mountain Industrial Mission for colored people in the mountainous sections of Pennsylvania is in charge of a Mennonite Sunday School Mission of Lancaster county. The contributions for the support of the general home missionary work in 1906 amounted to $35,707.

The first foreign mission station was opened in 1902 at Dhamtari, India. Two other stations have since been established, and a considerable amount of land has been acquired for an industrial department. The report for 1906 shows 13 missionaries, with the same number of native helpers; 4 places of worship; a membership of 782; 3 schools with 6 teachers and a number

[1] See Mennonite bodies, page 405.

[2] Not to be mistaken for the General Conference of Mennonites of North America, see page 416.

of assistants and 285 pupils; 2 orphanages with a capacity of 550 inmates; property valued at $62,000; and contributions amounting to $31,688. A leper asylum, partly supported by the society in Scotland, is in charge of the mission workers.

The Mennonite and Amish Mennonite churches have jointly but one educational institution in the United States, located at Goshen, Ind., with an enrollment which has increased from 109 in 1896 to 225 in 1906. Of these students, 64 took an academic course, 47 a normal course, 32 a business course, and the remainder Bible or music courses. The value of the school property has increased from $9,000 in 1896 to $61,000 in 1906.

Philanthropic institutions under the care of the two bodies include an orphanage, a home for the friendless, and 2 homes for the aged, with a combined capacity of 188 and property valued at $126,800. The contributions during the year 1906 were $22,483.

An unincorporated organization has been formed for the purpose of rendering aid to any of its members who suffer loss of property by fire, lightning, or storm, to membership in which any member of any branch of the Mennonite bodies is eligible. The property of the members is entered at three-fourths of its actual value, and pro rata assessments are made annually to cover all losses of the preceding period. Another organization similar in nature and purpose but limited in membership to the members of the Mennonite and Old (Wisler) Mennonite churches is maintained in Lancaster and neighboring counties in Pennsylvania. The total amount of property entered upon the books of these organizations is upward of $12,000,000.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 220 organizations, located in 21 states, contained, with the exception of 4 independent, in 12 conferences. The state having the largest number of organizations is Pennsylvania with 90.

The total number of communicants reported is 18,674; of these, about 45 per cent are males and 55 per cent females. According to the statistics, the denomination has 207 church edifices; a seating capacity for church edifices of 77,451; church property valued at $500,112, against which there appears an indebtedness of $1,215; halls, etc., used for worship by 13 organizations; and 5 parsonages valued at $6,700. The Sunday schools, as reported by 156 organizations, number 170, with 1,967 officers and teachers and 15,798 scholars.

The number of ministers connected with the denomination is given as 346.

As compared with the report for 1890, these figures show a decrease of 26 organizations, but an increase of 1,596 communicants and $183,067 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	220	220	18,674	220	8,404	10,270	202	13	207	202	77,451
North Atlantic division	90	90	10,493	90	4,735	5,758	90	.....	93	90	41,666
Pennsylvania	90	90	10,493	90	4,735	5,758	90	.....	93	90	41,666
South Atlantic division	50	50	1,987	50	852	1,135	39	9	39	39	11,780
Maryland	16	16	689	16	293	396	13	2	13	13	5,200
Virginia	23	23	967	23	432	535	20	2	20	20	5,180
West Virginia	11	11	331	11	127	204	6	5	6	6	1,400
North Central division	69	69	5,689	69	2,562	3,127	63	4	64	63	21,615
Ohio	20	20	2,365	20	1,045	1,320	20	.....	21	20	9,090
Indiana	14	14	1,138	14	504	634	13	1	13	13	4,700
Illinois	8	8	772	8	347	425	8	.....	8	8	2,220
Michigan	6	6	313	6	144	169	3	2	3	3	950
Minnesota	1	1	24	1	13	11	1	.....	1	1	100
Iowa	1	1	25	1	12	13	1	.....	1	1	200
Missouri	7	7	317	7	145	172	6	1	6	6	1,800
North Dakota	1	1	34	1	19	15	1	.....	1	1	130
South Dakota	1	1	75	1	40	35	1	.....	1	1	100
Nebraska	1	1	89	1	40	49	1	.....	1	1	400
Kansas	9	9	537	9	253	284	8	.....	8	8	1,925
South Central division	5	5	187	5	98	89	5	.....	5	5	770
Tennessee	1	1	44	1	21	23	1	.....	1	1	300
Oklahoma[1]	3	3	122	3	65	57	3	.....	3	3	350
Texas	1	1	21	1	12	9	1	.....	1	1	120
Western division	6	6	318	6	157	161	5	.....	6	5	1,620
Idaho	1	1	56	1	25	31	1	.....	1	1	300
Colorado	3	3	169	3	85	84	3	.....	4	3	1,020
Oregon	2	2	93	2	47	46	1	.....	1	1	300

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	220	202	$500,112	6	$1,215	5	$6,700	156	170	1,967	15,798
North Atlantic division	90	90	294,050	2	200	3	4,000	63	64	861	6,651
Pennsylvania	90	90	294,050	2	200	3	4,000	63	64	861	6,651
South Atlantic division	50	39	43,837	.....	.....	.....	.....	23	23	194	1,306
Maryland	16	13	22,800	.....	.....	.....	.....	9	9	94	591
Virginia	23	20	18,187	.....	.....	.....	.....	12	12	95	665
West Virginia	11	6	2,850	.....	.....	.....	.....	2	2	5	50
North Central division	69	63	146,125	1	190	2	2,700	59	67	757	6,863
Ohio	20	20	70,325	.....	.....	1	1,200	16	19	248	2,769
Indiana	14	13	24,300	.....	.....	1	1,500	11	11	136	1,446
Illinois	8	8	24,300	.....	.....	.....	.....	8	11	129	935
Michigan	6	3	2,800	.....	.....	.....	.....	5	5	49	321
Minnesota	1	1	1,000	.....	.....	.....	.....	1	1	8	40
Iowa	1	1	1,200	.....	.....	.....	.....	1	1	9	40
Missouri	7	6	5,900	1	190	.....	.....	7	9	71	498
North Dakota	1	1	1,000	.....	.....	.....	.....	1	1	7	54
South Dakota	1	1	2,000	.....	.....	.....	.....	1	1	2	35
Nebraska	1	1	2,400	.....	.....	.....	.....	1	1	15	130
Kansas	9	8	10,900	.....	.....	.....	.....	7	7	83	595
South Central division	5	5	3,250	.....	.....	.....	.....	5	5	44	286
Tennessee	1	1	1,200	.....	.....	.....	.....	1	1	11	60
Oklahoma[1]	3	3	1,150	.....	.....	.....	.....	3	3	25	193
Texas	1	1	900	.....	.....	.....	.....	1	1	8	33
Western division	6	5	12,850	3	825	.....	.....	6	11	111	692
Idaho	1	1	2,000	.....	.....	.....	.....	1	2	15	132
Colorado	3	3	10,050	3	825	.....	.....	3	5	59	345
Oregon	2	1	800	.....	.....	.....	.....	2	4	37	215

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY CONFERENCES: 1906.

CONFERENCE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	220	220	18,674	220	8,404	10,270	202	13	207	202	77,451
Canada	1	1	64	1	33	31	1	.....	1	1	150
Franconia	21	21	3,655	21	1,753	1,902	21	.....	22	21	8,476
Franklin County, Pennsylvania, and Washington County, Maryland	12	12	834	12	342	492	12	.....	12	12	4,400
Illinois	8	8	772	8	347	425	8	.....	8	8	2,220
Indiana-Michigan	18	18	1,374	18	609	765	15	3	15	15	5,500
Kansas-Nebraska	16	16	946	16	460	486	15	.....	16	15	3,465
Lancaster	58	58	5,814	58	2,514	3,300	58	.....	60	58	28,780
Missouri-Iowa	11	11	413	11	196	217	10	1	10	10	2,530
Ohio	19	19	1,678	19	742	936	19	.....	20	19	7,950
Pacific Coast	3	3	149	3	72	77	2	.....	2	2	600
Southwestern Pennsylvania	15	15	879	15	419	460	12	2	12	12	5,210
Virginia	34	34	1,298	34	559	739	26	7	26	26	6,580
Independent congregations	4	4	798	4	358	440	3	.....	3	3	1,590

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY CONFERENCES: 1906.

CONFERENCE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	220	202	$500,112	6	$1,215	5	$6,700	156	170	1,967	15,798
Canada	1	1	400					1	1	9	70
Franconia	21	21	68,000	2	200	2	3,000	13	13	190	1,886
Franklin County, Pennsylvania, and Washington County, Maryland	12	12	20,600					6	6	63	341
Illinois	8	8	24,300					8	11	129	935
Indiana-Michigan	18	15	26,700			1	1,500	15	15	176	1,697
Kansas-Nebraska	16	15	26,700	3	825			15	17	183	1,234
Lancaster	58	58	208,950					40	41	564	3,882
Missouri-Iowa	11	10	9,400	1	190			10	12	95	632
Ohio	19	19	45,650					16	19	218	1,989
Pacific Coast	3	2	2,800					3	6	52	347
Southwestern Pennsylvania	15	12	19,300			1	1,000	13	13	138	1,133
Virginia	34	26	21,037					14	14	100	715
Independent congregations	4	3	26,275			1	1,200	2	2	50	937

BRUEDERHOEF MENNONITE CHURCH.

HISTORY.

Jacob Huter, an Anabaptist minister of the sixteenth century, advocated the communistic conception of the ownership of property, and his followers, with other Anabaptists of widely varying creeds and practices, were bitterly persecuted. He himself, after being driven from place to place, was finally apprehended and burned at the stake at Innsbruck, in the Tyrol, in 1536, during what was probably the fiercest persecution suffered by any of the Anabaptist bodies in the sixteenth century. Despite the persecution, however, the community, which came to be known as the Hutterische Brueder, also the Hutterite Society, flourished, and at the beginning of the Thirty Years' war had 24 branches in Moravia. Although Joseph II had granted the members a certain measure of religious liberty, they were at length driven from Austria and found a home successively in Hungary, Roumania, and Russia. In Russia many of them gave up the communistic idea and united with other Mennonite congregations. When their religious liberty was circumscribed by the imperial ukases of 1863 to 1865, they, with many other Russian Mennonites, came to the United States, settling in Bonhomme county, S. Dak., in 1874, where they have prospered, and whence they have spread into adjoining counties. They still consider themselves Germans and use the German language exclusively in their religious services and in their homes.

In doctrine the church is practically in accord with other Mennonite bodies, except in so far as it adheres to the communistic idea. The general polity also is in accord with that of the other bodies.

WORK.

Special attention is paid to education, and each community has a school. At the age of 3 years the children enter a primary school, where the instruction is of a religious nature. At the age of 6 years they are advanced to a higher grade, where the common branches are taught, in connection with Bible history and the articles of faith as embodied in the catechism. As a result of this system, there is no illiteracy in any of their communities, and a few of their young people are seeking college education.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given in the table which follows. As shown by this table, the denomination has 8 organizations, all of which are in South Dakota.

The total number of communicants reported is 275; of these, about 47 per cent are males and 53 per cent females. According to the statistics, the denomination has 8 church edifices with a seating capacity of 650; and church property valued at $9,100, against which there appears no indebtedness. No Sunday schools are reported.

The number of ministers connected with the denomination is given as 9.

As compared with the report for 1890, these figures show an increase of 3 organizations and $4,600 in the value of church property, but a decrease of 77 in the number of communicants.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.					VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.		Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.		
Total for denomination..	8	8	275	8	129	146	8	.....	8	8	650	8	$9,100
North Central division.....	8	8	275	8	129	146	8	.....	8	8	650	8	9,100
South Dakota.....	8	8	275	8	129	146	8	.....	8	8	650	8	9,100

AMISH MENNONITE CHURCH.

HISTORY.

This branch of the Mennonite bodies became a separate organization in the closing years of the seventeenth century. Jacob Ammon, or Amen, from whose name the term "Amish" was derived, was a native of Amenthal, Switzerland; but, probably to escape persecution, he settled in Alsace in 1659. There was a tendency on the part of many of the Mennonites of the time, during the interval of rest from persecution, to become lax in their religious life and discipline. Ammon was the acknowledged leader of those who held to the strict letter of Menno Simon's teachings and the literal interpretation of several points of doctrine presented in the confession of faith, adopted at the general conference held at Dort, Holland, in 1632. Maintaining that, because they were not literally and rigorously carried out, some of the articles of the confession were a dead letter with many of the congregations, he traveled extensively, laboring to restore the communities to the spiritual life and condition manifested during Simon's ministry among them. The special point of divergence between his followers and the other Mennonites was in regard to the exercise of the ban, or excommunication of disobedient members, as taught in I Corinthians v, 9–11; II Thessalonians iii, 14; Titus iii, 10, and incorporated in the confession of faith. The Amish party interpreted these passages as applying to daily life and the daily table; while the others understood them to mean simply the exclusion of expelled members from the communion table.

In 1690 two bishops, Ammon and Blank, acted as a committee to investigate conditions in Switzerland and southern Germany. As those accused of laxity in the particulars mentioned did not appear when called upon to answer the charges preferred against them, the Amish leaders expelled them. They in turn disowned the Amish party, and the separation was completed in 1698. Some time after this, Ammon and his followers made overtures for a reconciliation and union of the two factions, but these were rejected, and it remained for the closing years of the nineteenth century, almost exactly two centuries later, to see the steps taken that virtually reunited the two bodies, or the main part of each, for in the meantime there had been other divisions between the extreme elements of both.

At about the time of the separation, the migration of Mennonites from Europe to the crown lands acquired by William Penn in America began to assume large proportions, and included many of the Amish Mennonites, who settled in what now comprises Lancaster, Mifflin, Somerset, Lawrence, and Union counties, in Pennsylvania. William Penn himself traveled extensively among the Mennonites in Europe, preaching in their meetings, and rendering them aid in various ways. From Pennsylvania the Amish Mennonites moved with the westward tide of migration into Ohio, Indiana, Illinois, Nebraska, and other states. There was also a large exodus from Pennsylvania and from Europe direct to Canada, principally to the section westward of the large tract acquired by the early Mennonite settlers in Waterloo county, Ontario.

Toward the middle of the nineteenth century a growing sentiment in favor of closer relations between the two main bodies of Mennonites became manifest. Many prominent men on both sides, feeling that the division of 1698 was an error for which both sides were more or less to blame, used their influence toward a reconciliation. The establishment in 1864 of a religious periodical, and later the publication of other religious literature, for the benefit of, and supported by, both the Mennonite Church and the Amish Mennonites, naturally drew them into closer relationship. One result was the revival in both branches of direct evangelistic and missionary effort, which had been largely neglected ever since the migration from Europe to America. In this resumption of long neglected activities, denominational lines between the two bodies were disregarded. The establishment also

of a common church school, in the closing decade of the last century, brought the most prominent men and ablest thinkers, as well as the young people of both parties, into one working body. Almost simultaneous with this, and as a natural result of it, was the establishment in 1896 of a general conference, in which each body was accorded equal rights in all things pertaining to conference work. Thus, while no formal declaration of an organic union has been or probably ever will be made, these two bodies are, by virtue of their community of interests in all lines of denominational work, practically one church, and the statement of doctrine, polity, and work of the Mennonite Church is applicable throughout to the Amish Mennonites.[1]

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 57 organizations, located in 15 states, and contained, with the exception of 2 independent, in 4 conferences. Of these organizations, 46 are in the North Central division.

The total number of communicants reported is 7,640; of these, about 47 per cent are males and 53 per cent females. According to the statistics, the denomination has 52 church edifices with a seating capacity of 17,487; church property valued at $122,275, against which there appears an indebtedness of $1,321; and halls, etc., used for worship by 5 organizations. There are 57 Sunday schools reported, with 798 officers and teachers and 6,367 scholars.

The number of ministers connected with the denomination is given as 131.

As compared with the report for 1890, these figures show a decrease of 40 organizations and 2,461 communicants, but an increase of $45,825 in the value of church property. Certain organizations hitherto credited to this branch of the Mennonites are now included with the Old Amish Mennonite Church, with which they are reported as being affiliated.

[1] See Mennonite Church, page 407.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	57	57	7,640	57	3,629	4,011	52	5	52	52	17,487
North Atlantic division	5	5	569	5	251	318	5	.....	5	5	1,775
Pennsylvania	5	5	569	5	251	318	5	.....	5	5	1,775
South Atlantic division	2	2	56	2	29	27	2	.....	2	2	255
Maryland	1	1	24	1	12	12	1	.....	1	1	130
Virginia	1	1	32	1	17	15	1	.....	1	1	125
North Central division	46	46	6,750	46	3,225	3,525	41	5	41	41	14,487
Ohio	11	11	2,877	11	1,357	1,520	11	.....	11	11	5,285
Indiana	8	8	1,078	8	506	572	6	2	6	6	2,675
Illinois	7	7	993	7	493	500	7	.....	7	7	2,132
Michigan	2	2	178	2	93	85	2	.....	2	2	450
Iowa	6	6	666	6	310	356	4	2	4	4	1,240
Missouri	3	3	392	3	182	210	3	.....	3	3	925
North Dakota	1	1	95	1	47	48	.....	1	.....	.....	.....
Nebraska	5	5	370	5	186	184	5	.....	5	5	980
Kansas	3	3	101	3	51	50	3	.....	3	3	800
South Central division	2	2	80	2	40	40	2	.....	2	2	220
Arkansas	1	1	45	1	23	22	1	.....	1	1	150
Oklahoma[1]	1	1	35	1	17	18	1	.....	1	1	70
Western division	2	2	185	2	84	101	2	.....	2	2	750
Oregon	2	2	185	2	84	101	2	.....	2	2	750

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	57	52	$122,275	7	$1,321	.....	.....	54	57	798	6,367
North Atlantic division	5	5	10,000	.....	.....	.....	.....	5	5	76	436
Pennsylvania	5	5	10,000	.....	.....	.....	.....	5	5	76	436
South Atlantic division	2	2	2,000	1	188	.....	.....	2	3	16	98
Maryland	1	1	800	.....	.....	.....	.....	1	1	8	51
Virginia	1	1	1,200	1	188	.....	.....	1	2	8	47
North Central division	46	41	107,925	6	1,133	.....	.....	43	45	658	5,517
Ohio	11	11	29,800	.....	.....	.....	.....	11	13	212	1,907
Indiana	8	6	14,650	2	430	.....	.....	6	6	109	970
Illinois	7	7	40,500	.....	.....	.....	.....	7	7	120	971
Michigan	2	2	1,800	2	190	.....	.....	2	2	29	200
Iowa	6	4	6,800	.....	.....	.....	.....	6	6	81	630
Missouri	3	3	3,800	.....	.....	.....	.....	2	2	30	280
North Dakota	1	.....	.....	.....	.....	.....	.....	1	1	6	30
Nebraska	5	5	7,675	2	513	.....	.....	5	5	53	394
Kansas	3	3	2,900	.....	.....	.....	.....	3	3	18	135
South Central division	2	2	750	.....	.....	.....	.....	2	2	15	100
Arkansas	1	1	500	.....	.....	.....	.....	1	1	8	50
Oklahoma[1]	1	1	250	.....	.....	.....	.....	1	1	7	50
Western division	2	2	1,600	.....	.....	.....	.....	2	2	33	216
Oregon	2	2	1,600	.....	.....	.....	.....	2	2	33	216

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY CONFERENCES: 1906.

CONFERENCE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	57	57	7,640	57	3,629	4,011	52	5	52	52	17,487
Eastern	11	11	2,110	11	990	1,120	11	.....	11	11	4,365
Indiana-Michigan	10	10	1,256	10	599	657	8	2	8	8	3,125
Ohio-Pennsylvania	6	6	1,338	6	623	715	6	.....	6	6	2,675
Western	28	28	2,787	28	1,346	1,441	26	2	26	26	7,047
Independent congregations	2	2	149	2	71	78	1	1	1	1	275

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY CONFERENCES: 1906.

CONFERENCE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	57	52	$122,275	7	$1,321	.....	.....	54	57	798	6,367
Eastern	11	11	21,400	1	188	.....	.....	11	12	173	1,373
Indiana-Michigan	10	8	16,450	4	620	.....	.....	8	8	138	1,170
Ohio-Pennsylvania	6	6	19,200	.....	.....	.....	.....	6	8	124	993
Western	28	26	64,025	2	513	.....	.....	27	27	350	2,726
Independent congregations	2	1	1,200	.....	.....	.....	.....	2	2	13	105

OLD AMISH MENNONITE CHURCH.

HISTORY.

As the movement along more progressive lines in the Amish Mennonite Church developed, resulting in a virtual reunion of the conservatively progressive element in that body with a kindred element in the Mennonite Church, it encountered not a little opposition from the more strictly conservative members. The result was a gradual separation, and the organization of the Old Amish Mennonite Church about 1865.

DOCTRINE AND POLITY.

The members are very strict in the exercise of the ban, or shunning of expelled members. They have few Sunday schools, no evening or protracted meetings, church conferences, missions, or benevolent institutions. They worship for the most part in private houses, and use the German language exclusively in their services. They do not associate in religious work with other bodies, and are distinctive and severely plain in their costume, using hooks and eyes instead of buttons. They are, however, by no means a unit in all these things, and the line of distinction between them and the Amish Mennonites is in many cases not very clearly drawn. Some are constantly drawing nearer in their church relationship toward the more progressive body which has affiliated with the Mennonite Church, and some of their congregations are liberal supporters of the missionary and charitable work conducted through the Mennonite Board of Missions and Charities.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 46 organizations, located in 12 states; of these, 30 are in the North Central division.

The total number of communicants reported is 5,043; of these, about 47 per cent are males and 53 per cent females. According to the statistics, the denomination has 4 church edifices with a seating capacity of 1,025; church property valued at $6,700, against which there appears no indebtedness; and halls, etc., used for worship by 41 organizations. There are 6 Sunday schools reported, with 66 officers and teachers and 493 scholars.

The number of ministers connected with the denomination is given as 141.

As compared with the report for 1890, these figures show an increase of 24 organizations, 3,005 communicants, and $5,200 in the value of church property. Certain organizations hitherto credited to the Amish Mennonite Church are now reported with this body, with which they are said to be affiliated.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	46	46	5,043	46	2,370	2,673	4	41	4	4	1,025
North Atlantic division	11	11	1,742	11	828	914	.....	11	.....	.....	.....
New York	1	1	168	1	90	78	.....	1	.....	.....	.....
Pennsylvania	10	10	1,574	10	738	836	.....	10	.....	.....	.....
South Atlantic division	3	3	165	3	79	86	2	1	2	2	525
Maryland	3	3	165	3	79	86	2	1	2	2	525
North Central division	30	30	3,099	30	1,444	1,655	2	27	2	2	500
Ohio	9	9	1,245	9	585	660	.....	9	.....	.....	.....
Indiana	6	6	627	6	289	338	.....	6	.....	.....	.....
Illinois	4	4	267	4	121	146	.....	4	.....	.....	.....
Michigan	2	2	194	2	98	96	.....	2	.....	.....	.....
Iowa	2	2	211	2	92	119	2	.....	2	2	500
Missouri	2	2	88	2	40	48	.....	1	.....	.....	.....
Kansas	5	5	467	5	219	248	.....	5	.....	.....	.....
Western division	2	2	37	2	19	18	.....	2	.....	.....	.....
Montana	1	1	21	1	10	11	.....	1	.....	.....	.....
Oregon	1	1	16	1	9	7	.....	1	.....	.....	.....

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	46	4	$6,700					6	6	66	493
North Atlantic division	11										
New York	1										
Pennsylvania	10										
South Atlantic division	3	2	2,100					3	3	20	199
Maryland	3	2	2,100					3	3	20	199
North Central division	30	2	4,600					3	3	46	294
Ohio	9										
Indiana	6										
Illinois	4										
Michigan	2										
Iowa	2	2	4,600					2	2	40	230
Missouri	2							1	1	6	64
Kansas	5										
Western division	2										
Montana	1										
Oregon	1										

REFORMED MENNONITE CHURCH.

HISTORY.

A movement among the Mennonites in Pennsylvania along practically the same lines as that which, under the leadership of Jacob Ammon, had resulted in the division in Europe in 1698, was inaugurated by Francis Herr and his son John Herr, and resulted in 1812 in the organization of the Reformed Mennonite Church, with John Herr as pastor and bishop. He condemned the church as "a corrupt and dead body," and labored for the restoration of purity in teaching and the maintenance of discipline.

The Reformed Mennonites accept the eighteen articles of the Dort Confession and retain the general features of church organization of the Mennonite Church. They are very strict in their discipline, especially in the use of the ban, have no fellowship whatever with other religious bodies, and hold that the doctrine of nonresistance is one of the cardinal principles of the Gospel.

They have no Sunday schools, no educational institutions, and no missionary work, home or foreign, but are very zealous in the performance of every known duty within the confines of their religious life. They are charitable toward those in need, honest and industrious, and generally prosperous.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the table which follows. As shown by this table, the denomination has 34 organizations, located in 7 states; the largest number in any one state being 16 in Pennsylvania.

The total number of communicants reported is 2,079; of these, about 42 per cent are males and 58 per cent females. According to the statistics, the denomination has 29 church edifices with a seating capacity of 7,465; church property valued at $52,650, against which there appears no indebtedness; and halls, etc., used for worship by 5 organizations. As already stated they have no Sunday schools.

The number of ministers connected with the denomination is 34.

As compared with the report for 1890, these figures show an increase of 424 communicants, but with respect to the number of organizations and the value of church property, they are the same as those given for 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.					VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.		Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.		
Total for denomination.	34	34	2,079	34	877	1,202	29	5	29	29	7,465	29	$62,650
North Atlantic division	19	19	1,355	19	563	792	19	.....	19	19	5,215	19	41,300
New York	3	3	137	3	63	74	3	.....	3	3	560	3	2,200
Pennsylvania	16	16	1,218	16	500	718	16	.....	16	16	4,655	16	39,100
South Atlantic division	2	2	75	2	35	40	2	.....	2	2	400	2	1,800
Maryland	2	2	75	2	35	40	2	.....	2	2	400	2	1,800
North Central division	13	13	649	13	279	370	8	5	8	8	1,850	8	9,550
Ohio	7	7	477	7	205	272	6	1	6	6	1,350	6	6,350
Indiana	2	2	37	2	16	21	1	1	1	1	100	1	700
Illinois	1	1	72	1	30	42	1	.....	1	1	400	1	2,500
Michigan	3	3	63	3	28	35	.....	3	.....	.....	.....	.....	.....

GENERAL CONFERENCE OF MENNONITES OF NORTH AMERICA.

HISTORY.

In March, 1859, two small Mennonite congregations in Lee county, Iowa, composed of immigrants from southern Germany, held a conference to discuss the possible union of all the Mennonite bodies in America. Until that time, while in a general way the different organizations had held to the same doctrines, they had not cooperated actively, or at least had taken no concerted part in any particular work. The resolutions adopted at this meeting drew the attention of all the Mennonite bodies. Among those especially interested was John Oberholzer, of Bucks county, Pa., who had taken advanced ground in the matter of aggressive work, and, together with 16 other ministers, having been charged with insubordination to the then established form of church government in his conference and having been disowned by that conference, had organized a separate conference in eastern Pennsylvania in October, 1847. The publication by Oberholzer of the Religiöser Botschafter, founded in 1852 and later styled Christliches Volksblatt, gave wide publicity and strong support to the new union movement, which promised to advance along broader and more liberal lines than his conference had permitted. The Iowa congregations extended a general invitation to all Mennonite congregations and conferences, and in May, 1860, at West Point, Iowa, the first effort was made to hold a general conference of Mennonites in America. While this conference was not completely representative, questions of education, missions, and unity were discussed, and the organization of the General Conference of Mennonites in America was brought about. On the basis of uniting in the support of mission work, other congregations were soon added, and the membership and influence of the body grew rapidly. Many of the congregations whose members had come from Russia and Germany since 1850 and who had become acquainted with the movement before leaving Europe joined the new organization. Among the Amish Mennonites who came from Europe and settled in Ohio about 1840 were some who favored greater leniency in discipline, and who separated from the Amish body on that account. They were known as the Apostolic Mennonite Church, but after the organization of the General Conference of Mennonites they affiliated with that body, and in this report their sole remaining church is included in its statistics.

The church is well organized and aggressive in the various lines of Christian effort, and is rapidly increasing in numbers in the United States and Canada.

DOCTRINE.

In doctrine this body is, with few exceptions, in strict accord with other Mennonites, the main difference being that in most of the congregations the passage in I Corinthians xi, 4–15, is not understood as making obligatory the use of a covering for the head of female members during prayer and worship, and that the passage in John xiii, 4–15, is believed not to command the institution of an ordinance (that of foot-washing) to be observed according to the example there described. In the matter of conformity to the world, some congregations adhere less strictly than others to the articles of faith adopted by the body as a whole. Their common ground of union is contained in the following confession:

This conference recognizes and acknowledges the sacred Scriptures of the Old and New Testaments as the only and infallible rule of faith and life; for "other foundation can no man lay than that is

laid, which is Jesus Christ." In matters of faith it is therefore required of the congregations which unite with the conference that, accepting the above confession, they hold fast to the doctrine of salvation by grace through faith in the Lord Jesus Christ, baptism on confession of faith, the refusal of all oaths, the Christ-taught doctrine of peace and nonresistance, and the practice of a scriptural church discipline.

POLITY.

The local church is autonomous in its government, although appeal may be made to the local and district conferences, which meet annually. The General Conference meets every three years, and is not a legislative, but an advisory body, having no power to act in any way prejudicial to the rights of the individual congregations. Any congregation of any Mennonite body, upon agreeing to and adopting the constitution, may become a member of the General Conference on approval by a majority vote of the conference, every congregation having 1 vote for every 30 communicant members or fraction thereof. This conference elects officers and a board of 9 trustees of which 3 members are chosen at each regular meeting. It also chooses a Board of Home Missions, a Board of Foreign Missions, and a Board of Publication.

WORK.

Home missionary work is carried on through the agency of the Board of Home Missions, and has for its object the supplying of small and needy congregations with ministers, sending evangelists to localities where the gospel is seldom preached, and conducting missions in cities. The amount contributed for the work in 1906 was about $1,100, and the results are manifest in the addition of 20 congregations to the General Conference during three years. The work among the Indians of this country, usually classed as home work, is under the care of the Board of Foreign Missions. It includes 5 mission districts among the Cheyenne, Arapaho, and Moki Indians, in Oklahoma, Montana, and Arizona, and these report a total membership of 194.

The Board of Foreign Missions has charge of the work among the Indians referred to, and also in India, where 2 stations are occupied and work is carried on in the Hindi and Urdu languages. In 1906 there were reported 60 church members in the foreign field, 2 industrial schools, and 2 hospitals. The value of property in these mission fields, including that for the Indian work in this country, is $72,000, and the amount contributed for both branches of the work was $21,500.

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The educational interests of the General Conference were represented in 1906 by 2 colleges, a teachers' training school and collegiate institute, and 3 preparatory schools in the United States, reporting a total of 50 teachers, 600 students, school property valued at $110,000, and contributions amounting to $22,000. Results of the educational work in this country are apparent in the increasing use of English, especially by the younger generation, and in the development of leaders for religious work.

The benevolent work of the denomination in 1906 included 2 hospitals and a home for the aged in this country and 2 hospitals in India, with total accommodations for 520 inmates, property valued at $26,000, and cost of maintenance approximately $4,000. A temperance society reported a membership of 250. A Mennonite book concern is located at Berne, Ind., which issues one English and one German weekly paper and general Sunday school literature.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and territories and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 90 organizations, in 5 districts, located in 16 states and the territory of Arizona. Of these organizations, 49 are in the North Central division, Kansas leading with 21.

The total number of communicants reported is 11,661; of these, about 47 per cent are males and 53 per cent females. According to the statistics, the denomination has 89 church edifices; a seating capacity for church edifices of 33,800; church property valued at $303,400, against which there appears an indebtedness of $5,690; halls, etc., used for worship by 5 organizations; and 9 parsonages valued at $19,050. The Sunday schools, as reported by 84 organizations, number 89, with 1,148 officers and teachers and 12,472 scholars.

The number of ministers connected with the denomination is 143.

As compared with the report for 1890, in which this denomination was considered as two bodies—the General Conference and the Apostolic Mennonite Church—these figures show an increase of 43 organizations, 5,782 communicants, and $182,850 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	90	90	11,661	90	5,534	6,127	84	5	89	84	33,800
North Atlantic division	16	16	1,711	16	793	918	16	.....	18	16	5,610
New York	2	2	36	2	17	19	2	.....	2	2	335
Pennsylvania	14	14	1,675	14	776	899	14	.....	16	14	5,275
North Central division	49	49	8,573	49	4,079	4,494	47	2	50	47	23,945
Ohio	9	9	1,526	9	704	822	8	1	8	8	4,900
Indiana	2	2	920	2	437	483	2	.....	2	2	1,500
Illinois	1	1	146	1	73	73	1	.....	1	1	300
Minnesota	1	1	262	1	122	140	1	.....	1	1	875
Iowa	4	4	767	4	342	425	4	.....	4	4	1,050
Missouri	1	1	130	1	60	70	1	.....	1	1	300
South Dakota	5	5	562	5	284	278	5	.....	6	5	2,450
Nebraska	5	5	679	5	331	348	4	1	4	4	1,825
Kansas	21	21	3,581	21	1,726	1,855	21	.....	23	21	10,745
South Central division	18	18	1,145	18	549	596	14	3	14	14	2,825
Oklahoma[1]	18	18	1,145	18	549	596	14	3	14	14	2,825
Western division	7	7	232	7	113	119	7	.....	7	7	1,420
Montana	1	1	5	1	2	3	1	.....	1	1	100
Arizona	1	1	3	1	1	2	1	.....	1	1	200
Washington	1	1	38	1	21	17	1	.....	1	1	300
Oregon	2	2	86	2	40	46	2	.....	2	2	500
California	2	2	100	2	49	51	2	.....	2	2	320

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	90	84	$303,400	9	$5,690	9	$19,050	84	89	1,148	12,472
North Atlantic division	16	16	70,300	4	2,200	1	1,800	14	14	184	1,871
New York	2	2	1,800	.....	.....	.....	.....	1	1	6	75
Pennsylvania	14	14	68,500	4	2,200	1	1,800	13	13	178	1,796
North Central division	49	47	203,600	3	2,740	3	8,500	48	53	790	8,864
Ohio	9	8	63,500	1	740	2	6,000	9	9	150	1,477
Indiana	2	2	12,500	.....	.....	.....	.....	2	2	98	900
Illinois	1	1	2,500	.....	.....	1	2,500	1	1	14	70
Minnesota	1	1	7,000	.....	.....	.....	.....	1	1	27	350
Iowa	4	4	8,700	.....	.....	.....	.....	4	4	68	630
Missouri	1	1	1,000	.....	.....	.....	.....	1	1	25	200
South Dakota	5	5	10,200	1	500	.....	.....	5	5	68	910
Nebraska	5	4	11,700	.....	.....	.....	.....	5	5	48	808
Kansas	21	21	86,500	1	1,500	.....	.....	20	25	292	3,519
South Central division	18	14	16,000	2	750	3	3,550	16	16	123	1,297
Oklahoma[1]	18	14	16,000	2	750	3	3,550	16	16	123	1,297
Western division	7	7	13,500	.....	.....	2	5,200	6	6	51	440
Montana	1	1	1,000	.....	.....	1	1,200	.....	.....	.....	.....
Arizona	1	1	2,000	.....	.....	1	4,000	1	1	2	65
Washington	1	1	1,000	.....	.....	.....	.....	1	1	10	70
Oregon	2	2	3,000	.....	.....	.....	.....	2	2	22	160
California	2	2	6,500	.....	.....	.....	.....	2	2	17	145

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY DISTRICTS: 1906.

DISTRICT.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	90	90	11,661	90	5,534	6,127	84	5	89	84	33,800
Eastern	16	16	1,711	16	793	918	16	.....	18	16	5,610
Middle	17	17	3,489	17	1,616	1,873	16	1	16	16	8,050
Northern	10	10	1,416	10	691	725	9	1	10	9	5,000
Pacific	2	2	76	2	40	36	2	.....	2	2	500
Western	45	45	4,969	45	2,394	2,575	41	3	43	41	14,640

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DISTRICTS: 1906.

DISTRICT.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	90	84	$303,400	9	$5,690	9	$19,050	84	89	1,148	12,472
Eastern	16	16	70,300	4	2,200	1	1,800	14	14	184	1,871
Middle	17	16	88,200	1	740	3	8,500	17	17	355	3,277
Northern	10	9	28,100	1	500	.....	.....	10	10	123	1,968
Pacific	2	2	2,000	.....	.....	.....	.....	2	2	22	150
Western	45	41	114,800	3	2,250	5	8,750	41	46	464	5,206

CHURCH OF GOD IN CHRIST (MENNONITE).

HISTORY.

Largely owing to the difficulty of communication between different sections of the country, the same general reform movement which resulted in the development of the Amish Mennonite Church in Europe and the Reformed Mennonite Church in Pennsylvania, occasioned in 1859 the organization in Ohio of the Church of God in Christ as a separate body. The leader in this movement was John Holdeman, who was born in Ohio in 1832 and united with the Mennonite Church at the age of 21 years. At the age of 25 years, believing that he was called of God to preach, but not being recognized by the church as a properly ordained preacher, he began to hold independent services and soon gathered a company of followers. Asserting that the Mennonite Church had shifted from the old foundation, he directed his efforts chiefly toward the reestablishment and maintenance of the order and discipline of the church as he understood it had been in Menno Simon's time. This included particularly the strict exercise of the ban, or the shunning of expelled members, and the refusal of fellowship with those of other denominations. Holdeman traveled extensively in an effort to bring others to his views, and in 1859 the full organization of the body was completed. As the Russian Mennonites began to come into the country in 1870, several hundreds of them joined the movement.

As the years passed by, and even before the death of Holdeman in 1900, the views on discipline were considerably relaxed, and since his death, largely through the influence of the Russian Mennonite membership, increasing leniency has appeared in the attitude of the denomination toward other religious bodies, especially toward the parent body. A tendency is apparent, at least on the part of a considerable portion of the body, toward union with the church from which Holdeman separated.

In addition to the strict interpretation of the letter of the confession of faith, some characteristic doctrines are taught, notable among them being the refusal to take interest on money loaned, which is called usury and considered wrong.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the table which follows. As shown by this table, the denomination has 18 organizations, located in 8 states; 16 of which are in the North Central division.

The total number of communicants reported is 562; of these, about 46 per cent are males and 54 per cent females. According to the statistics, the denomination has 2 church edifices with a seating capacity of 350; church property valued at $1,600, against which there appears no indebtedness; and halls, etc., used for worship by 5 organizations. No Sunday schools are reported.

The number of ministers connected with the denomination is given as 17.

As compared with the report for 1890, these figures show an increase of 91 communicants, but with respect to the number of organizations and the value of church property, they are the same as those given for 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1906.

STATE.	COMMUNICANTS OR MEMBERS.						PLACES OF WORSHIP.					VALUE OF CHURCH PROPERTY.	
	Total number of organizations.	Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.		Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.		
Total for denomination	18	18	562	18	261	301	2	5	2	2	350	2	$1,600
South Atlantic division	2	2	22	2	11	11	.....	.....	.....	.....	.....	.....	.....
Virginia	2	2	22	2	11	11	.....	.....	.....	.....	.....	.....	.....
North Central division	16	16	540	16	250	290	2	5	2	2	350	2	1,600
Ohio	2	2	72	2	33	39	.....	.....	.....	.....	.....	.....	.....
Indiana	1	1	4	1	2	2	.....	.....	.....	.....	.....	.....	.....
Illinois	1	1	7	1	3	4	.....	.....	.....	.....	.....	.....	.....
Michigan	3	3	61	3	30	31	1	.....	1	1	150	1	200
Missouri	2	2	58	2	28	30	.....	.....	.....	.....	.....	.....	.....
Nebraska	2	2	24	2	10	14	.....	1	.....	.....	.....	.....	.....
Kansas	5	5	314	5	144	170	1	4	1	1	200	1	1,400

OLD (WISLER) MENNONITE CHURCH.

HISTORY.

The development of the progressive movement in the Mennonite Church about the middle of the nineteenth century was accompanied by considerable opposition, manifesting itself especially in regard to the introduction of the English language into the church services, the practice of holding evening meetings, revival meetings, Sunday schools, and certain other "innovations" which were regarded as unorthodox. Other minor matters, magnified into important issues, were added to these differences of opinion, and under the lead of Jacob Wisler, the first Mennonite bishop in Indiana, a separation took place in 1870. He was disowned by the Mennonite Church and, although various efforts at reconciliation were subsequently made, he and a small following in Indiana and Ohio formed a separate conference, claiming to be the real Mennonite Church.

In 1886 the corresponding conservative element of the Mennonite Church in Canada formed a separate body along practically the same lines; others again in Pennsylvania in 1893 and in Virginia in 1901. All of these separated bodies are now united in their work, and with few exceptions oppose Sunday schools, the use of the English language in public worship, evening and revival meetings, higher education, and missions.

In matters of doctrine the Old Mennonites adhere very strictly to the Dort Confession of Faith. Each section has a separate district conference. There is no church periodical, and no organized charitable work, though the individual members are generous in case of need among themselves.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the table which follows. As shown by this table, the denomination has 9 organizations, 6 of which are in Ohio, 2 in Indiana, and 1 in Michigan.

The total number of communicants reported is 655; of these, about 47 per cent are males and 53 per cent females. According to the statistics, the denomination has 10 church edifices; a seating capacity for church edifices of 2,440; and church property valued at $17,950, against which there appears no indebtedness. No Sunday schools are reported.

The number of ministers connected with the denomination is given as 18.

As compared with the report for 1890, these figures show a decrease of 6 organizations, but an increase of 45 communicants, and $9,935 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.					VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.		Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.		
Total for denomination	9	9	655	9	307	348	9	.....	10	9	2,440	9	$17,950
North Central division	9	9	655	9	307	348	9	.....	10	9	2,440	9	17,950
Ohio	6	6	353	6	162	191	6	.....	6	6	1,540	6	11,050
Indiana	2	2	241	2	117	124	2	.....	2	2	650	2	6,250
Michigan	1	1	61	1	28	33	1	.....	2	1	250	1	650

DEFENCELESS MENNONITES.

HISTORY.

About 1860 certain members of the Amish Mennonite Church, under the lead of Henry Egli, separated from that body on the ground that the church did not emphasize sufficiently the need of a definite experience of conversion.

In general doctrine and polity they are not distinguishable from the Amish Mennonites of to-day and the Mennonite Church, with both of which bodies they maintain fraternal relations and in whose educational work they share. In addition they have a deaconess home and training school in Illinois, and a mission station in Africa with 2 workers.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 14 organizations, located in 7 states, of which all but 1 are in the North Central division.

The total number of communicants reported is 967; of these, about 45 per cent are males and 55 per cent females. According to the statistics, the denomination has 13 church edifices with a seating capacity of 3,095; church property valued at $16,800, against which there appears no indebtedness; and 1 parsonage valued at $500. There are 13 Sunday schools reported, with 142 officers and teachers and 1,102 scholars.

The number of ministers connected with the denomination is given as 26.

As compared with the report for 1890, these figures show an increase of 5 organizations, 111 communicants, and $6,260 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	14	14	967	14	435	532	13	1	13	13	3,095
North Central division	13	13	925	13	415	510	12	1	12	12	2,895
Ohio	3	3	219	3	98	121	2	1	2	2	650
Indiana	4	4	250	4	115	135	4	.....	4	4	1,000
Illinois	2	2	290	2	122	168	2	.....	2	2	575
Missouri	2	2	47	2	22	25	2	.....	2	2	270
Nebraska	1	1	36	1	17	19	1	.....	1	1	150
Kansas	1	1	83	1	41	42	1	.....	1	1	250
South Central division	1	1	42	1	20	22	1	.....	1	1	200
Oklahoma[1]	1	1	42	1	20	22	1	.....	1	1	200

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	14	13	$16,800	.....	.....	1	$500	13	13	142	1,102
North Central division	13	12	15,600	.....	.....	1	500	12	12	134	1,040
Ohio	3	2	3,500	.....	.....	.....	.....	2	2	20	205
Indiana	4	4	4,600	.....	.....	.....	.....	4	4	41	309
Illinois	2	2	4,300	.....	.....	1	500	2	2	48	310
Missouri	2	2	1,450	.....	.....	.....	.....	2	2	10	64
Nebraska	1	1	750	.....	.....	.....	.....	1	1	6	40
Kansas	1	1	1,000	.....	.....	.....	.....	1	1	9	112
South Central division	1	1	1,200	.....	.....	.....	.....	1	1	8	62
Oklahoma[1]	1	1	1,200	.....	.....	.....	.....	1	1	8	62

[1] Oklahoma and Indian Territory combined.

MENNONITE BRETHREN IN CHRIST.

HISTORY.

In 1853 several ministers and members of the Mennonite Church in Pennsylvania united in protracted evangelistic work. Their efforts were successful, and in 1858 they organized a conference in Lehigh county, Pa., under the name "Evangelical Mennonites."

Eleven years later a Mennonite minister in Canada professed conversion, although he had been in the ministry for some time, and by introducing protracted prayer and fellowship meetings into his work, incurred the censure of the bishops who at that time regarded such things as questionable innovations. The movement spread, however, and soon found many adherents in the United States and Canada. Being disowned by the parent body, these met in 1874 in Berlin, Ontario, and formed an organization known as the "Reformed Mennonites," which is not to be mistaken for the body now known as the Reformed Mennonite Church. The next year they were joined by a small body which had been organized into a separate religious society under the name of the "New Mennonites," the two bodies adopting the name "United Mennonites."

As the purpose of all three organizations was similar, and as there were no vital differences in method of work or form of doctrine, steps were soon taken for further consolidation, and in November, 1879, at a special meeting held at Blair, Ontario, the Evangelical Mennonites of Pennsylvania and the United Mennonites of Ontario, Canada, became one body, and adopted the name "Evangelical United Mennonites."

This body continued to grow in numbers and began the publication of a church periodical and other religious literature. Three years later, in 1882, the Evangelical United Mennonites became acquainted with a small body called the "Brethren in Christ," which had, on account of doctrinal differences, separated from the River Brethren Church in 1838. The two bodies united in 1883, and the present name, "Mennonite Brethren in Christ," was adopted.

DOCTRINE.

The articles of faith are twenty-nine in number, all but three being in close accord with the principles taught in the eighteen articles of the Dort Confession of Faith. Of these three exceptions, one treats of entire sanctification as a separate work of grace arising from, and necessarily following, justification and regeneration, and holds it to be "an instantaneous act of God, through the Holy Ghost," by which the person is cleansed from inbred sin or original depravity, and by which he is set apart for the continual service of God. Another treats of divine healing of the sick by the "laying on of hands, and anointing with oil, and praying over them." Though not incorporated in the Dort Confession of Faith, this practice is not uncommon among many of the members of the congregations of the Mennonite Church. A third treats of the millennium, expressing views in regard to the second advent which are in accord with those of the Mennonite Church.

With regard to baptism there is practically no difference between this denomination and other Mennonites in the statement of the doctrine, though the Mennonite Brethren in Christ generally practice immersion, while the other Mennonite bodies practice pouring or sprinkling. There are other slight differences not stated in the respective confessions of faith and apparent only in practice, especially in the matter of attire, resulting from different interpretations of passages of Scripture, notably I Corinthians xi, 4–15.

POLITY.

The form of church government is similar to that of the Methodist Episcopal Church except that the

authority vested by that body in the episcopate is, in the Mennonite Brethren in Christ, placed in the hands of an executive committee. The local church, whether circuit or appointment, is under the direction of a quarterly conference, which governs all local work and appoints all local officers. The annual conference, including all the circuits of a certain conference territory, assigns pastors to the several churches and makes assessments, but makes no rules that in any way affect church government. The general conference, which meets every four years, decides all questions of church discipline, rules of order, and other matters pertaining to church government which are referred to it; and also appoints the executive committee, the editor of the church periodical, the board of publication, and other officers. The executive committee considers all questions of church government which arise in the interval between the meetings of the general conference.

WORK.

The home missionary work of the denomination is generally evangelistic, providing church privileges for needy communities and establishing congregations wherever there are sufficient members. During 1906 about $5,000 was contributed for this work, and fully 100 missionaries were supported by the 4 conferences in about 50 stations in the United States. Sunday schools are conducted at all the various mission stations, and the results are apparent in the many new congregations established.

In the proportion of missionaries to members, this body is perhaps second only to the Moravian Church. The Pennsylvania Conference supports 6 missionaries in China and 18 in Chile; the Indiana Conference, 1 in China and 6 in Turkey; the Canada-Michigan Conference, 6 in the Sudan, Africa; and the Western Conference, 1 in Cape Colony, Africa—a total of 38. The total amount contributed to these missions during 1906 was about $14,000.

The denomination has no educational or benevolent institutions of its own in this country; but has hospitals and orphanages in connection with most of the foreign mission stations, the one at Hadjin, in Asia Minor, being the largest, with accommodations for 350 inmates.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 68 organizations, in 4 conferences, located in 5 states; the largest number of organizations in any one state being 25 in Michigan, and the next largest number, 21, in Pennsylvania.

The total number of communicants reported is 2,801; of these, about 38 per cent are males and 62 per cent females. According to the statistics, the denomination has 58 church edifices; a seating capacity for church edifices of 16,248; church property valued at $140,747, against which there appears an indebtedness of $756; halls, etc., used for worship by 9 organizations; and 23 parsonages valued at $28,850. There are 60 Sunday schools reported, with 578 officers and teachers and 3,720 scholars.

The number of ministers connected with the denomination is given as 70.

As compared with the report for 1890, these figures show an increase of 23 organizations, 1,688 communicants, and $101,147 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	68	68	2,801	68	1,070	1,731	58	9	58	57	16,248
North Atlantic division	21	21	998	21	358	640	19	1	19	18	5,575
Pennsylvania	21	21	998	21	358	640	19	1	19	18	5,575
North Central division	46	46	1,782	46	701	1,081	39	7	39	39	10,673
Ohio	12	12	644	12	270	374	11	1	11	11	4,150
Indiana	9	9	448	9	149	299	7	2	7	7	2,250
Michigan	25	25	690	25	282	408	21	4	21	21	4,273
Western division	1	1	21	1	11	10	.....	1	.....	.....	.....
Washington	1	1	21	1	11	10	.....	1	.....	.....	.....

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	68	57	$140,747	8	$756	23	$28,850	59	60	578	3,720
North Atlantic division	21	19	59,280	1	135	7	15,300	20	21	243	1,759
Pennsylvania	21	19	59,280	1	135	7	15,300	20	21	243	1,759
North Central division	46	38	81,467	7	621	16	13,550	38	38	328	1,936
Ohio	12	11	12,900	5	470	3	2,600	9	9	93	510
Indiana	9	6	13,500	1	50	2	3,500	7	7	67	449
Michigan	25	21	55,067	1	101	11	7,450	22	22	168	977
Western division	1	.....	.....	.....	.....	.....	.....	1	1	7	25
Washington	1	.....	.....	.....	.....	.....	.....	1	1	7	25

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY CONFERENCES: 1906.

CONFERENCE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	68	68	2,801	68	1,070	1,731	58	9	58	57	16,248
Indiana-Ohio	23	23	1,150	23	442	708	20	3	20	20	7,100
Michigan	23	23	632	23	259	373	19	4	19	19	3,573
Pacific	1	1	21	1	11	10	.....	1	.....	.....	.....
Pennsylvania	21	21	998	21	358	640	19	1	19	18	5,575

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY CONFERENCES: 1906.

CONFERENCE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	68	57	$140,747	8	$756	23	$28,850	59	60	578	3,720
Indiana-Ohio	23	19	28,400	7	621	7	7,200	18	18	179	1,059
Michigan	23	19	53,067	.....	.....	9	6,350	20	20	149	877
Pacific	1	.....	.....	.....	.....	.....	.....	1	1	7	25
Pennsylvania	21	19	59,280	1	135	7	15,300	20	21	243	1,759

BUNDES CONFERENZ DER MENNONITEN BRUEDER-GEMEINDE.

KRIMMER BRUEDER-GEMEINDE.
SCHELLENBERGER BRUEDER-GEMEINDE.

HISTORY.

In the early part of the nineteenth century a number of Mennonite ministers and members in the Crimea and along the Molotchna river, in Russia, believing that the church was drifting from the true foundation and becoming lax in religious life, effort, and discipline, separated from the great body of the Mennonites in that Empire. Both bodies joined in the immigration from Russia in 1873 to 1876 and settled chiefly in Kansas, Nebraska, and Minnesota, but afterwards spread into other states and Canada. The communities differed in some details, but preserved their identity, the community from the Crimea being known as the Krimmer Brueder-Gemeinde, the other as the Schellenberger Brueder-Gemeinde. In many matters, however, they affiliate in much the same way as the Mennonite and Amish Mennonite churches,

and are frequently classed together as a Bundes (Union) Conferenz.

In matters of doctrine the two bodies are in general harmony with other Mennonites, except that they baptize by immersion. Here again, however, there is a distinction; the Krimmer Brueder-Gemeinde baptize backward, the Schellenberger Brueder-Gemeinde baptize forward. Each division has its own annual general conference and maintains its own church periodicals.

Both bodies are zealous in their missionary work and together maintain a well-supported mission in the mountains of North Carolina among both whites and blacks. For work in foreign countries they formerly maintained missionaries at the Baptist mission stations, but, in 1906, they had 3 mission stations of their own in India, 7 missionaries, about 12 native helpers, 300 communicants, and property valued at $12,000. They had also one station in China with 5 missionaries, 35 church members, and property valued at $2,300.

STATISTICS.

The general statistics of each of these 2 bodies, at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow.

The Krimmer Brueder-Gemeinde has 6 organizations, 3 of which are in Kansas, and 1 each in Nebraska, Oklahoma, and South Dakota. The total number of communicants reported is 708; of these, about 43 per cent are males and 57 per cent females. The statistics also show 6 church edifices with a seating capacity of 3,175; church property valued at $17,900, against which there appears an indebtedness of $100; and 1 parsonage valued at $400. There are 7 Sunday schools reported, with 61 officers and teachers and 680 scholars.

The number of ministers is given as 17.

The Schellenberger Brueder-Gemeinde has 13 organizations, all of which are in Kansas. The total number of communicants reported is 1,825; of these, about 45 per cent are males and 55 per cent females. The statistics also show 13 church edifices with a seating capacity of 3,550; and church property valued at $13,000, against which there appears no indebtedness. There are 15 Sunday schools reported, with 120 officers and teachers and 2,550 scholars.

The number of ministers is given as 19.

As compared with the report for 1890, in which they were considered one body, under the name of the Bundes Conferenz der Mennoniten Brueder-Gemeinde, the combined figures for 1906 show an increase of 7 organizations, 1,145 communicants, and $19,550 in the value of church property.

KRIMMER BRUEDER-GEMEINDE.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	COMMUNICANTS OR MEMBERS.						PLACES OF WORSHIP.				
	Total number of organizations.	Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	6	6	708	6	307	401	6	.....	6	6	3,175
North Central division	5	5	642	5	279	363	5	.....	5	5	2,975
South Dakota	1	1	83	1	42	41	1	.....	1	1	200
Nebraska	1	1	50	1	21	29	1	.....	1	1	225
Kansas	3	3	509	3	216	293	3	.....	3	3	2,550
South Central division	1	1	66	1	28	38	1	.....	1	1	200
Oklahoma[1]	1	1	66	1	28	38	1	.....	1	1	200

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	6	6	$17,900	1	$100	1	$400	6	7	61	680
North Central division	5	5	17,000	.....	.....	1	400	5	6	55	610
South Dakota	1	1	1,000	.....	.....	.....	.....	1	1	11	75
Nebraska	1	1	3,000	.....	.....	.....	.....	1	1	5	45
Kansas	3	3	13.000	.....	.....	1	400	3	4	39	490
South Central division	1	1	900	1	100	.....	.....	1	1	6	70
Oklahoma[1]	1	1	900	1	100	.....	.....	1	1	6	70

[1] Oklahoma and Indian Territory combined.

SCHELLENBERGER BRUEDER-GEMEINDE.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	13	13	1,825	13	830	995	13	.....	13	13	3,550
North Central division	13	13	1,825	13	830	995	13	.....	13	13	3,550
Kansas	13	13	1,825	13	830	995	13	.....	13	13	3,550

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	13	13	$13,000	.....	.....	.....	.....	13	15	120	2,550
North Central division	13	13	13,000	.....	.....	.....	.....	13	15	120	2,550
Kansas	13	13	13,000	.....	.....	.....	.....	13	15	120	2,550

CENTRAL ILLINOIS CONFERENCE OF MENNONITES.

HISTORY.

At the time of the organization of the Western District Conference of the Amish Mennonite Church a number of congregations in Illinois, to whom the requirements of membership in this conference seemed too rigid, did not unite with it, but remained independent of all conference affiliations. In 1899 these congregations organized a conference, which has since met annually. While they have never formally separated from the Amish Mennonite Church and hold the same confession, they are less strict in discipline and rules of order than the parent church.

They have 5 missionaries in southeastern Africa. They have no educational institution of their own, but contribute to the support of Goshen College, in Indiana, the educational institution of the Mennonite and Amish Mennonite churches.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 13 organizations, 11 of which are in Illinois and 1 each in Indiana and Nebraska.

The total number of communicants reported is 1,363; of these, about 48 per cent are males and 52 per cent females. According to the statistics, the denomination has 12 church edifices with a seating capacity of 3,075; and church property valued at $25,900, against which there appears no indebtedness. There are 12 Sunday schools reported, with 116 officers and teachers and 958 scholars.

The number of ministers connected with the denomination is given as 18.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	13	13	1,363	13	650	713	12	1	12	12	3,075
North Central division	13	13	1,363	13	650	713	12	1	12	12	3,075
Indiana	1	1	65	1	30	35	1	.....	1	1	250
Illinois	11	11	1,208	11	570	638	10	1	10	10	2,425
Nebraska	1	1	90	1	50	40	1	.....	1	1	400

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	13	12	$25,900	.....	.....	.....	.....	12	12	116	958
North Central division	13	12	25,900	.....	.....	.....	.....	12	12	116	958
Indiana	1	1	1,500	.....	.....	.....	.....	1	1	10	75
Illinois	11	10	21,400	.....	.....	.....	.....	10	10	95	853
Nebraska	1	1	3,000	.....	.....	.....	.....	1	1	11	30

NEBRASKA AND MINNESOTA CONFERENCE OF MENNONITES.

HISTORY.

This body includes a part of the Mennonites who came from Russia in 1873–74. They hold the same doctrine and have the same polity as the Mennonite Church and the Amish Mennonite Church, and affiliate with those two bodies in the Mennonite General Conference.[1] They have, however, a distinct ecclesiastical organization and are classed as a separate body.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 8 organizations, 3 of which are in Minnesota, 3 in Nebraska, and 1 each in Kansas and Texas.

The total number of communicants reported is 545; of these, about 46 per cent are males and 54 per cent females. According to the statistics, the denomination has 6 church edifices with a seating capacity of 1,570; church property valued at $9,000, against which there appears no indebtedness; and halls, etc., used for worship by 2 organizations. There are 10 Sunday schools reported, with 45 officers and teachers and 782 scholars.

The number of ministers connected with the denomination is given as 17.

This body was not reported in 1890.

[1] See Mennonite Church, page 407.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	8	8	545	8	250	295	6	2	6	6	1,570
North Central division	7	7	531	7	242	289	6	1	6	6	1,570
Minnesota	3	3	373	3	178	195	3	.....	3	3	1,000
Nebraska	3	3	130	3	53	77	2	1	2	2	370
Kansas	1	1	28	1	11	17	1	.....	1	1	200
South Central division	1	1	14	1	8	6	.....	1	.....	.....	.....
Texas	1	1	14	1	8	6	.....	1	.....	.....	.....

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	8	6	$9,000	.....	.....	.....	.....	8	10	45	782
North Central division	7	6	9,000	.....	.....	.....	.....	7	7	41	740
Minnesota	3	3	5,500	.....	.....	.....	.....	3	3	22	478
Nebraska	3	2	2,700	.....	.....	.....	.....	3	3	15	222
Kansas	1	1	800	.....	.....	.....	.....	1	1	4	40
South Central division	1	.....	.....	.....	.....	.....	.....	1	3	4	42
Texas	1	.....	.....	.....	.....	.....	.....	1	3	4	42

METHODIST BODIES.

GENERAL STATEMENT.

History.—The Methodist churches of America, in common with those of England and other lands, trace their origin to a movement started in Oxford University, in 1729, when John and Charles Wesley, George Whitefield, and a number of others, began to meet for religious exercises. Finding as they read the Bible that, as John Wesley expressed it, they "could not be saved without holiness, they followed after it, and incited others so to do." During the succeeding years the little company was derisively called "The Holy Club," "Bible Bigots," "Methodists," etc.; and this last term, intended to describe their methodical habits, seems to have been accepted by them almost immediately, as the movement they led soon became widely known as the "Methodist Movement." The next step and its outcome are described by John Wesley as follows: "They saw likewise that men are justified before they are sanctified, but still holiness was their object. God then thrust them out to raise a holy people. * * * In the latter end of the year 1739, eight or ten persons came to me in London and desired that I would spend some time with them in prayer, and advise them how to flee from the wrath to come; this was the rise of the United Society."

About this time the Wesleys came into intimate relations with the Moravians, first on a visit to America[1] and subsequently at their headquarters in Herrnhut, Saxony, and to the influence of these conferences may be traced much of the spiritual power of the new movement.

The three leaders, although ordained ministers of the Church of England, soon found themselves excluded from many of the pulpits of the Established Church on the ground that they were preachers of new doctrines, and were obliged to hold their meetings in private houses, halls, and barns, and in the fields. As converts were received they were organized into societies for worship, and as the work expanded class meetings were formed for the religious care and training of members. Then the circuit system was established, by which several congregations were grouped under the care of one lay preacher; the itinerancy came into

[1] See Methodist Episcopal Church, page 431.

existence, as the lay preachers were transferred from one appointment to another for greater efficiency; and finally, in 1744, the annual conference was instituted, in which Mr. Wesley met all his workers. Thus the principal distinctive features of the Methodist organization grew out of the necessities of the work.

As was natural, the doctrinal position accorded in the main with that of the Church of England, and the Articles of Religion were largely formulated from the Thirty-nine Articles of that church, although no formal creed was accepted except the Apostles' Creed. The stricter doctrines of Calvinism, predestination and reprobation, were cast aside, and the milder emphasis of Arminianism on repentance, faith, and holiness, was accepted. As John Wesley said: "The first of these we count as it were the porch of religion; the next, the door; the third, religion itself." This acceptance of Arminianism caused a divergence, though not a permanent breach, between the Wesleys and Whitefield. Whitefield was Calvinistic, though not of the extreme type, and became identified with the Calvinistic Methodists, both the Welsh body[1] and the Countess of Huntingdon's Connection. He afterwards withdrew from the leadership of the latter body, and gave himself to general revival work in England and America.

Though the Wesleys lived and died in full ministerial relations with the Church of England, serious differences arose, as already noted, between that church and the Methodists. In 1745 John Wesley wrote that he was willing to make any concession which conscience would permit, in order to live in harmony with the clergy of the Established Church, but he could not give up the doctrines he was preaching,-dissolve the societies, suppress lay preaching, or cease to preach in the open air. For many years he refused to sanction the administration of the sacraments by any except those who had been ordained by a bishop in the apostolic succession, and he himself hesitated to assume authority to ordain; but the Bishop of London having refused to ordain ministers for the Methodist societies in America, which were left by the Revolutionary war without the sacraments, Wesley, in 1784, by the laying on of hands, appointed or ordained men and gave them authority to ordain others. He thus ordained Thomas Coke, D. C. L., who was already a presbyter of the Church of England, to be superintendent of the Methodist societies in America, and set apart for a similar purpose in Great Britain, Alexander Mather, who had not been episcopally ordained.

The development of church government, while following the general lines laid down by Wesley, was somewhat different in England and in America. In England the conference remained supreme, and the superintendency was not emphasized. In America the superintendency developed into an episcopacy which, while not corresponding exactly to the episcopacy of the Church of England, became a very decided factor in church life. In each country, but especially in America, considerable opposition has developed at different times in connection with some features of the parent body, and schisms have resulted. In every case, however, the general principles of the founders have been preserved, and, notwithstanding the various separations, the Wesleyan Methodist Connection in England and the Methodist Episcopal Church in the United States remain the strongest representatives of the movement initiated in Oxford nearly two centuries ago.

It is to be noted that the Methodist influence and the Methodist system, whether of doctrine or of polity, have not been confined to the bodies which have adopted the name Methodist. In the United States several bodies, including the Evangelical Association and the United Evangelical Church, the United Brethren bodies, and particularly the large number of organizations emphasizing the doctrine of "holiness," or entire sanctification, claim to be true exponents of the doctrines, if not of the form of government, of the Wesleys. On the other hand, the Welsh Calvinistic Methodists, with whom Whitefield identified himself, were Presbyterian in polity, though Methodist in every other respect.

The Methodist bodies are 15 in number, as follows:

Methodist Episcopal Church.
Union American Methodist Episcopal Church (Colored).
African Methodist Episcopal Church.
African Union Methodist Protestant Church.
African Methodist Episcopal Zion Church.
Methodist Protestant Church.
Wesleyan Methodist Connection of America.
Methodist Episcopal Church, South.
Congregational Methodist Church.
New Congregational Methodist Church.
Colored Methodist Episcopal Church.
Reformed Zion Union Apostolic Church (Colored).
Primitive Methodist Church in the United States of America.
Free Methodist Church of North America.
Reformed Methodist Union Episcopal Church (Colored).

SUMMARY OF STATISTICS.

A summary of the general statistics for these bodies at the close of the year 1906, as derived from the returns of the individual church organizations of each denomination, is presented in the tables which follow. The Methodist bodies, taken together, have 64,701 church organizations. The total number of communicants, as reported by 64,255 organizations, is 5,749,838; of these, as shown by the returns for 59,592 organizations, about 38 per cent are males and 62 per cent females.

According to the statistics, these bodies have 59,990 church edifices; a seating capacity for church edifices

[1] See Welsh Calvinistic Methodist Church, page 540.

of 17,053,392, as reported by 56,577 organizations; church property valued at $229,450,996, against which there appears an indebtedness of $12,272,463; halls, etc., used for worship by 3,193 organizations; and 20,837 parsonages valued at $36,420,655. The Sunday schools, as reported by 55,227 organizations, number 57,464, with 569,296 officers and teachers and 4,472,930 scholars.

The number of ministers connected with the 15 bodies is 39,737.

The Methodist Episcopal Church is the largest body, both in number of organizations and communicants, and the next in size is the Methodist Episcopal Church, South. Of the 15 bodies, 7 are composed entirely of colored organizations.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, MINISTERS, AND PLACES OF WORSHIP, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				Total number of ministers.	PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.				Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.		Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Methodist bodies	64,701	64,255	5,749,838	59,592	2,042,713	3,268,664	39,737	58,883	3,193	59,990	56,577	17,053,392
Methodist Episcopal Church	29,943	29,742	2,986,154	27,800	1,042,830	1,743,836	17,479	27,810	1,211	28,345	26,866	7,983,742
Union American Methodist Episcopal Church (Colored)	77	77	4,347	77	1,785	2,562	64	60	16	60	59	16,046
African Methodist Episcopal Church	6,647	6,608	494,777	6,486	177,837	304,160	6,200	6,292	268	6,538	6,178	1,832,600
African Union Methodist Protestant Church	69	69	5,592	67	1,972	3,493	187	68	1	71	67	21,955
African Methodist Episcopal Zion Church	2,204	2,197	184,542	2,156	67,096	113,405	3,082	2,079	78	2,131	2,048	690,951
Methodist Protestant Church	2,843	2,825	178,544	2,673	68,360	100,345	1,852	2,435	230	2,457	2,370	721,464
Wesleyan Methodist Connection of America	594	591	20,043	572	7,440	11,803	553	477	64	489	473	123,571
Methodist Episcopal Church, South	17,831	17,683	1,638,480	15,446	587,324	847,031	5,811	15,798	970	15,933	14,704	4,484,290
Congregational Methodist Church	325	324	14,729	296	5,672	7,341	324	256	33	262	251	82,355
New Congregational Methodist Church	35	35	1,782	35	655	1,127	59	34	1	34	34	11,000
Colored Methodist Episcopal Church	2,381	2,365	172,996	2,309	64,988	104,264	2,671	2,252	78	2,327	2,214	758,328
Reformed Zion Union Apostolic Church (Colored)	45	45	3,059	36	1,139	1,624	33	41	1	43	38	15,700
Primitive Methodist Church in the United States of America	96	96	7,558	94	2,613	4,718	80	93	3	101	93	30,390
Free Methodist Church of North America	1,553	1,541	32,838	1,488	11,228	20,332	1,270	1,130	239	1,140	1,124	262,265
Reformed Methodist Union Episcopal Church (Colored)	58	57	4,397	57	1,774	2,623	72	58	.....	59	58	18,735

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Methodist bodies	64,701	59,083	$229,450,996	10,430	$12,272,463	20,837	$36,420,655	55,227	57,464	569,296	4,472,930
Methodist Episcopal Church	29,943	27,888	163,357,805	4,662	8,640,273	12,215	25,508,417	26,869	28,102	351,312	2,700,742
Union American Methodist Episcopal Church (Colored)	77	59	170,150	39	40,796	4	6,400	76	78	481	3,372
African Methodist Episcopal Church	6,647	6,299	11,303,489	2,574	1,191,921	1,783	1,255,246	6,056	6,285	41,941	292,689
African Union Methodist Protestant Church	69	68	183,697	41	20,917	7	7,500	66	66	441	5,266
African Methodist Episcopal Zion Church	2,204	2,104	4,833,207	724	474,269	348	350,690	2,060	2,092	16,245	107,692
Methodist Protestant Church	2,843	2,442	6,053,048	244	247,524	661	910,645	2,118	2,181	18,970	141,086
Wesleyan Methodist Connection of America	594	480	637,117	49	18,914	176	159,175	475	505	3,442	21,463
Methodist Episcopal Church, South	17,831	15,859	37,278,424	1,195	1,256,093	4,566	7,265,610	13,846	14,306	113,328	1,040,160
Congregational Methodist Church	325	250	194,275	19	9,477	1	1,500	181	182	1,146	8,785
New Congregational Methodist Church	35	33	27,650	.....	.....	.....	.....	27	27	143	1,298
Colored Methodist Episcopal Church	2,381	2,264	3,017,849	692	215,111	421	237,547	2,207	2,328	12,375	92,457
Reformed Zion Union Apostolic Church (Colored)	45	41	37,875	7	825	.....	.....	35	36	212	1,508
Primitive Methodist Church in the United States of America	96	93	630,700	45	90,965	49	103,600	91	98	1,563	13,177
Free Methodist Church of North America	1,553	1,145	1,688,745	112	61,124	598	612,050	1,066	1,124	7,493	41,443
Reformed Methodist Union Episcopal Church (Colored)	58	58	36,965	27	4,254	8	2,275	54	54	204	1,792

METHODIST EPISCOPAL CHURCH.

HISTORY.

The first interest of the Wesleys in America was connected with a philanthropic movement started by General Oglethorpe in Georgia in 1733. They had apparently attracted his attention by their manner of life at Oxford, and in 1735 he invited them to come as spiritual advisers to his colony. Both accepted the invitation, and John Wesley remained until 1738, though Charles Wesley returned earlier. It was at this time that they first came into relations with the Moravians, through the colony established in the same vicinity by Count Zinzendorf.[1]

In 1760 Philip Embury, a Wesleyan local preacher from Ireland, landed in New York, and six years later he gathered for regular worship a company of Methodists, who in 1768 erected and dedicated a chapel, since known as the "John Street Church." About the same time Robert Strawbridge, also an Irish Wesleyan preacher, assembled a small company in Frederick county, Md. Subsequently itinerant preachers were sent over by John Wesley, among them Thomas Rankin and Francis Asbury, and in 1773 the first annual conference was held in Philadelphia. During the Revolutionary war, notwithstanding the general adverse circumstances and the fact that Asbury alone of all the preachers sent over by Wesley remained in the country, the membership increased from 1,160 to 14,988. The declaration of peace found the societies still connected with the Church of England, though without leaders or church privileges, as many of the clergy had left their parishes, and consequently neither baptism nor the Lord's Supper was administered. On representation being made to Wesley, he set apart Dr. Thomas Coke, a presbyter of the Church of England, as superintendent, and commissioned him to ordain Francis Asbury as joint superintendent with himself. Richard Whatcoat and Thomas Vasey were also ordained as presbyters (or elders) for America. They arrived in America in the latter part of 1784, and, on December 24, what has been known as the "Christmas Conference" began in Baltimore, Md., 60 preachers meeting with Doctor Coke and his companions. A letter from Wesley was read announcing the preparation of a liturgy to be used by the traveling preachers, and the appointment of "Doctor Coke and Mr. Asbury to be joint superintendents over our brethren in North America, as also Richard Whatcoat and Thomas Vasey to act as elders among them by baptizing and administering the Lord's Supper." It was also stated that as "our American brethren are now totally disentangled both from the state and the English hierarchy, we dare not entangle them again, either with the one or with the other. They are now at full liberty simply to follow the Scriptures and the Primitive Church."

The conference then proceeded to form a Methodist Episcopal Church, and elected both Coke and Asbury superintendents, or bishops. The Order of Worship and Articles of Religion prepared by Wesley were adopted, one article being added, recognizing allegiance to the United States Government; the rules and discipline were revised and accepted; and a number of preachers were ordained.

The next general conference was not held until 1792, but after that it was held quadrennially. At the conference of 1800 Richard Whatcoat was elected bishop, and in 1808 William McKendree, the first native American to occupy that office. Until 1808 all the ministers were members of the conference, but in that year a plan was adopted providing for a membership of delegates elected by the annual conferences. By 1872 the sentiment within the church in favor of lay representation had grown so strong that a new rule was adopted by which lay delegates were admitted into the general conference. Later the question arose as to what was meant by the term "lay," and it was interpreted to include women as well as men.

From the beginning the growth of the church has been remarkable. In 1799 there were 272 itinerant ministers, who constitute the clergy in the ordinary acceptation of the term, and 61,351 communicants. In 1812 the number of ministers had increased to 688, and the membership to 195,357; and in 1831 the ministers numbered 2,010, and the membership, 513,114. In 1845, when the denomination was divided into two practically equal parts by the withdrawal of the churches in the slaveholding states, the number of members who withdrew to form the southern wing of American Methodism approximated 460,000, of whom about 1,500 were itinerant ministers. Notwithstanding this loss the parent body reported in 1852 a membership of 728,700, with 4,513 itinerant ministers. In 1867 the membership had increased to 1,146,081; in 1890, to 2,240,354, with 15,423 ministers.

The church has not been free from disagreements. In 1792 James O'Kelley, of Virginia, with a considerable body of sympathizers, withdrew because of objection to the power of the bishops in appointing the preachers to their fields of labor, and organized the "Republican Methodists," who later joined with others in what became known as the "Christian Connection." Between 1813 and 1817 many of the colored members in various sections of the middle Atlantic states, believing that they were not treated fairly by their white brethren, withdrew and formed

[1] See Methodist bodies, page 428, and Moravian Church, page 495.

four separate denominations of colored Methodists: the Union American Methodist Episcopal Church, the African Methodist Episcopal Church, the African Union Methodist Protestant Church, and the African Methodist Episcopal Zion Church.

In 1830 the Methodist Protestant Church was organized as the outcome of a movement for lay representation in church government. In 1843 the Wesleyan Methodist Connection was organized in the interests of a more emphatic protest against slavery and in objection to the episcopacy. Two years later the Methodist Episcopal Church, South withdrew because of the antislavery agitation. The latest schism was that of the Free Methodists, in 1860, on questions of secret societies, discipline, and certain doctrines, particularly sanctification. The other Methodist denominations in the United States arose otherwise than as schisms from the parent Methodist body.

The first Methodist Sunday school in America was established by Bishop Asbury in 1786 in Hanover county, Va. The denominational publishing interests are as old as the Methodist Episcopal Church itself, but the first definite organization, which later became known as the "Book Concern," was established in 1789. The Missionary Society, for home and foreign missions, was formed in 1819; the Sunday School Union, in 1827; the Tract Society, in 1852; the Board of Church Extension, in 1865; the Freedmen's Aid and Southern Education Society, in 1866; the Board of Education, in 1868; the Woman's Foreign Missionary Society, in 1869; the Woman's Home Missionary Society, in 1880; and the Epworth League, in 1889.

The constitution of the Methodist Episcopal Church, as adopted at the general conference of 1900 and approved by the annual conferences, has three divisions: Articles of Religion, General Rules, and Articles of Organization and Government. The Articles of Religion are those drawn up by John Wesley, based upon the Thirty-nine Articles of the Church of England, with the exception of the twenty-third, which has reference to allegiance to the government of the United States. The General Rules deal specifically with the conduct of church members and the duties of certain church officers, particularly the class leaders. The Articles of Organization and Government lay down the general principles of the organization and conduct of churches and conferences.

DOCTRINE.

In theology the Methodist Episcopal Church is Arminian, and its doctrines are set forth in the Articles of Religion, Wesley's published sermons, and his "Notes on the New Testament." These emphasize belief in the Trinity, the fall of man and his need of repentance, freedom of the will, sanctification, future rewards and punishments, and the sufficiency of the Scriptures for salvation. The doctrine of sanctification or Christian perfection, which is regarded as distinctively a Methodistic doctrine, as held by Methodists, does not imply an absolute and sinless perfection, but "a freedom from sin, from evil desires and evil tempers, and from pride." It is regarded as not usually, if ever, attained at the moment of conversion, but as being attainable by faith and that only, and attainment is considered possible in this life.

Two sacraments are recognized: Baptism and the Lord's Supper. The first may be administered to young children; as to the mode, sprinkling is preferred, though in the case of adult converts, choice of sprinkling, pouring, or immersion is given. The one condition required of those who seek admission to church membership is "a desire to flee from the wrath to come and to be saved from their sins." Each applicant is expected to evidence this desire by a variety of proofs, indicating the purpose to lead an honorable, peaceful, modest life, abstaining from anything that "is not for the glory of God." There are certain special advices to church members in regard to temperance, marriage and divorce, amusements, etc.

POLITY.

The ecclesiastical organization of the Methodist Episcopal Church includes the local church, the ministry, and the system of conferences.

The local church, termed a "charge," may be a single station, or may include two or more congregations or appointments with distinctive membership, constituting a circuit. Baptized children of the church, who understand the obligations of religion and give evidence of piety, and converts are received on probation for at least six months, and then admitted to full church membership, after recommendation by the "official board" or the class leaders, and satisfactory examination by the pastor before the church. Converts not baptized in infancy receive this rite before being admitted into full membership. Probationers have no vote in church matters and are not eligible to church office, but in statistics are included as members. Full lay members, both male and female, have a vote in all church matters, and are eligible to local church offices and to membership in the quarterly and district conferences and in the general conference, but not in the annual conferences. Women are not eligible for the ministry.

For instruction and spiritual help probationers and members are assigned to classes, over which leaders are appointed. The temporal business of the local church is, in part, conducted by a board of stewards, while the property is held by trustees. The charges also have Sunday schools, Epworth leagues, aid societies, and such other organizations as may be desired.

The church officers include the pastor, class leaders, stewards, trustees, superintendents of Sunday schools, and presidents of other societies. The pastor is appointed by the bishop in annual conference; the class leader, by the pastor; and others are elected or nominated by the various departments or by the pastor, but are confirmed by the quarterly conference. Together with resident traveling and local preachers they constitute an "official board" for consideration of general church matters. Once a quarter this official board meets formally as a quarterly conference, under presidency of the district superintendent, to take action on recommendations of the various officers.

The regular ministry of the Methodist Episcopal Church includes two orders—deacons and elders. Under certain conditions, however, it has been the policy of the church to use laymen as exhorters and local preachers. Exhorters are licensed by the pastor to conduct religious meetings. A local preacher is usually a layman adjudged to have "gifts, grace, and usefulness," who is licensed to preach by the district conference or the quarterly conference in whose jurisdiction he resides, but is not expected to give up his ordinary business. He becomes a member of the quarterly conference, is under its supervision, and his license must be renewed annually. The term has come to be applied also to many others, including unordained men "on trial" in the annual conferences, ordained deacons, and even traveling ministers who, assigned to some church, or located, are under supervision of a district or quarterly conference instead of an annual conference. Exhorters have ceased to be prominent factors in the economy of the church, but the proportion of local preachers has increased greatly of late years.

The regular ministry, generally spoken of as traveling preachers or ministers, is presented in the official minutes of the church under the following heads: On trial; members of annual conferences; and located.

Under the first head are included candidates for the ministry and deacons. Candidates are certified by a district or quarterly conference, and are received into an annual conference "on trial." After two years, on passing an examination in a prescribed course of study, they are eligible to ordination as deacons and to election to full membership in the conference. They have authority to solemnize matrimony, administer baptism, and assist in the administration of the Lord's Supper. After serving as deacons for two years, and having completed the four years' course of study, they are eligible to election and ordination by conferences as elders. Some qualifications or allowances are made in the case of candidates for the ministry who come from theological seminaries under the auspices of the church or from other ecclesiastical bodies.

Members of annual conferences are elders and are classed as effective, supernumerary, or superannuated. They have power to consecrate the elements of the Lord's Supper, and are eligible to appointment as district superintendents, to a pastoral charge, or to some other church office, or for consecration as bishops. Originally, pastors, or "itinerants," as they were termed, moved every six months, and then every year. In 1804 the maximum length of a pastorate was fixed at two years; in 1864, at three; in 1888, at five; and in 1900 the time limit was removed entirely. The usual length of a pastorate, however, continues to be two or three years. Supernumeraries and superannuates are elders or traveling ministers, who, temporarily or permanently, are classed as incapacitated for effective service. A "located" traveling minister is one whose membership in the annual conferences is discontinued, although he retains his ordination and holds the position of a local elder or deacon in a quarterly conference.

District superintendents, or presiding elders, as they were formerly termed, are elders appointed by the bishops for limited terms, to represent them in the care of the interests of the church. They visit the churches, preside at quarterly and district conferences, and supervise traveling and local preachers.

Bishops, formerly called general superintendents, are elders elected by the general conference, and consecrated by three bishops, or by one bishop and two elders. They preside at general conferences and at annual conferences, according to special assignments by the board of bishops, make annual appointments to pastoral charges, ordain deacons and elders, and have general oversight of the religious work of the church.

For the supervision of mission work missionary bishops are consecrated, who have full episcopal authority within specified districts but can not preside at annual conferences in the home field. They receive their support from the Board of Foreign Missions, not from the general funds of the church.

The system of conferences includes quarterly, district, annual, general, and mission conferences.

The quarterly conference, identical in membership with the official board in each pastoral charge, is the highest authority in the station or circuit for the purpose of local administration.

The district conference, a convenience rather than an integral part of the conference system, is made up of a group of quarterly conferences. It meets once or twice a year, under the presidency of a bishop or a district superintendent, and its composition and duties are nearly identical with those of the quarterly conferences which compose it, though it reviews the mutual relations of charges as well as their internal affairs.

The annual conference is an administrative rather

than a legislative body. Its membership is confined to traveling ministers, whether effective, supernumerary, or superannuated; and all members, together with those on trial, are required to attend. It receives reports from pastors, district superintendents, and statisticians; the bishop ordains candidates for deacon's and elder's orders, and appoints the ministers to their charges; ministerial delegates are elected to the general conference; and questions of discipline are decided. A lay electoral conference, composed of one lay delegate from each pastoral charge within its bounds, meets in connection with the annual conference just preceding the general conference, in order to elect lay delegates to the general conference.

The general conference is the highest body in the church, and is the general legislative body. First held in 1792, it was established as a delegated body in 1812, pursuant to legislation enacted at the conference in 1808. It convenes quadrennially, and is composed of ministerial and lay delegates in equal numbers. It is presided over by the bishops, who, however, are not delegated members thereof, but are members ex officio, with limited privileges. It authorizes the organization of annual and mission conferences, and fixes their boundaries; it elects the bishops, official editors, publishing agents, book committee, the corresponding secretaries and boards of managers of the administrative societies of the church, the members of the different boards of trustees, and local book committees at New York and Cincinnati.

A mission, home or foreign, is constituted on the basis of a district conference, the bishop in charge appointing a superintendent. If a mission consists of more than one district, a district superintendent for each district is usually appointed, the superintendent exercising general supervision. The ministers in the mission retain their membership in their annual conferences. As missions develop, they are organized into mission conferences with the powers of annual conferences, except that they do not elect delegates to the general conference, nor vote on constitutional changes. They remain under the jurisdiction of the Missionary Society.

Each church is practically independent in the conduct of its own financial affairs, though subject to the general ecclesiastical system. The salary of a pastor is fixed by an estimating committee of the quarterly conference of the charge he serves; that of a district superintendent, by the stewards of his district; that of a bishop, by the book committee of the church. The book committee divides the total amount necessary for episcopal salaries and expenses and for the expenses of general and judicial conferences among the annual conferences, they in turn informing each church of its share.

The support of superannuated ministers or bishops, their wives, widows, and children, and the assistance of ministers who may be in financial straits are provided for from the dividends of the Book Concern, which can be applied to no other purpose, and from special contributions.

The general conference and the annual conferences are incorporated, with boards of trustees which have charge of these funds.

The Methodist Episcopal Church has a liturgy based on the English prayer book, though abridged and changed materially, but large liberty is allowed in its use. Characteristic services are the love feast, regarded as reviving the *Agape* of the Primitive Church, at which all present partake of light refreshments, while engaged in religious conference and testimony, and the watch-night service, at the close of the old and the beginning of the new year.

WORK.

The denominational work of the Methodist Episcopal Church is carried on by two classes of organizations: Those whose managers are appointed directly by the general conference and are answerable immediately to it; and those responsible to the general conference only indirectly or through their individual members. To the first class belong the Board of Foreign Missions, the Board of Home Missions and Church Extension, the Board of Education, Freedmen's Aid and Sunday Schools, the National City Evangelization Union, the Committee on Aggressive Evangelism, and the University Senate. There are, in addition to these, the Methodist Book Concern, Book Committee, Epworth League, Tract Society, and Church Temperance Society, besides certain boards of trustees of the general conference and the annual conferences, the Chartered Fund, and the Board of Insurance. These are all directly answerable to, and under the control of, the general conference, the members of the boards, and in some cases the officers, being elected by the general conference.

To the second class belong the Woman's Boards for Home and Foreign Missions, the Pastor's Aid Society, and a variety of organizations for the conduct of institutional and general work. These, for the most part, have independent charters, and are subject only to the general ecclesiastical control of the church. They elect their own officers and raise and expend their own funds, it being always understood that in the conduct of their work they shall conform to ecclesiastical rules and act in harmony with the general conference boards.

The agencies through which the home missionary work of the Methodist Episcopal Church was conducted until January 1, 1907, were the Missionary Society, Church Extension Society, Woman's Home Missionary Society, National City Evangelization Union, and the Committee on Aggressive Evangelism. Beginning with January 1, 1907, the Home Mission

department of the Missionary Society and the Church Extension Society were consolidated under the title of "Board of Home Missions and Church Extension." From its organization in 1819 until the close of 1906, the Missionary Society thus included both home and foreign work. The work under the care of the Home Mission department of the Missionary Society has been confined to the United States and its possessions, Porto Rico and Hawaii. The total disbursements of the Home Mission department of the Missionary Society were $450,396 in 1897 and $598,968 in 1906, the advance being, in general, uniform. The sum total of disbursements during the decade ending in 1906 was $4,929,127. The nature of the work is indicated by the apportionment of the principal disbursements during the year 1906, which were as follows:

For work among English speaking population:	
North of the Potomac and Ohio rivers, and east of the Mississippi river	$28,325
Iowa, Kansas, Oklahoma, and states north of them	85,440
Arizona, Nevada, Utah, etc	68,723
Pacific coast	42,375
White work in the South, Maryland and Delaware excepted	52,745
Colored work, mostly in the South	45,525
For work among non-English speaking population:	
Welsh	684
Swedish	35,020
Norwegian and Danish	23,090
German	42,090
French	4,295
Spanish	42,805
Chinese	14,835
Japanese	19,145
Bohemian and Hungarian	13,550
Italian	13,570
Portuguese	2,065
Finnish	4,615
American Indians	9,825
Other foreign populations	2,786

In addition to this, $47,460 was appropriated for city work, of which $5,950 was expended in New York city, $3,200 in Philadelphia, $2,600 in San Francisco, $2,400 in St. Louis, and proportionate amounts in other large cities.

The Board of Church Extension, before the consolidation, had special care of new churches, and since its organization, in 1865, it has aided 15,000 such churches, most of them in the West. More than $600,000 has been loaned to assist in building chapels and churches, and as these funds have been repaid they have been sent out in aid of others. As a rule no application for any church costing over $10,000 is entertained. Especially important is the quick relief which the society has rendered in great emergencies, such as the earthquakes at Charleston and San Francisco, the flood at Galveston, and the conflagration at Jacksonville.

The amount received and disbursed in 1897 was $241,497; in 1906 it was $379,388, in aid of 365 churches; while the largest amount for any year in the decade was $428,050, in 1901. The aggregate receipts since the organization of the society have been $9,067,730.

The Woman's Home Missionary Society is supported by annual membership fees, and by receipts from mite box collections, bequests, annuities, and special gifts. It supports missionaries and conducts schools in the Western states, especially in New Mexico and southern California, and also in Porto Rico, Hawaii, and Alaska. It maintains immigrant homes in New York, Boston, and Philadelphia, which, during 1906, provided meals and lodgings for 1,774 inmates, besides assisting them to secure situations. It also conducts city mission homes, industrial homes for girls, a dispensary in Chicago in which 3,294 patients were treated in 1906, and a medical mission in Boston where 7,309 were cared for; also an industrial home for boys in Alaska.

The receipts of the society in 1897 were $132,897; in 1902 they had advanced to $341,243; and in 1906 they were $434,930. In addition to this there was the distribution of food and other supplies to the value of $63,299.

The National City Evangelization Union has for its special field the foreign population of the cities. It distributes tracts and other literature, but devotes itself particularly to the supervision of the local unions. During 1906 it received for its own work, from the Missionary Society, $47,460, and in addition to that the unions themselves raised a sum exceeding $1,000,000.

The Committee on Aggressive Evangelism, the object of which is the promotion of the evangelistic spirit and activities in the churches, dates from the general conference of 1904. Its particular mode of operation is to hold institutes in the leading cities for the purpose of arousing the churches to a sense of their responsibility.

The foreign mission work of the Methodist Episcopal Church, as carried on since the reorganization of the Missionary Society and the separation of the home and foreign departments, is conducted by a Board of Foreign Missions, directly under the control of the general conference, and by the Woman's Foreign Missionary Society. This latter is independent in its action except that certain limitations exist in regard to the collection of its funds and the assignment and location of its missionaries. Prior to the reorganization the apportionment for the foreign mission work varied from $653,581 in 1897 to $843,540 in 1906, the highest point reached being $949,794 in 1905. The actual receipts varied somewhat from these figures, but are not in all cases available.

The receipts of the Woman's Foreign Missionary Society for its first year, 1869, were $4,546; for 1897,

$313,937; for 1906, $616,457. The decade shows a steady and very uniform advance and not a single retrogression. A peculiar feature of the society is that practically its entire administrative work is voluntary. There are no paid secretaries or treasurers, and only a small office force. It is not allowed to raise funds during any regular church service, nor in any Sunday school, and must in every way avoid any interference with the contributions to the Foreign Mission Board. It carries on its work of collection through 5,886 auxiliaries with 167,464 members, 2,531 minor organizations with 75,344 members, 482 young people's societies with 10,295 members, and a Swedish auxiliary with 99 branches and 2,541 members. The fields occupied are practically the same as those of the Board of Foreign Missions. In 1906 it supported nearly one-third of the total number of foreign missionaries of the church and raised three-sevenths of the total money expended.

The work of the two organizations may be presented in four divisions: Non-Christian lands (Africa, China, Japan, Korea, India, and Malaysia); Greek Church lands (Bulgaria and Russia); Roman Catholic lands (South America, Italy, and Mexico); Protestant lands (Norway, Sweden, Denmark, Finland, Germany, and Switzerland).

The report for 1906 showed work carried on by the two societies in 10 non-Christian countries; 137 stations occupied; 689 missionaries; 7,676 native workers; 804 churches with 168,950 members; 1,874 schools with 61,225 pupils; and 20 hospitals and dispensaries, of which 7 reported 59,522 patients. The amount of income available for the work, exclusive of contributions by native churches, was $911,534, and the total value of property was $4,217,710.

The report for work in Greek Church lands showed 2 countries occupied; 2 stations; 4 missionaries and 29 native helpers; 10 churches with 432 members; 2 schools with 61 pupils; contributions amounting to $13,353; and property valued at $46,127.

In Roman Catholic lands the report showed 10 countries and 32 stations occupied; 132 missionaries and 862 native helpers; 192 churches with 28,955 members; 135 schools with 9,222 pupils; 2 hospitals and dispensaries; contributions amounting to $284,901; and property valued at $1,722,028.

In Protestant lands 6 countries were occupied, and the report showed 2 American missionaries in 1 station; 896 native workers; 449 churches with 61,445 members; 5 schools with 80 pupils; contributions amounting to $92,910; and property valued at $3,527,936.

A summary of the work in foreign lands shows 28 countries occupied; 172 stations; 827 American missionaries; 9,463 native workers; 1,455 churches with 259,782 members; 2,016 schools with 70,588 pupils; 22 hospitals and dispensaries (of which 7 in non-Christian lands report 59,522 inmates); amount available for the work, exclusive of contributions by native churches, $1,302,698; and property valued at $9,513,801.

In addition to these contributions, amounts were contributed by native churches toward their own support, as follows: In non-Christian lands, $304,441; in Greek Church lands, $1,068; in Roman Catholic lands, $175,726; in Protestant lands, $350,276.

It will be noticed that there are almost no missionaries employed in Protestant lands; all the pastors or other helpers are native to the land, in charge of what is practically home mission work of the same type as that carried on in this country, classed as foreign missionary work because outside of the limits of the United States and under the care of the foreign mission board.

As churches in the mission fields are organized, they are gathered in missions and mission conferences, and their membership is reported in connection with the membership of the church in the United States. Attention is called to the fact that this foreign membership, amounting to more than 250,000 communicants, is nearly 8 per cent of the entire membership of the denomination, while similar statistics of the Sunday school membership make a still better showing for the mission fields. An indication of the diversified character of the work is furnished by the fact that it is carried on in 37 different languages, besides 7 dialects of Chinese.

The educational work of the Methodist Episcopal Church is considered under four heads: The Board of Education, the Freedmen's Aid and Southern Education Society, the Twentieth Century Thank Offering, and the University Senate. Of these, the first two have been united with the Sunday School Union under the title "Board of Education, Freedmen's Aid, and Sunday Schools."

The Board of Education was organized in 1868 for the general purpose of promoting the educational work of the church. A specific purpose has been the aiding of students and institutions in order to secure "a well-equipped force of men and women for the ministerial, missionary, evangelical, and educational work of the church." Two annual collections are taken—one for the general work, and the other, on "children's day," for the "children's fund"—to be granted in the form of loans to young people seeking a more advanced education. The former, called the "public education collection," amounted to $79,603 in 1897 and to $186,897 in 1906; the highest point reached was $211,758 in 1902. The receipts from the latter in 1897 were $76,300; in 1906 they were $73,439; the average for the decade, however, being under $70,000.

A classified list of educational institutions of the Methodist Episcopal Church under the supervision of

the Board of Education, together with the number of their teachers and students, and the value of their property at the close of 1906, follows:

CLASS OF INSTITUTIONS.	Number of schools.	Number of teachers and students.	Net value of property and endowments.
Theological institutions	24	1,210	$4,744,645
Colleges and universities	53	37,432	33,632,808
Classical seminaries	47	10,478	3,710,904
Institutions exclusively for women	8	1,426	2,350,808
Foreign mission schools	55	7,977	1,476,313
Missionary institutes and Bible training schools	3	464	300,000
Unclassified institutions	2	2,409	279,000
	192	61,396	46,494,478
Deduct schools duplicated and foreign mission schools [1]	68	8,889	4,815,722
Total in the United States	124	52,507	[2] 41,678,756

[1] Some institutions are placed under two classes. Thus the Woman's College, Baltimore, is in the list of colleges and universities and likewise in institutions exclusively for women.

[2] Of this amount $18,273,966 represents value of property and $23,404,790 represents value of endowments.

The Freedmen's Aid and Southern Education Society was merged with the Board of Education and the Sunday School Union, January 1, 1907, the corporate name of the new organization being the Board of Education, Freedmen's Aid, and Sunday Schools of the Methodist Episcopal Church. The specific field of the organization first mentioned was the education of needy white and colored people in the South, special emphasis being laid on industrial training. Collections for this purpose are taken annually by the pastors, and considerable sums are also received from legacies, special gifts, etc. The receipts in 1897 were $261,562; in 1906 they were $747,730, indicating the increase of interest in the work. The total receipts from the date of organization to January 1, 1907, were $7,819,397. The report of the society for 1906 showed 46 schools with 645 teachers and 11,825 pupils, and lands and buildings valued at $1,991,569. During the forty years of its history the society has had in its schools nearly 300,000 pupils, and has sent out over 12,000 teachers and 3,000 ministers among the negroes.

On November 1, 1898, the Board of Bishops issued an appeal to the church to contribute during the next three years $20,000,000, above and beyond the regular gifts, as a Twentieth Century Thank Offering. The appeal was more than met, and out of the offering thus made $8,500,000 was devoted to Christian education.

The University Senate was organized in its present form in 1902. It investigates the scholastic requirements and methods of any institution claiming to be under the patronage of the Methodist Episcopal Church, and upon its report depends the classification of the institution by the Board of Education.

The hospitals, orphanages, and homes for the aged are of two kinds: Those under the direct auspices of the church and those connected with the Deaconess Movement. The combined statistics for 1906 show 126 institutions, 35,127 patients or inmates, 37,852 children in industrial schools connected with deaconess institutions, property valued at $8,820,404, and expense of administration, $856,371. Of the property value, $3,623,279, including $442,734 for property in Europe and India, is credited to the deaconess institutions.

The Deaconess Movement in the Methodist Episcopal Church had its origin in 1887 in connection with the Chicago Training School for Missions. About 100 deaconess institutions of various kinds are now operated in the United States and in foreign lands, some of them hospitals, others homes, orphanages, training schools, etc., the general purpose being the aid and instruction of the sick or unfortunate. At the close of 1906 there were 792 licensed deaconesses and 436 probationers, who, during the year cared for 17,470 patients and made 418,308 calls, while the total expense of administration was $478,160. This amount was raised mostly by voluntary contributions, though some of the institutions have small endowments. The increase in the amount for the erection of buildings and general support during the year was about $100,000, so that the total amount contributed during that time for the Deaconess Movement may be set down as $574,000.

The Sunday School Union (lately combined with the Board of Education and Freedmen's Aid) has auxiliaries and branches all over the United States. Within recent years it has derived its income from collections by the Sunday schools, and from the local churches on the basis of one-twentieth of their apportionment for missions. Many churches maintain mission Sunday schools in cities on behalf of the foreign population, and there are a number on the frontiers. Practically every school is suborganized as a missionary society, and the total contributions of the Sunday schools for missions in 1906 were $537,432.

The Tract Society is one of the oldest societies in the church. As early as 1808 the general conference gave special attention to the distribution of religious tracts, and in 1817 an unofficial tract society was formed by women members of the church. The latest charter and incorporation were given in 1852. The report for 1906 shows grants of tracts aggregating 2,035,286 pages, besides the gratuitous distribution of "Good Tidings," a paper designed especially for colored people in the South. Every pastor is required to take an annual collection for this society, and the receipts from this source in 1906 were $23,850. The Bible work of the church is carried on through the American Bible Society, for which each church is expected to take up an annual collection.

The Epworth League is the official young people's society of the church, and was organized at Cleveland, Ohio, May 15, 1889, taking the place in the Methodist Episcopal Church of the Christian Endeavor Society in other denominations. A senior chapter is found in

nearly every church of the denomination, and junior chapters in about half of the churches. The features of the league are the departments of spiritual work, world evangelism, mercy and help, and literary and social work. International conventions have been held biennially since 1893.

The Brotherhood of Saint Paul and the Wesley Brotherhood have been prominent among a number of similar organizations in the church. The former was organized November 12, 1895, and at the close of 1906 had 679 chapters with 35,000 members. The latter, composed of a number of minor organizations, was established September 27, 1898. The general object of these brotherhoods is the promotion of religious work among men and boys by securing their attendance systematically on the services of the church, and their active cooperation in its financial, philanthropic, and charitable undertakings. The several brotherhoods have recently been united under the name of the Methodist Brotherhood.

The Temperance Society of the Methodist Episcopal Church, organized November 22, 1904, aims to promote voluntary total abstinence from all intoxicants and narcotics by members of the church, the Sunday school, and the Epworth League. The White Shield League, organized by the general conference of 1904, is the official temperance society of the Sunday school, and is affiliated with the Temperance Society of the church.

The Pastor's Aid Society, which is found in most of the churches of the denomination, covers a wide range of activities, such as systematic visitation, the welcoming of strangers, the discovery and relief of destitution, the distribution of needed supplies, the visiting of the sick, the provision of means for the furnishing of parsonages, etc.

In some of the larger cities, institutional churches, somewhat on the plan of the Young Men's Christian Association, are conducted.

The publishing house of the Methodist Episcopal Church, now the Methodist Book Concern, established in 1789, was located first in Philadelphia, then in Baltimore, and is now in New York city. In 1820 a branch house was established in Cincinnati, Ohio, which in 1840 became a separate corporation. According to its charter, the profits, after the demands for capital are supplied, are devoted to the support of superannuated preachers and their widows and orphans. In 1907 the net value of the two plants of the Book Concern was $4,171,509, divided as follows: At New York, $2,284,470; at Cincinnati, $1,887,039.

The Book Committee, elected by the general conference, is a most important factor in the organization of the church. In the intervals between the general conferences it may be said to exercise supreme authority over the temporal affairs of the church. It has supervision of the publishing interests, and examines carefully into their condition; fixes the salaries of the bishops, publishing agents, and official editors not otherwise provided for; has power, under certain limitations, to discontinue any depository or periodical; and estimates the amount of money necessary to meet the expenses of the general conference and the judiciary conferences, and makes apportionment of the different amounts to be raised by the annual conferences.

The official periodical literature of the Methodist Episcopal Church includes the Methodist Review, 8 Christian Advocates, published weekly in various sections of the country, besides one other English weekly and two in German, the Epworth Herald, and Sunday school periodicals. There are also various semiofficial and unofficial publications which are identified with the church, but are not under the control of the general conference. The Sunday school periodicals, under the supervision of an editor elected by the general conference, have a large circulation, the weekly Sunday School Advocate sending out nearly half a million copies.

The general financial interests of the church are in the hands of various trustees. The Board of Trustees of the Methodist Episcopal Church, created by the general conference, is "competent to answer for the church in legal proceedings," and is authorized to receive and hold any property left for the benefit or endowment of any institution of the church, especially funds for the benefit of superannuates, and for the endowment of churches, deaconess institutions, orphanages, or other charitable establishments.

The Chartered Fund of the Methodist Episcopal Church was organized in Pennsylvania in 1794. It has for its object the relief of the itinerant and superannuated ministers and their dependents, and is the oldest chartered organization connected with the church. This fund amounts to $48,500.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and territories and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 29,943 organizations, contained in 113 conferences and 12 missions. These organizations are distributed in every state and territory; 14,119 being in the North Central division. The states having the largest number are Ohio with 2,409, Pennsylvania with 2,379, New York with 2,199, and Illinois with 2,028.

The total number of communicants reported is 2,986,154; of these, as shown by the returns for 27,800 organizations, about 37 per cent are males and 63 per

cent females. According to the statistics, the denomination has 28,345 church edifices; a seating capacity for church edifices of 7,983,742, as reported by 26,866 organizations; church property valued at $163,357,805, against which there appears an indebtedness of $8,640,273; halls, etc., used for worship by 1,211 organizations; and 12,215 parsonages valued at $25,508,417. The Sunday schools, as reported by 26,869 organizations, number 28,102, with 351,312 officers and teachers and 2,700,742 scholars.

The number of ministers connected with the denomination is 17,479.

As compared with the report for 1890, these figures show an increase of 4,082 organizations, 745,800 communicants, and $66,634,397 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	29,943	29,742	2,986,154	27,800	1,042,830	1,743,836	27,810	1,211	28,345	26,866	7,983,742
North Atlantic division	6,548	6,524	868,462	6,203	296,002	519,543	6,333	163	6,479	6,225	2,039,905
Maine	316	311	20,087	294	6,192	12,890	307	7	329	307	83,049
New Hampshire	142	142	12,529	133	3,839	7,322	139	2	143	139	41,413
Vermont	215	215	17,471	210	6,085	11,124	211	2	221	210	51,685
Massachusetts	413	412	61,626	390	18,761	36,900	401	5	408	401	161,164
Rhode Island	44	43	6,536	42	2,077	4,387	42	1	43	42	17,375
Connecticut	206	206	32,878	188	10,711	19,104	205	1	217	199	67,969
New York	[1]2,199	2,193	291,919	2,108	101,556	175,332	2,148	38	2,194	2,110	663,697
New Jersey	634	633	106,505	609	37,445	64,339	620	11	641	608	221,592
Pennsylvania	2,379	2,369	318,911	2,229	109,336	188,145	2,260	96	2,283	2,209	731,961
South Atlantic division	3,765	3,739	322,482	3,320	113,931	176,980	3,547	145	3,639	3,302	968,755
Delaware	207	207	24,269	190	8,732	13,805	207	.....	218	191	55,271
Maryland	966	963	95,207	889	34,096	54,237	951	13	980	909	254,242
District of Columbia	37	37	11,019	33	3,664	6,550	36	1	36	34	17,439
Virginia	319	314	18,578	252	6,041	9,410	290	20	295	256	73,418
West Virginia	973	968	61,641	846	21,436	32,473	855	94	859	822	226,278
North Carolina	358	357	20,805	325	7,639	11,533	343	7	348	325	94,485
South Carolina	395	393	54,097	364	20,287	30,478	387	6	406	360	128,400
Georgia	357	348	28,579	300	9,599	14,115	333	3	350	288	90,148
Florida	153	152	8,287	121	2,437	4,379	145	1	147	117	29,074
North Central division	14,119	14,054	1,411,874	13,338	499,154	833,359	13,196	585	13,399	12,924	3,719,072
Ohio	2,409	2,398	317,584	2,230	111,823	184,327	2,374	27	2,401	2,294	747,725
Indiana	1,726	1,724	210,593	1,626	75,682	123,299	1,692	15	1,701	1,665	549,672
Illinois	2,028	2,021	235,092	1,899	81,763	138,805	1,997	21	2,039	1,945	594,093
Michigan	1,312	1,308	114,326	1,252	39,347	69,994	1,191	89	1,212	1,168	317,934
Wisconsin	833	829	54,817	805	19,369	33,957	770	33	803	756	176,880
Minnesota	643	634	46,351	606	16,811	27,089	600	21	613	594	136,951
Iowa	1,586	1,576	156,576	1,528	56,537	94,993	1,521	52	1,538	1,505	415,469
Missouri	1,009	1,001	80,334	953	27,105	45,312	931	53	949	905	248,526
North Dakota	237	233	10,033	216	3,730	5,696	172	21	175	168	36,175
South Dakota	291	291	15,485	268	5,555	8,922	235	33	236	223	46,230
Nebraska	746	744	62,586	711	22,437	36,729	655	67	665	647	162,110
Kansas	1,299	1,295	108,097	1,244	38,995	64,236	1,058	153	1,067	1,054	287,307
South Central division	3,743	3,678	239,347	3,254	80,840	130,479	3,215	216	3,288	2,922	857,004
Kentucky	425	423	30,158	375	10,286	15,910	403	9	419	389	118,177
Tennessee	799	781	46,180	688	16,601	24,744	703	47	716	663	203,762
Alabama	377	368	20,450	336	7,279	11,100	333	23	346	303	93,628
Mississippi	564	559	50,695	479	16,877	27,863	551	2	567	488	151,698
Louisiana	279	264	19,763	180	4,447	9,243	266	3	267	173	51,220
Arkansas	252	246	12,569	225	4,108	7,088	194	32	196	188	53,055
Oklahoma [2]	479	476	23,309	453	8,857	13,488	269	67	269	262	62,602
Texas	568	561	36,223	518	12,385	21,043	496	33	508	456	122,862
Western division	1,768	1,747	143,989	1,685	52,903	83,475	1,519	102	1,540	1,493	399,006
Montana	127	126	5,819	124	1,984	3,620	102	12	106	102	21,250
Idaho	81	81	5,313	76	2,078	3,121	68	10	69	68	16,570
Wyoming	28	28	1,612	28	520	1,092	26	1	26	26	6,110
Colorado	220	220	24,830	212	8,334	14,001	181	9	184	175	53,105
New Mexico	[3]62	61	3,513	54	1,288	1,597	50	3	51	45	10,434
Arizona	34	34	1,734	32	725	840	26	1	26	25	5,610
Utah	33	30	1,537	28	553	961	31	.....	31	31	6,830
Nevada	[4]18	18	618	15	171	389	16	1	16	13	3,310
Washington	397	394	29,347	379	10,866	16,731	316	27	318	311	79,564
Oregon	263	260	18,681	253	6,821	11,063	239	12	240	237	59,815
California	505	495	50,985	484	19,563	30,060	464	26	473	460	136,408

[1] Includes 2 organizations in Pennsylvania, not returned separately.
[2] Oklahoma and Indian Territory combined.
[3] Includes 1 organization in Colorado, not returned separately.
[4] Includes 1 organization in California, not returned separately.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	29,943	27,888	[1] $163,357,805	4,662	$8,640,273	12,215	$25,508,417	26,869	28,102	351,312	2,700,742
North Atlantic division	6,548	6,338	74,222,487	1,249	4,957,212	3,437	10,728,190	6,159	6,474	105,145	822,204
Maine	316	307	1,472,725	48	47,542	176	298,650	291	344	3,444	24,760
New Hampshire	142	139	774,600	19	22,730	97	177,100	135	145	1,675	12,016
Vermont	215	212	902,637	14	14,620	140	243,100	200	214	2,428	16,168
Massachusetts	413	401	6,756,600	115	512,583	268	922,870	405	419	8,564	62,391
Rhode Island	44	42	672,700	13	65,866	23	64,900	43	43	880	6,997
Connecticut	206	204	2,946,810	42	166,114	163	607,000	197	205	3,814	26,109
New York	[2] 2,199	2,150	29,427,603	355	1,638,751	1,293	3,968,150	2,068	2,162	34,558	257,072
New Jersey	634	622	8,191,195	202	739,630	365	1,371,100	617	669	12,835	101,573
Pennsylvania	2,379	2,261	23,077,617	441	1,749,376	912	3,075,320	2,203	2,273	36,947	315,118
South Atlantic division	3,765	3,557	11,511,512	784	651,384	1,047	1,762,688	3,401	3,588	34,944	272,821
Delaware	207	207	1,191,350	56	57,572	84	174,200	205	211	3,062	25,473
Maryland	966	949	4,916,475	242	300,245	335	700,400	934	973	12,085	92,292
District of Columbia	37	36	1,178,705	24	84,098	20	138,260	37	41	934	9,569
Virginia	319	291	478,915	64	32,006	86	74,015	256	279	2,209	16,553
West Virginia	973	860	2,124,645	92	94,743	213	431,286	833	869	8,004	56,033
North Carolina	358	348	320,065	61	18,899	65	40,226	304	316	2,077	16,316
South Carolina	395	386	527,700	106	15,553	95	68,598	382	424	3,139	30,970
Georgia	357	336	403,607	99	19,319	99	51,378	320	338	2,521	19,016
Florida	153	144	370,050	40	28,949	50	84,325	130	137	913	6,599
North Central division	14,119	13,210	63,334,312	1,490	2,297,889	5,780	10,763,225	12,747	13,173	169,442	1,273,079
Ohio	2,409	2,372	14,228,940	199	398,433	829	1,999,673	2,321	2,352	34,719	264,891
Indiana	1,726	1,691	7,602,538	191	288,263	601	1,094,400	1,562	1,572	20,875	166,371
Illinois	2,028	1,989	12,533,612	178	471,290	901	2,031,749	1,899	1,961	27,881	216,614
Michigan	1,312	1,193	5,733,325	217	282,912	577	947,445	1,208	1,261	16,210	122,304
Wisconsin	833	769	3,345,150	118	144,305	355	740,010	714	759	7,902	56,225
Minnesota	643	606	2,923,920	131	117,703	274	510,975	573	610	6,325	46,900
Iowa	1,586	1,526	6,486,488	98	149,502	722	1,319,075	1,440	1,469	18,634	135,217
Missouri	1,009	935	3,497,707	114	220,189	353	477,405	798	821	9,267	64,370
North Dakota	237	174	599,400	54	47,330	103	154,500	195	212	1,738	12,836
South Dakota	291	234	686,100	42	25,270	128	212,360	250	277	2,627	20,013
Nebraska	746	656	2,296,600	58	68,389	393	535,723	659	698	8,330	59,304
Kansas	1,299	1,065	3,400,532	90	84,303	544	739,910	1,128	1,181	14,934	108,034
South Central division	3,743	3,239	5,119,459	846	236,554	1,039	793,014	3,015	3,170	22,866	175,207
Kentucky	425	402	896,688	53	15,618	124	138,570	317	323	2,690	20,041
Tennessee	799	711	951,585	104	30,245	142	122,300	585	610	4,269	35,379
Alabama	377	333	353,316	65	13,152	71	29,161	287	302	1,916	14,167
Mississippi	564	549	519,360	201	29,520	142	74,186	540	573	3,744	28,333
Louisiana	279	264	513,475	151	40,991	143	104,900	252	274	1,572	15,095
Arkansas	252	201	269,270	45	11,647	82	47,525	190	203	1,444	9,749
Oklahoma[3]	479	276	614,613	76	52,875	133	120,492	337	364	3,366	26,822
Texas	568	503	1,001,152	151	42,506	202	155,880	507	521	3,865	25,621
Western division	1,768	1,544	[1] 9,170,035	293	497,234	912	1,461,300	1,547	1,697	18,915	157,431
Montana	127	104	380,640	18	19,226	70	93,175	103	115	962	7,743
Idaho	81	68	282,600	19	32,428	40	50,350	70	80	780	6,374
Wyoming	28	26	110,425	4	7,025	18	32,650	26	29	304	2,431
Colorado	220	184	1,486,900	54	125,032	115	211,575	206	226	2,944	25,802
New Mexico	[4] 62	50	125,785	6	5,725	26	29,050	51	55	348	2,759
Arizona	34	26	132,400	2	3,000	16	26,900	29	32	271	2,178
Utah	33	33	212,300	2	15,400	14	22,100	29	35	256	2,228
Nevada	[5] 18	17	52,900	4	460	11	16,100	18	25	154	1,273
Washington	397	325	1,372,965	63	64,698	181	246,850	336	369	4,021	31,894
Oregon	263	239	878,020	30	30,881	130	164,650	220	230	2,600	18,817
California	505	472	[1] 4,135,100	91	193,359	291	567,900	459	501	6,275	55,932

[1] Includes $111,000, value of lots owned by 3 organizations in San Francisco, Cal., whose edifices were destroyed by earthquake and fire.
[2] Includes 2 organizations in Pennsylvania, not returned separately.
[3] Oklahoma and Indian Territory combined.
[4] Includes 1 organization in Colorado, not returned separately.
[5] Includes 1 organization in California, not returned separately.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY CONFERENCES AND MISSIONS: 1906.

CONFERENCE OR MISSION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	[1] 29,943	29,742	2,986,154	27,800	1,042,830	1,743,836	27,810	1,211	28,345	26,866	7,983,742
Conferences:											
Alabama	200	199	8,818	195	3,440	4,938	174	20	176	167	53,118
Arkansas	134	129	5,973	112	1,942	3,282	84	29	85	82	23,130
Atlanta	150	149	15,810	127	5,226	7,655	146	2	153	119	38,804
Atlantic Mission	27	27	2,065	27	809	1,256	26	.....	27	26	7,300
Austin	50	50	3,445	46	1,350	2,017	42	6	43	42	12,880
Baltimore	447	447	53,084	415	17,220	31,300	442	3	457	430	133,175
Blue Ridge	164	163	8,042	152	3,231	4,190	158	4	159	156	45,780
California	[2] 262	258	21,159	254	7,752	13,182	243	11	248	242	61,973
California, German	18	17	1,202	17	473	729	18	.....	18	17	3,585
Central Alabama	99	98	6,023	84	2,052	2,967	93	1	101	84	21,242
Central German	155	155	14,469	155	5,942	8,527	151	1	158	151	37,245
Central Illinois	379	378	40,221	359	14,088	24,878	372	5	380	360	105,636
Central Missouri	120	116	8,361	103	1,832	4,241	115	3	126	102	24,784
Central New York	341	340	41,962	329	15,050	25,924	329	8	332	321	93,318
Central Ohio	417	417	56,378	388	19,923	31,770	412	3	417	395	137,410
Central Pennsylvania	698	695	72,878	665	25,303	44,377	633	53	634	630	196,743
Central Swedish	55	55	6,309	53	2,296	3,703	54	1	55	54	16,330
Central Tennessee	155	154	6,971	147	2,858	3,797	137	9	137	136	40,835
Chicago, German	110	110	9,331	108	3,999	5,291	108	.....	110	102	22,790
Cincinnati	367	363	53,714	353	18,862	32,330	364	.....	369	360	124,456
Colorado	207	207	24,320	202	8,184	13,737	173	7	176	169	51,640
Columbia River	217	215	15,669	204	5,940	8,672	178	17	178	174	43,716
Dakota	242	242	13,725	221	4,932	7,814	197	27	198	185	39,065
Delaware	231	280	25,424	260	10,381	13,795	276	4	283	259	65,136
Des Moines	486	484	53,572	472	19,164	32,729	465	20	467	459	127,565
Detroit	596	595	56,052	568	19,623	33,271	540	44	550	524	151,999
East German	62	62	5,732	61	2,195	3,457	61	1	64	60	17,025
East Maine	174	172	9,519	159	2,716	6,039	166	7	179	166	43,769
East Ohio	569	564	82,244	518	29,141	46,856	564	5	567	550	175,420
East Tennessee	102	100	5,352	91	1,791	3,355	98	2	102	88	24,981
Eastern Swedish	36	36	4,002	35	1,186	2,316	33	1	33	33	9,435
Erie	494	491	50,888	463	17,574	31,641	477	13	480	465	132,427
Florida	84	84	5,521	56	1,475	2,641	81	.....	82	55	15,000
Genesee	414	411	47,773	404	16,567	29,622	399	14	410	392	122,176
Georgia	69	69	3,497	62	1,307	1,787	64	1	64	59	15,175
Gulf	79	76	3,291	68	1,249	1,847	58	5	59	55	17,685
Holston	517	509	29,784	425	10,784	14,392	434	50	437	423	136,490
Idaho	72	71	4,461	68	1,667	2,727	59	10	60	59	14,500
Illinois	586	584	73,920	548	25,956	43,754	581	4	585	560	171,885
Indiana	787	787	95,680	716	33,496	52,758	773	4	778	761	244,397
Iowa	[2] 355	350	34,620	334	12,250	20,326	343	10	350	342	100,762
Kansas	291	291	29,187	282	10,138	17,196	265	16	269	265	75,662
Kentucky	327	325	22,171	285	7,802	11,212	306	8	316	297	93,833
Lexington	156	156	12,064	137	3,541	6,865	152	2	156	135	34,914
Lincoln	68	67	2,555	59	890	1,439	61	2	61	58	12,205
Little Rock	119	118	6,636	113	2,166	3,806	110	3	111	106	29,925
Louisiana	249	236	18,019	157	3,832	8,262	240	2	240	150	44,810
Maine	148	145	10,862	141	3,561	7,060	147	.....	157	147	40,585
Michigan	663	660	54,638	632	18,244	34,581	600	45	607	594	154,155
Minnesota	236	236	19,071	227	6,878	11,703	226	7	231	225	55,641
Mississippi	276	274	23,072	237	7,564	13,094	271	.....	276	247	69,338
Missouri	368	366	28,990	348	9,994	16,788	349	13	350	336	92,906
Mobile	92	86	6,154	72	1,999	3,528	79	2	82	65	22,627
Montana	56	56	3,924	55	1,334	2,400	53	2	53	53	11,860
Nebraska	266	264	28,179	251	9,990	16,517	249	15	250	248	69,271
New England	254	254	42,621	241	13,449	25,521	246	4	247	246	107,874
New England, Southern	206	204	23,489	192	6,684	14,378	202	1	207	200	68,505
New Hampshire	149	149	14,228	139	4,338	8,477	146	2	150	146	45,133
New Jersey	339	338	56,054	320	19,222	32,507	336	1	345	326	120,456
New Mexico Spanish Mission	55	54	2,481	51	958	1,064	37	1	38	31	6,755
New York	428	427	58,599	408	20,395	33,627	421	4	433	410	130,995
New York, East	319	319	70,928	292	23,617	40,029	316	3	335	308	136,074
Newark	316	316	53,503	308	19,426	33,656	306	10	318	304	107,206
North Carolina	180	180	11,215	158	3,800	6,371	171	3	175	154	44,055
North Dakota	222	218	9,444	201	3,451	5,386	160	19	163	156	33,850
North Indiana	494	493	64,657	488	24,276	39,932	490	4	493	489	177,745
North Nebraska	177	177	16,369	171	5,805	9,844	169	6	173	169	42,005
North Ohio	320	319	38,895	291	13,527	22,927	313	6	319	294	99,274
Northern German	105	104	6,235	99	2,725	3,137	95	6	95	93	17,425
Northern Minnesota	247	242	18,316	232	6,251	10,777	226	8	231	224	52,217

[1] Includes 3 independent churches.

[2] Includes 1 independent church.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY CONFERENCES AND MISSIONS: 1906—Continued.

CONFERENCE OR MISSION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Conferences—Continued.											
Northern New York	318	318	31,011	309	10,244	19,132	311	5	312	310	85,972
Northern Swedish	71	68	3,091	66	1,192	1,819	67	3	71	66	14,653
Northwest German	79	79	4,869	78	2,180	2,653	72	6	74	72	14,950
Northwest Indiana	365	364	44,208	343	15,522	27,019	352	7	353	340	109,750
Northwest Iowa	300	297	24,794	281	8,773	14,860	284	10	287	278	69,360
Northwest Kansas	292	291	17,176	266	6,191	9,661	190	68	193	190	49,335
Northwest Nebraska	76	76	2,990	75	1,128	1,859	40	19	40	40	6,664
Norwegian-Danish	101	101	5,508	98	2,184	3,090	97	1	100	96	21,541
Ohio	634	633	77,477	588	27,173	45,548	621	12	627	605	188,525
Oklahoma	359	357	18,873	341	7,141	10,973	195	54	195	189	46,622
Oregon	184	182	14,543	176	5,294	8,602	168	7	169	166	43,080
Pacific, German	31	31	1,517	31	668	849	26	1	27	26	5,505
Philadelphia	404	402	83,981	350	26,554	46,863	399	3	411	373	163,660
Pittsburg	417	415	72,162	390	25,816	40,845	414	1	418	408	145,775
Puget Sound	217	216	16,456	210	5,834	9,747	174	14	175	174	46,048
Rock River	382	380	59,823	359	19,792	34,626	372	7	394	365	131,042
St. Johns River	32	31	1,509	30	557	907	31	.....	32	31	7,540
St. Louis	434	432	36,317	416	12,336	20,670	382	36	387	381	112,321
St. Louis, German	146	146	11,177	144	4,874	6,187	144	1	148	144	32,770
Savannah	140	132	9,311	113	3,079	4,699	125	.....	135	112	36,469
South Carolina	395	393	54,097	364	20,287	30,478	387	6	406	360	128,400
South Kansas	298	295	29,836	287	10,615	18,390	275	16	277	274	79,345
Southern California	183	179	27,170	173	10,461	15,576	167	14	171	167	65,255
Southern German	53	53	3,118	51	1,383	1,573	49	2	52	48	10,638
Southern Illinois	521	519	45,346	478	15,770	26,298	515	2	521	506	144,384
Southwest Kansas	368	368	28,582	359	10,706	17,018	263	60	263	260	70,815
Tennessee	165	152	10,859	126	3,201	6,183	149	3	157	121	34,791
Texas	238	234	15,470	209	5,177	8,682	219	12	223	191	53,865
Troy	362	361	48,596	350	17,146	30,742	354	6	362	353	104,740
Upper Iowa	353	353	37,585	351	13,751	23,714	340	9	342	337	98,147
Upper Mississippi	282	279	27,087	236	9,086	14,460	274	2	284	235	78,860
Vermont	166	166	12,724	161	4,375	8,087	162	2	170	161	39,085
Washington	348	344	30,593	288	10,662	17,253	329	17	334	286	79,402
West German	124	124	7,192	122	3,172	3,960	113	6	115	113	21,840
West Nebraska	162	162	11,620	150	3,996	6,615	138	21	142	131	31,880
West Texas	181	179	12,730	170	3,900	7,933	157	9	162	146	36,679
West Virginia	[1] 928	926	57,758	809	20,153	30,200	813	93	818	784	217,250
West Wisconsin	414	414	22,531	403	7,644	14,448	363	24	377	355	78,315
Western Norwegian-Danish	28	27	804	26	342	447	27	.....	27	26	4,735
Western Swedish	48	48	2,912	47	1,150	1,746	45	2	45	45	10,310
Wilmington	392	391	41,953	369	15,269	24,023	391	1	407	374	108,366
Wisconsin	279	275	23,257	262	7,800	14,405	270	8	283	268	69,985
Wyoming	443	443	49,633	428	17,853	30,745	422	18	426	415	112,111
Missions:											
Arizona	27	27	1,463	26	623	747	25	1	25	25	5,510
Black Hills	29	29	1,080	27	304	747	22	3	22	22	5,015
Chinese	7	7	209	7	174	35	6	1	6	6	1,015
East Oklahoma	48	48	2,012	48	770	1,242	30	4	30	30	7,000
Kalispell	18	18	552	17	194	333	13	5	13	13	2,400
Nevada	37	36	1,114	32	312	740	35	1	35	30	6,160
New Mexico, English	19	19	1,771	14	606	920	17	2	17	17	4,679
North Montana	47	47	1,260	47	416	844	31	5	35	31	6,185
Pacific, Japanese	13	13	683	13	612	71	6	.....	6	6	700
South Florida	22	22	823	20	240	562	20	.....	20	18	3,575
Utah	33	30	1,537	28	553	961	31	.....	31	31	6,830
Wyoming	27	27	1,587	27	512	1,075	25	1	25	25	5,810

[1] Includes 1 independent church.

PACIFIC LUTHERAN
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ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY CONFERENCES AND MISSIONS: 1906.

CONFERENCE OR MISSION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	[1] 29,943	27,888	[2] $163,357,805	4,662	$8,640,273	12,215	$25,508,417	26,869	28,102	351,312	2,700,742
Conferences:											
Alabama	200	173	172,786	5	6,200	21	11,456	118	120	776	6,084
Arkansas	134	86	131,570	10	2,995	37	30,225	73	75	574	4,382
Atlanta	150	145	208,452	57	10,577	52	21,670	147	152	1,316	9,913
Atlantic Mission	27	26	25,450	.....	.....	4	4,100	25	27	171	1,310
Austin	50	44	252,550	10	18,145	24	46,100	42	45	428	3,101
Baltimore	447	440	4,305,975	79	228,499	153	564,800	429	442	7,218	57,533
Blue Ridge	164	157	104,218	5	390	21	13,450	124	124	759	6,561
California	[3] 262	247	[4] 1,736,350	31	47,420	149	276,650	229	258	2,764	22,333
California, German	18	18	268,700	2	2,300	17	46,500	17	17	212	977
Central Alabama	99	93	84,959	33	2,941	30	10,815	94	102	585	4,032
Central German	155	151	912,700	13	8,608	93	205,150	141	143	2,144	11,577
Central Illinois	379	369	1,813,600	26	46,593	181	370,450	358	368	5,162	36,999
Central Missouri	120	116	283,734	42	50,616	59	29,100	107	113	677	4,062
Central New York	341	330	7,099,475	50	229,795	202	381,800	317	331	4,960	35,759
Central Ohio	417	412	2,270,200	35	79,449	152	297,050	408	411	6,834	52,708
Central Pennsylvania	698	632	3,723,817	88	222,282	219	616,620	618	630	8,875	71,387
Central Swedish	55	54	452,300	24	67,600	30	110,000	53	54	783	6,290
Central Tennessee	155	135	135,220	6	1,448	33	19,000	90	93	566	4,504
Chicago, German	110	108	541,850	17	10,433	63	146,600	99	101	1,334	6,430
Cincinnati	367	363	2,730,450	26	69,830	138	424,748	347	351	5,514	40,983
Colorado	207	176	1,430,400	46	116,010	107	200,025	195	213	2,873	25,438
Columbia River	217	180	777,100	41	63,766	92	127,900	185	198	1,942	15,003
Dakota	242	195	596,450	33	17,723	107	177,860	210	228	2,197	17,264
Delaware	281	278	730,450	153	164,826	106	106,050	273	279	2,480	21,093
Des Moines	486	467	1,905,015	19	59,650	199	360,950	457	465	6,148	43,738
Detroit	596	541	3,241,775	100	161,546	259	464,020	555	589	7,827	62,151
East German	62	61	852,700	14	19,450	43	173,100	61	65	949	6,364
East Maine	174	166	666,375	29	26,512	93	147,100	159	205	1,814	12,518
East Ohio	569	561	4,142,125	42	85,829	207	560,775	553	560	8,448	69,181
East Tennessee	102	100	172,083	27	13,645	33	13,050	95	103	612	4,531
Eastern Swedish	36	34	397,975	25	90,940	9	43,500	34	37	524	3,394
Erie	494	478	2,406,250	66	117,878	188	429,950	463	475	6,527	44,154
Florida	84	81	117,050	28	17,464	22	16,025	81	88	516	3,987
Genesee	414	400	3,353,820	77	385,207	237	573,700	378	397	6,076	48,423
Georgia	69	67	64,520	3	3,850	14	14,000	53	53	367	2,876
Gulf	79	56	106,735	7	2,757	17	20,100	51	58	389	3,002
Holston	517	441	651,625	32	4,870	71	89,800	356	366	2,936	24,507
Idaho	72	60	210,820	14	18,381	39	48,500	62	70	732	5,573
Illinois	586	577	3,131,454	29	59,275	251	529,974	547	560	8,052	57,604
Indiana	787	770	2,796,483	62	72,436	225	359,750	689	690	8,085	64,147
Iowa	[3] 355	343	1,311,498	13	26,000	135	236,620	305	309	3,914	29,711
Kansas	291	270	1,000,933	24	28,865	133	216,950	272	287	3,934	28,628
Kentucky	327	305	628,042	24	7,757	71	95,400	228	231	2,021	15,601
Lexington	156	154	352,826	64	34,620	74	46,320	146	148	944	6,470
Lincoln	68	63	93,123	27	9,340	26	14,922	63	67	350	2,015
Little Rock	119	115	137,700	35	8,652	45	17,300	117	128	870	5,367
Louisiana	249	239	460,575	148	39,995	133	85,100	228	244	1,320	13,253
Maine	148	147	833,350	21	21,755	88	160,600	138	145	1,690	12,674
Michigan	663	601	2,304,200	104	113,975	288	426,625	607	625	7,827	57,013
Minnesota	236	229	1,091,525	44	34,910	102	206,050	210	221	2,367	18,184
Mississippi	276	268	261,525	99	14,161	85	42,645	266	283	1,788	14,315
Missouri	368	349	952,035	26	21,937	113	147,850	311	314	3,690	24,104
Mobile	92	80	109,621	28	4,111	23	9,590	81	86	606	4,442
Montana	56	53	242,950	10	11,020	38	58,725	48	54	576	4,959
Nebraska	266	249	1,022,000	11	12,603	143	206,438	245	250	3,379	24,783
New England	254	246	5,209,800	85	370,745	165	653,450	251	259	5,987	43,357
New England, Southern	206	201	2,063,610	35	133,158	142	341,670	196	202	3,415	24,201
New Hampshire	149	146	894,700	20	23,030	98	191,550	141	151	1,862	13,887
New Jersey	339	335	3,867,345	104	364,982	192	624,100	331	354	7,055	55,181
New Mexico Spanish Mission	55	37	51,100	2	350	23	17,900	42	45	153	1,308
New York	428	423	6,857,500	51	336,076	240	1,027,350	406	430	5,904	40,468
New York, East	319	313	8,740,350	76	611,470	234	1,332,700	311	325	8,117	66,810
Newark	316	309	4,533,100	100	383,448	191	814,650	304	332	6,176	49,373
North Carolina	180	178	202,867	57	18,589	41	22,876	168	179	1,217	9,101
North Dakota	222	162	571,500	51	46,680	95	140,400	182	197	1,639	12,279
North Indiana	494	489	2,736,705	74	154,896	194	388,500	469	476	7,221	58,853
North Nebraska	177	169	701,350	22	30,818	107	158,910	156	173	2,142	15,977
North Ohio	320	315	1,893,710	26	74,590	121	258,850	311	317	4,682	35,734
Northern German	105	96	317,395	12	4,272	45	89,650	94	100	1,086	5,062
Northern Minnesota	247	228	1,304,600	48	55,375	98	164,775	229	249	2,568	21,251
Northern New York	318	311	1,728,600	38	75,376	191	371,200	291	309	4,457	29,758
Northern Swedish	71	67	227,650	35	27,871	37	65,700	59	63	447	3,352
Northwest German	79	72	213,550	4	1,400	41	80,750	73	77	886	4,230
Northwest Indiana	365	354	1,791,400	40	53,863	136	284,450	331	333	4,720	39,052
Northwest Iowa	300	285	1,069,950	29	7,461	165	270,880	283	294	3,681	26,540

[1] Includes 3 independent churches.
[2] Includes $111,000, value of lots owned by 3 organizations in San Francisco, Cal., whose edifices were destroyed by earthquake and fire.
[3] Includes 1 independent church.
[4] Includes $95,000, value of lots owned by 2 organizations in San Francisco, Cal., whose edifices were destroyed by earthquake and fire.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY CONFERENCES AND MISSIONS: 1906—Continued.

CONFERENCE OR MISSION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Conferences—Continued.											
Northwest Kansas	292	191	$507,423	12	$6,204	116	$137,310	237	251	2,760	18,881
Northwest Nebraska	76	40	61,500			24	20,660	54	58	471	3,150
Norwegian-Danish	101	97	332,900	38	35,213	49	76,800	76	77	662	4,418
Ohio	634	620	2,646,575	42	53,621	163	360,850	603	614	8,071	59,242
Oklahoma	359	199	448,700	50	34,663	107	98,720	241	264	2,649	22,290
Oregon	184	167	661,650	14	17,561	83	107,550	149	159	1,881	14,200
Pacific, German	31	26	78,300	3	500	18	26,500	27	29	289	1,371
Philadelphia	404	397	8,520,900	143	760,879	223	1,010,350	391	405	9,791	96,708
Pittsburg	417	413	6,071,150	97	498,252	130	647,450	403	410	6,729	60,122
Puget Sound	217	181	712,165	31	20,799	108	133,250	188	208	2,466	20,295
Rock River	382	372	5,218,325	53	189,867	193	633,975	376	407	7,224	65,309
St. Johns River	32	32	216,200	2	2,192	19	62,550	29	29	268	1,699
St. Louis	434	385	1,920,688	40	150,295	125	193,525	304	316	3,894	30,975
St. Louis, German	146	144	620,150	9	6,340	91	168,450	129	132	1,669	8,736
Savannah	140	126	131,135	39	4,892	33	15,708	120	133	838	6,227
South Carolina	395	386	527,700	106	15,553	95	68,598	382	424	3,139	30,970
South Kansas	298	275	861,056	16	13,385	118	166,900	263	279	3,669	27,552
Southern California	183	170	1,977,750	53	138,339	107	220,250	177	184	3,049	30,761
Southern German	53	49	111,950	3	3,327	31	38,550	46	49	477	2,658
Southern Illinois	521	514	1,377,583	35	102,481	179	262,400	471	478	5,389	43,173
Southwest Kansas	368	264	899,320	24	33,830	132	171,300	307	314	3,961	29,860
Tennessee	165	149	150,457	59	22,912	34	14,500	144	159	912	7,434
Texas	238	221	328,692	66	11,961	80	40,950	229	235	1,703	10,929
Troy	362	355	2,738,650	41	95,320	224	505,800	342	356	5,410	39,336
Upper Iowa	353	342	1,900,975	25	27,766	171	354,325	315	320	3,994	30,696
Upper Mississippi	282	275	250,850	101	15,130	55	30,291	268	283	1,913	13,549
Vermont	166	163	644,837	9	6,320	103	173,900	156	169	1,825	12,056
Washington	348	336	1,148,970	124	134,024	112	128,925	328	351	2,901	23,451
West German	124	113	315,250	15	7,948	80	112,515	110	112	1,377	6,762
West Nebraska	162	138	359,250	18	16,675	78	95,250	148	161	1,746	12,131
West Texas	181	161	231,360	69	7,541	59	25,730	166	168	1,130	8,003
West Virginia	[1] 928	813	1,871,925	67	78,846	188	376,936	785	818	7,564	52,713
West Wisconsin	414	363	1,066,550	46	29,487	144	238,510	336	359	3,390	24,693
Western Norwegian-Danish	28	27	126,200	13	10,000	19	31,650	18	18	107	714
Western Swedish	48	46	156,400	10	16,550	31	49,030	42	42	393	2,293
Wilmington	392	391	1,961,000	53	62,074	155	326,300	382	404	5,764	45,250
Wisconsin	279	269	1,784,800	32	87,888	139	363,250	256	272	3,212	25,283
Wyoming	443	422	2,575,433	58	68,222	209	467,050	410	427	6,314	48,360
Missions:											
Arizona	27	25	133,400	2	3,000	14	26,300	24	26	260	2,140
Black Hills	29	23	67,200	8	7,397	13	23,200	24	32	248	2,021
Chinese	7	6	37,500	1	1,800			7	8	44	200
East Oklahoma	48	31	101,440	11	12,773	13	11,800	34	34	316	2,469
Kalispell	18	13	22,600	1	1,600	7	5,750	14	15	94	679
Nevada	37	36	103,300	4	460	23	31,100	33	45	307	2,492
New Mexico, English	19	17	104,185	4	5,375	10	18,850	18	21	242	1,708
North Montana	47	33	103,790	5	4,306	21	23,200	38	43	284	2,053
Pacific, Japanese	13	7	[2] 40,050	2	2,800	1	500	13	13	35	323
South Florida	22	18	24,250	9	9,193	7	3,550	16	16	99	682
Utah	33	33	212,300	2	15,400	14	22,100	29	35	256	2,228
Wyoming	27	25	108,825	4	7,025	17	31,650	25	27	289	2,331

[1] Includes 1 independent church.
[2] Includes $16,000, value of a lot owned by 1 organization in San Francisco, Cal., whose edifice was destroyed by earthquake and fire.

UNION AMERICAN METHODIST EPISCOPAL CHURCH (COLORED).

HISTORY.

Following the close of the Revolutionary war, the conditions surrounding the colored members of the Methodist churches became somewhat uncomfortable, and within a few years separate congregations were formed for worship, though there was no distinct ecclesiastical organization. Among these congregations was one in Wilmington, Del., where in 1805 the colored members of Asbury Methodist Episcopal Church withdrew and erected a building for themselves. Having now a church of their own, they thought they could have the rule, but found out that they were still under the control of the presiding elder of the district. This did not suit them, but they continued thus until 1812, when there was a general revolt, and in consequence the trustees, including Peter Spencer, William Anderson, and others, were expelled, and many of the families followed. Plans were immediately formed for an independent organization with a new building, and on September 7, 1813, the Union Church of Africans was incorporated. Thirty-one families joined in it, and Peter Spencer and William Anderson were chosen to supervise the work. They appointed members to positions of trust, or-

dained elders, and gave them authority to ordain others.

During the next thirty-seven years the church developed until there were two annual conferences, Wilmington and New York, including 41 churches, in the states of Delaware, Pennsylvania, New York, and New Jersey. In 1843 the Rev. William Anderson died, and in 1846, the Rev. Peter Spencer. In 1850 a division occurred over the interpretation of certain clauses in the discipline, and out of the division arose on the one hand the African Union Church, and on the other, the Union American Methodist Episcopal Church. For some time the members of the latter, representing the old organization, were compelled to meet in private houses, but after four years a house of worship was erected, and since then the church has grown.

DOCTRINE AND POLITY.

The doctrine is essentially that of the Methodist Episcopal Church, but candidates for membership are required to assent only to the Apostles' Creed. The polity is likewise that of the Methodist Episcopal Church, the chief difference being the provision for a general convention as a constitutional lawmaking body, to be called only when there is under consideration a change in polity or name. The other conferences—general, annual, district, and quarterly—correspond to those in the Methodist Episcopal Church.

WORK.

For home missionary work, such as helping needy churches, about $400 was raised during 1906. Outside of the immediate circle of the churches, work is being carried on in Canada, where there are 3 churches with 150 communicants, and property valued at $5,000. Interest in education brought little practical result until a few years since, when the Union Industrial and Theological Training School was opened in Wilmington, Del., with property valued at about $3,500. In 1906 it reported 6 teachers and 60 students, while $500 was contributed to its support. There were 50 Christian Endeavor societies with 600 names enrolled, and a Young Peoples' Union with 300 members, while in some churches the young men are organized as "Sons of Spencer."

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 77 organizations in 5 conferences, distributed in 9 states. Of these organizations, 46 are in the North Atlantic division, Pennsylvania leading with 22.

The total number of communicants reported is 4,347; of these, about 41 per cent are males and 59 per cent females. According to the statistics, the denomination has 60 church edifices; a seating capacity for church edifices of 16,046; church property valued at $170,150, against which there appears an indebtedness of $40,796; halls, etc., used for worship by 16 organizations; and 4 parsonages valued at $6,400. There are 78 Sunday schools reported, with 481 officers and teachers and 3,372 scholars.

The number of ministers connected with the denomination is 64.

As compared with the report for 1890, these figures show an increase of 35 organizations and 2,068 communicants, but a decrease of $17,450 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	77	77	4,347	77	1,785	2,562	60	16	60	59	16,046
North Atlantic division	46	46	2,583	46	1,085	1,498	37	8	37	37	10,230
Rhode Island	1	1	20	1	5	15	1	.....	1	1	250
Connecticut	1	1	60	1	20	40	1	.....	1	1	300
New York	7	7	318	7	137	181	6	.....	6	6	1,600
New Jersey	15	15	538	15	220	318	10	5	10	10	2,100
Pennsylvania	22	22	1,647	22	703	944	19	3	19	19	5,980
South Atlantic division	25	25	1,642	25	651	991	21	4	21	21	5,741
Delaware	12	12	686	12	270	416	12	.....	12	12	3,041
Maryland	12	12	936	12	372	564	9	3	9	9	2,700
North Carolina	1	1	20	1	9	11	.....	1	.....	.....	.....
South Central division	6	6	122	6	49	73	2	4	2	1	75
Mississippi	6	6	122	6	49	73	2	4	2	1	75

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	77	59	$170,150	39	$40,796	4	$6,400	76	78	481	3,372
North Atlantic division	46	37	129,700	26	30,475	2	4,400	45	45	277	1,804
Rhode Island	1	1	1,000	1	450			1	1	6	62
Connecticut	1	1	7,000					1	1	11	40
New York	7	6	42,500	4	16,050			7	7	46	276
New Jersey	15	10	13,800	7	2,850			14	14	64	276
Pennsylvania	22	19	65,400	14	11,125	2	4,400	22	22	150	1,150
South Atlantic division	25	21	40,250	12	10,221	2	2,000	25	27	174	1,386
Delaware	12	12	25,400	9	5,421	1	1,500	12	14	109	657
Maryland	12	9	14,850	3	4,800	1	500	12	12	62	709
North Carolina	1							1	1	3	20
South Central division	6	1	200	1	100			6	6	30	182
Mississippi	6	1	200	1	100			6	6	30	182

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY CONFERENCES: 1906.

CONFERENCE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	77	77	4,347	77	1,785	2,562	60	16	60	59	16,046
Baltimore	9	9	765	9	295	470	5	4	5	5	1,850
Delaware	38	38	2,524	38	1,059	1,465	35	3	35	35	9,871
Mississippi	6	6	122	6	49	73	2	4	2	1	75
New Jersey	15	15	538	15	220	318	10	5	10	10	2,100
New York	9	9	398	9	162	236	8		8	8	2,150

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY CONFERENCES: 1906.

CONFERENCE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	77	59	$170,150	39	$40,796	4	$6,400	76	78	481	3,372
Baltimore	9	5	9,800	2	4,500			9	9	43	605
Delaware	38	35	95,850	24	16,846	4	6,400	38	40	281	1,931
Mississippi	6	1	200	1	100			6	6	30	182
New Jersey	15	10	13,800	7	2,850			14	14	64	276
New York	9	8	50,500	5	16,500			9	9	63	378

AFRICAN METHODIST EPISCOPAL CHURCH.

HISTORY.

Soon after the Revolutionary war colored members of the Methodist Episcopal Church in different places, dissatisfied with conditions, began to hold separate services, hoping thus to secure larger privileges and more freedom of action than they believed were possible in continued association with their white brethren, and also to avoid certain humiliating discriminations practiced against them. They styled themselves, for the most part, African Methodists, simply because they were of African descent and Methodists, and not because they thought of permanently dissociating themselves from the Methodist Episcopal Church.

Thus as early as 1787 a company of colored Methodists in Philadelphia withdrew, built a chapel, and obtained a colored preacher through ordination by Bishop White of the Protestant Episcopal Church. In 1793 Bishop Asbury dedicated, in Philadelphia, the Bethel Church, built by Richard Allen, a well-to-do negro, and

the platform adopted by the congregation included the following:

"We consider every child of God a member of the mystical body of Christ, * * * yet in the political government of our church we prohibit our white brethren from electing or being elected into any office among us, save that of a preacher or public speaker." As reasons for this action they gave the "inconveniences arising from white people and people of color mixing together in public assemblies, more particularly in places of public worship."

In 1799 Allen was ordained deacon, and the church, according to an arrangement already made, remained under the discipline of the Methodist Episcopal Church and the jurisdiction of a white elder. This arrangement, however, did not work very well, and contentions between the white and colored Methodists of the city increased to such an extent that an appeal was made to the supreme court of Pennsylvania. The court declared in favor of the Bethel Church, which thus became an independent body. In 1814 the Methodist Episcopal elders announced that the white preachers could no longer maintain pastoral responsibility for the colored congregation, and in 1816 Richard Allen and 15 others called a number of similar societies, which had been formed in New Jersey, Delaware, and Maryland to meet in Philadelphia, to organize a church of colored persons with autonomous government. This convention was held in April of that year, and resulted in the organization of the African Methodist Episcopal Church. The movement received the cordial assistance and sympathy of a number of white persons, among whom were Dr. Benjamin Rush, Robert Ralston, William McKean, and Bishop White of the Protestant Episcopal Church.

The general doctrine and polity of the Methodist Episcopal Church were adopted, and Richard Allen was elected bishop and consecrated by five regularly ordained ministers, one of whom was a priest of the Protestant Episcopal Church. Among the points emphasized in this first conference were the duty of loyalty and obedience to civil government, and the parity of the ministry on such basis that any minister coming from another denomination should be received in the same official standing that he held in the church from which he came.

For the first twenty years the operations of the new denomination were confined chiefly to Pennsylvania, New Jersey, Delaware, and Maryland. Later they were extended to the New England states, New York, Ohio, Indiana, Illinois, Missouri, Kentucky, and Louisiana, in the last state being represented in New Orleans alone. Previous to the civil war, comparatively little was done in the Southern states, but during the war, through the influence of two chaplains in the United States Army, the Rev. W. H. Hunter and the Rev. H. M. Turner, and of some colored soldiers who were also preachers, two organizations were formed on the South Atlantic coast. After the war the church extended rapidly throughout the South, and to-day it is represented in each of the original slave states, while its northern field includes the Northern states from the Atlantic to the Pacific, and Ontario in Canada.

Bishop B. W. Arnett, for many years the church statistician, gives the following figures, illustrating the development of the church by decades from 1826 to 1896:

YEAR.	Churches.	Bishops.	Ministers.	Members.	Value of property.
1826	33	1	17	7,937	$75,000
1836	86	2	27	7,594	125,000
1846	198	4	67	16,190	225,000
1856	210	6	165	19,914	425,000
1866	286	3	265	73,000	825,000
1876	1,833	6	1,418	206,331	3,164,911
1886	3,394	7	2,857	403,550	5,341,889
1896	4,850	9	4,365	618,854	8,650,000

DOCTRINE AND POLITY.

As already indicated, the African Methodist Episcopal Church is, in doctrine and polity, in substantial agreement with the Methodist Episcopal Church.[1] In polity the chief difference is, that in the latter the bishops are itinerant, traveling at large throughout the denomination, while in the African Church the territory is divided into episcopal districts, over each of which a bishop is appointed, and for which he is held responsible. The place of residence of the bishop is left to each, and is not acted upon by the church officially. In case of the death or disability of a bishop in the interval between the general conferences, the Board of Bishops is empowered to rearrange the work of episcopal supervision.

In order to systematize the income of the different departments of church activity and to secure sufficient funds to enable the bishops to employ their whole time in traveling throughout their districts, a general financial plan was adopted by the general conference of 1840. Every preacher holding a charge was instructed to collect 2 cents a month from each member, the amount thus raised to be applied to the relief of the distressed itinerant, superannuated, and supernumerary preachers; to the bishops' salaries; and to a fund for carrying on the work of the Book Concern. This general plan has been retained by subsequent general conferences, though with some changes. In 1868 the "dollar law" was enacted, providing that each preacher should collect $1 from each member per annum, of which one-fourth was to go to the general book steward; one-fourth to the treasurer of Wilberforce University; and the remainder to the annual conference of the preacher. At present the apportionment is as follows: Church extension, 10 per cent; annual conferences, 36 per cent; and the financial

[1] See Methodist Episcopal Church, page 432.

department of the church, for general purposes, 54 per cent. The summary of receipts and expenditures in this last department for the two years 1905 and 1906 shows total receipts, $204,140, and total expenditures, $206,323. The financial department has been reorganized at different times, and is now located at Washington, D. C.

WORK.

The missionary work of the church is carried on by the Parent Home and Foreign Missionary Society and the Woman's Parent Mite Missionary Society, which include annual conference and other auxiliary societies, and by the Woman's Home and Foreign Missionary Society with auxiliaries.

The Parent Home and Foreign Missionary Society, which has general charge of the missionary activities of the church, was organized in 1844, as a result of the report of the work of William Paul Quinn, who was commissioned by the general conference of 1840 as the church's first general missionary, and was sent out to organize churches and temperance societies, and to establish schools for children. The missionary work in the South was begun as early as 1863, but at present the society conducts mission schools and organizes churches throughout the United States and in foreign lands. Outside the United States the fields occupied are Canada; West Africa, including Liberia and Sierra Leone; South Africa, including the Transvaal, Orange River Colony, and Cape Town; the West Indies; and British Guiana. In the quadrennium, 1864 to 1868, the amount raised was $5,425. Since that period the amount has gradually increased, in somewhat varying ratio, until from 1900 to 1903 the sum of $80,815 was raised.

In 1898 Bishop H. M. Turner organized the Transvaal and the South African Annual conferences of the African Methodist Episcopal Church, in South Africa, the former with a church membership of 7,175, and the latter with a membership of 3,625. The membership in these conferences has since been materially increased by their connection with what is known as the Ethiopian Movement in South Africa, a number of churches formerly connected with the Wesleyan Missionary Society of England having withdrawn from that organization on account of its position on the race question.

There is published under the auspices of the Missionary Society a paper called the "Voice of Missions," giving general church news, but emphasizing missionary matters. The general financial support of the missionary department is secured by 75 per cent of an annual collection taken by the churches and Sunday schools on Easter Sunday, which is supplemented by money raised by the auxiliary missionary societies. The receipts for 1906 include the following: Easter collections, $24,413; Parent Home and Foreign Missionary Society collections, $4,405; Woman's Home and Foreign Missionary Society collections, $2,203; Woman's Parent Mite Missionary Society collections, $8,005; making a total of $39,026, of which $24,376 went to the missionary department, and $14,650 to the conferences. The sum apportioned to the missionary department was divided between the home and foreign work as follows: 60 per cent, or $14,626, to the home field, and 40 per cent, or $9,750, to the foreign work.

In close relation with the missionary department is the department of church extension, organized for the purpose of caring for weak and struggling churches, and assisting in the mission work. At first it was connected with the Parent Home and Foreign Missionary Society, but in 1892 it was established on a separate footing. It is supported by revenues accruing from 10 per cent of the "dollar money" fund, 50 per cent of all "children's day money," admission fees, annual dues of the woman's department, special collections, etc. The total receipts from 1892 to 1906 were $232,687, the receipts for the two years 1905 and 1906 being $45,309, indicating a steady increase.

If one-half of this amount be taken as the receipts for 1906, and to it be added the amount apportioned to the missionary society, the total amount for home missions in 1906 will be $37,280.

The interest of the African Methodist Episcopal Church in education is indicated by the fact that a special educational department was organized in 1884. There are now under its supervision 20 institutions, classified so as to include primary, industrial, normal, scientific, collegiate, and university courses, besides 3 parochial or mission schools. Wilberforce University, at Wilberforce, Ohio, is the central institution, and connected with it is the Payne Theological Seminary. There is also the Turner Theological Seminary, at Atlanta, Ga., and arrangements have been made at several of the other schools for chairs of theology or correspondence courses.

The income of these institutions includes a nominal sum from the students for tuition, board, room rent, etc., an appropriation by the general conference of 8 per cent of the "dollar money," and other contributions and appropriations as may be specifically needed. The third Sunday in September of each year is set apart as educational endowment day, and all churches and Sunday schools in the connection are required to hold a rally for that cause.

The latest report shows over $125,000 spent annually in the maintenance of these schools, which employ 190 teachers and have over 6,000 students, including

300 pupils in mission schools. The value of the school property is about $950,000 and of the endowments, $25,000.

The Sunday School Union has for its special purpose the systematizing of Sunday school work among colored people, providing literature and text-books, and distributing Sunday school literature among the Sunday schools of the connection. For the purpose of forwarding this work a special children's day, the second Sunday in June, has been set apart, and 50 per cent of the amount raised on that day is devoted to the general interests of Sunday school work. The amount received during 1906 was $28,382.

The publication department is the oldest in the church, originating in 1817, when the first Church Discipline was printed. In 1841 the first number of the African Methodist Episcopal Magazine appeared, and was followed by a number of weekly papers—the Christian Herald (later called the Christian Recorder), the Southern Christian Recorder, and others—all of which have done a great work in the development of the church. The special literary magazine of the church is the African Methodist Episcopal Review.

The general conference of 1900, at Columbus, Ohio, organized the Allen Christian Endeavor League on the same general plan as the Epworth League and the Christian Endeavor Society. The church has an aid society called the Connectional Preachers' Aid Society and Mutual Relief Association, organized in Baltimore, Md., in 1897.

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STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and territories and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 6,647 organizations in 59 conferences, distributed in 43 states and territories. Of these organizations, 2,981 are in the South Atlantic division and 2,698 in the South Central division; the state having the largest number being Georgia with 1,226.

The total number of communicants reported is 494,777; of these, as shown by the returns for 6,486 organizations, about 37 per cent are males and 63 per cent females. According to the statistics, the denomination has 6,538 church edifices; a seating capacity for church edifices of 1,832,600, as reported by 6,178 organizations; church property valued at $11,303,489, against which there appears an indebtedness of $1,191,921; halls, etc., used for worship by 268 organizations; and 1,783 parsonages valued at $1,255,246. The Sunday schools, as reported by 6,056 organizations, number 6,285, with 41,941 officers and teachers and 292,689 scholars.

The number of ministers connected with the denomination is estimated at 6,200.

As compared with the report for 1890, these figures show an increase of 4,166 organizations, 42,052 communicants, and $4,835,209 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	6,647	6,608	494,777	6,486	177,837	304,160	6,292	268	6,538	6,178	1,832,600
North Atlantic division	284	284	25,144	277	7,476	14,785	270	13	270	270	82,993
Massachusetts	14	14	1,364	11	127	362	13	1	13	13	4,750
Rhode Island	6	6	542	4	79	208	6	.....	6	6	2,200
Connecticut	5	5	335	4	62	120	5	.....	5	5	1,175
New York	41	41	4,294	40	1,033	1,661	35	5	35	35	12,061
New Jersey	69	69	5,971	69	1,891	4,080	68	1	68	68	20,042
Pennsylvania	149	149	12,638	149	4,284	8,354	143	6	143	143	42,765
South Atlantic division	2,981	2,958	250,341	2,918	94,077	151,361	2,857	95	2,947	2,804	840,838
Delaware	39	39	2,553	38	689	1,281	39	.....	39	39	8,955
Maryland	107	107	9,613	97	2,693	4,953	104	.....	106	104	28,230
District of Columbia	7	7	1,928	7	724	1,204	7	.....	7	7	4,150
Virginia	117	116	9,889	115	3,845	6,034	114	3	117	114	37,550
West Virginia	35	35	1,002	35	407	595	30	5	30	30	6,090
North Carolina	235	232	16,797	219	5,724	10,186	224	7	226	221	69,930
South Carolina	632	628	79,220	626	31,160	47,965	627	3	635	617	209,389
Georgia	1,226	1,212	93,626	1,201	35,011	57,350	1,175	39	1,230	1,144	337,455
Florida	583	582	35,713	580	13,824	21,793	537	38	557	528	139,179
North Central division	624	620	46,486	602	15,146	29,484	580	35	588	576	160,217
Ohio	120	119	9,812	112	3,250	5,905	114	6	114	114	33,354
Indiana	66	64	5,769	63	1,882	3,772	65	1	66	65	19,250
Illinois	116	115	9,833	113	3,154	6,359	107	8	111	105	28,518
Michigan	22	22	1,737	22	651	1,086	22	.....	23	21	6,710
Wisconsin	6	6	164	6	57	107	6	.....	6	6	1,160
Minnesota	5	5	755	4	172	283	5	.....	5	5	1,375
Iowa	35	35	1,617	35	554	1,063	30	4	30	29	7,335
Missouri	154	154	11,318	150	3,603	7,422	140	11	142	140	38,060
South Dakota	2	2	38	2	15	23	1	.....	1	1	150
Nebraska	6	6	509	5	175	322	5	1	5	5	1,775
Kansas	92	92	4,934	90	1,633	3,142	85	4	85	85	22,530
South Central division	2,698	2,686	169,365	2,633	60,150	106,499	2,532	123	2,677	2,475	734,997
Kentucky	130	130	10,047	129	3,482	6,482	129	1	132	129	33,475
Tennessee	309	306	23,377	304	8,238	14,904	299	6	339	297	93,529
Alabama	557	555	39,617	527	14,324	23,852	505	42	517	474	153,650
Mississippi	460	460	28,797	455	9,983	18,352	442	11	471	438	131,337
Louisiana	178	177	9,462	174	3,263	6,145	171	6	175	171	52,220
Arkansas	485	482	26,903	481	10,247	16,636	466	14	492	466	131,992
Oklahoma[1]	137	136	6,243	134	2,309	3,879	113	16	127	109	24,816
Texas	442	440	24,919	429	8,304	16,249	407	27	424	391	113,978
Western division	60	60	3,441	56	988	2,031	53	2	56	53	13,555
Montana	6	6	135	6	35	100	6	.....	6	6	1,175
Wyoming	1	1	45	1	12	33	1	.....	1	1	150
Colorado	15	15	1,139	14	325	679	14	1	14	14	3,435
New Mexico	2	2	83	2	20	63	2	.....	2	2	450
Arizona	2	2	82	2	24	58	1	1	1	1	120
Utah	1	1	30	1	7	23	1	.....	1	1	300
Washington	10	10	334	10	107	227	6	.....	7	6	1,350
Oregon	1	1	60	1	15	45	1	.....	1	1	150
California	22	22	1,533	19	443	803	21	.....	23	21	6,425

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	6,647	6,299	$11,303,489	2,574	$1,191,921	1,783	$1,255,246	6,056	6,285	41,941	292,689
North Atlantic division	284	271	1,941,040	176	350,728	104	195,050	267	270	2,516	19,509
Massachusetts	14	12	154,350	8	17,500	4	12,950	11	11	101	756
Rhode Island	6	6	59,700	5	5,650	.....	.....	4	4	42	320
Connecticut	5	5	14,600	3	3,939	2	4,500	5	5	39	270
New York	41	36	355,300	26	65,231	13	23,700	38	39	350	2,879
New Jersey	69	68	371,300	31	62,214	34	52,450	66	66	610	4,601
Pennsylvania	149	144	985,790	103	196,194	51	101,450	143	145	1,374	10,683
South Atlantic division	2,981	2,854	3,891,496	1,167	377,278	682	445,205	2,739	2,845	19,752	147,101
Delaware	39	39	89,710	26	12,600	8	7,650	35	35	260	2,034
Maryland	107	102	337,850	57	69,951	39	38,000	97	98	709	7,120
District of Columbia	7	7	127,987	6	29,350	4	8,800	7	7	98	1,116
Virginia	117	117	309,025	65	52,812	45	47,660	106	113	724	6,516
West Virginia	35	31	75,550	16	10,940	9	7,800	32	32	172	894
North Carolina	235	227	385,190	97	23,260	42	28,200	225	229	1,680	9,903
South Carolina	632	628	780,447	222	53,428	145	85,175	621	646	5,225	44,187
Georgia	1,226	1,174	1,205,432	552	93,679	244	140,055	1,100	1,142	7,318	50,833
Florida	583	529	580,305	126	31,258	146	81,865	516	543	3,566	24,498
North Central division	624	588	2,173,321	288	219,644	299	260,976	565	573	4,306	25,638
Ohio	120	115	621,000	46	32,137	49	61,336	112	112	968	6,322
Indiana	66	65	223,500	40	18,091	41	35,750	59	60	458	2,728
Illinois	116	110	423,925	63	77,986	45	46,850	107	110	833	5,316
Michigan	22	22	97,400	12	13,609	18	16,860	22	22	210	1,052
Wisconsin	6	6	20,000	1	675	.....	.....	5	5	27	99
Minnesota	5	5	28,500	4	4,462	2	5,200	3	3	30	155
Iowa	35	30	92,850	17	7,180	16	12,900	32	32	213	968
Missouri	154	141	462,105	62	50,291	81	53,415	132	134	903	5,467
South Dakota	2	2	3,900	1	1,700	1	1,800	2	2	9	32
Nebraska	6	5	29,300	2	650	2	2,200	6	6	59	371
Kansas	92	87	170,841	40	12,863	44	24,665	85	87	596	3,128
South Central division	2,698	2,531	2,943,077	911	225,021	663	314,065	2,431	2,543	14,993	98,289
Kentucky	130	130	265,930	68	23,441	62	37,403	116	123	690	4,461
Tennessee	309	296	376,279	82	21,624	61	18,315	285	296	1,673	12,677
Alabama	557	501	599,907	179	46,375	120	61,403	480	502	3,012	21,616
Mississippi	460	440	436,267	173	28,482	91	51,840	421	434	2,418	16,437
Louisiana	178	174	261,305	77	19,829	71	39,335	168	175	958	7,600
Arkansas	485	466	375,762	128	20,947	92	34,289	445	465	3,077	17,005
Oklahoma[1]	137	117	117,705	51	11,290	36	16,575	126	139	746	3,930
Texas	442	407	509,922	153	53,033	130	54,905	390	409	2,419	14,563
Western division	60	55	354,555	32	19,250	35	39,950	54	54	374	2,152
Montana	6	6	11,650	4	432	4	3,600	5	5	30	134
Wyoming	1	1	10,000	.....	.....	1	1,000	1	1	12	40
Colorado	15	15	159,455	11	6,572	12	17,400	14	14	92	607
New Mexico	2	2	5,000	1	300	2	1,500	2	2	12	59
Arizona	2	1	5,000	1	130	.....	.....	2	2	9	36
Utah	1	1	4,000	1	216	.....	.....	1	1	10	30
Washington	10	6	30,300	4	3,450	4	2,400	7	7	49	287
Oregon	1	1	4,000	1	2,400	1	1,000	1	1	6	25
California	22	22	125,150	9	5,750	11	13,050	21	21	154	934

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY CONFERENCES: 1906.

CONFERENCE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	6,647	6,608	494,777	6,486	177,837	304,160	6,292	268	6,538	6,178	1,832,600
Alabama	142	142	9,414	138	3,406	5,799	141	1	142	128	39,868
Arkansas	121	121	7,269	121	2,629	4,640	116	5	120	116	29,900
Atlanta	157	150	13,296	149	4,539	8,716	133	19	139	130	50,446
Baltimore	115	115	11,781	105	3,487	6,327	111	1	113	111	32,380
California	22	22	1,533	19	443	803	21	.....	23	21	6,425
Central Alabama	173	173	12,130	156	4,275	6,885	148	23	150	138	36,729
Central Florida	145	144	6,281	143	2,495	3,751	136	5	145	135	39,180
Central Mississippi	135	135	8,846	134	2,787	5,903	131	3	140	128	34,915
Central Texas	72	72	3,931	72	1,311	2,620	63	8	65	62	15,665
Colorado	27	27	1,514	26	423	956	25	2	25	25	5,630
Columbia	209	208	24,207	206	9,692	14,420	208	1	212	204	80,569
East Alabama	125	125	8,766	121	3,071	5,510	120	4	125	113	44,755
East Arkansas	112	110	5,697	109	2,269	3,408	105	6	105	105	28,390
East Florida	154	154	11,733	153	4,653	7,019	147	6	156	143	42,242
East Tennessee	55	53	2,698	53	817	1,881	48	4	59	47	10,815
Florida	79	79	6,200	79	2,326	3,874	79	.....	79	79	19,288
Georgia	389	389	25,244	387	10,126	14,948	381	7	404	370	93,751
Illinois	89	88	7,041	87	2,257	4,664	87	2	91	85	22,283
Indian Mission	86	85	4,828	83	1,782	2,991	76	5	89	74	18,046
Indiana	61	59	5,500	58	1,787	3,598	60	1	61	60	17,950
Iowa	74	74	5,319	72	1,680	3,139	62	9	62	61	16,255
Kansas	98	98	5,443	95	1,808	3,464	90	5	90	90	24,305
Kentucky	66	66	4,983	66	1,745	3,238	65	1	65	65	17,325
Louisiana	100	100	6,197	97	2,156	3,987	94	5	95	94	27,970
Macon	222	220	20,356	218	7,603	12,579	219	1	228	210	69,080
Michigan	27	27	2,006	27	746	1,260	27	.....	28	26	8,010
Mississippi	124	124	8,512	124	3,178	5,334	119	3	135	118	38,862
Missouri	78	78	7,020	76	2,239	4,654	72	4	74	72	20,855
New England	25	25	2,241	19	268	690	24	1	24	24	8,125
New Jersey	71	71	6,000	71	1,899	4,101	70	1	70	70	20,392
New York	41	41	4,294	40	1,033	1,661	35	5	35	35	12,061
North Alabama	119	117	9,692	114	3,701	5,914	98	14	102	97	33,398
North Carolina	122	121	8,533	112	2,887	4,948	114	5	116	114	33,860
North Georgia	148	148	8,936	145	3,241	5,265	135	11	138	134	41,532
North Louisiana	78	77	3,265	77	1,107	2,158	77	1	80	77	24,250
North Mississippi	122	122	6,247	122	2,278	3,969	116	4	120	116	33,495
North Missouri	76	76	4,298	74	1,364	2,768	68	7	68	68	17,205
North Ohio	67	67	4,851	60	1,484	2,710	66	1	66	66	18,880
Northeast Mississippi	79	79	5,192	75	1,740	3,146	76	1	76	76	24,065
Northeast South Carolina	196	194	24,919	194	10,026	14,893	194	1	194	191	69,263
Northeast Texas	129	128	7,935	126	2,619	5,252	118	9	119	112	31,555
Ohio	53	52	4,961	52	1,766	3,195	48	5	48	48	14,474
Oklahoma	51	51	1,415	51	527	888	37	11	38	35	6,770
Philadelphia	118	118	10,058	117	3,198	6,277	116	2	116	116	32,440
Pittsburg	101	101	5,855	101	2,096	3,759	92	9	92	92	24,530
Puget Sound	11	11	394	11	122	272	7	.....	8	7	1,500
South Arkansas	114	114	5,728	114	2,278	3,450	111	2	118	111	30,105
South Carolina	227	226	30,094	226	11,442	18,652	225	1	229	222	59,557
South Florida	115	115	5,759	115	2,099	3,660	90	23	92	89	18,395
Southwest Georgia	308	303	25,409	300	9,373	15,586	305	1	319	298	81,546
Tennessee	111	110	11,280	109	3,994	7,226	109	1	114	108	38,245
Texas	108	107	5,729	103	2,013	3,654	100	5	109	92	27,410
Virginia	119	118	9,947	117	3,868	6,069	116	3	119	116	37,950
West Arkansas	138	137	8,209	137	3,071	5,138	134	1	149	134	43,597
West Florida	90	90	5,740	90	2,251	3,489	85	4	85	82	20,074
West Kentucky	63	63	4,949	62	1,700	3,166	63	.....	66	63	15,950
West Tennessee	144	144	9,514	143	3,464	5,875	143	1	167	143	44,669
West Texas	133	133	7,324	128	2,361	4,723	126	5	131	125	39,348
Western North Carolina	113	111	8,264	107	2,837	5,238	110	2	110	107	36,070

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY CONFERENCES: 1906.

CONFERENCE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	6,647	6,299	$11,303,489	2,574	$1,191,921	1,783	$1,255,246	6,056	6,285	41,941	292,689
Alabama	142	141	143,930	40	6,324	33	15,400	130	134	795	5,604
Arkansas	121	117	126,392	41	7,924	27	11,280	111	113	722	4,261
Atlanta	157	138	289,605	90	39,030	34	23,775	131	138	935	6,405
Baltimore	115	110	466,237	63	99,301	43	46,800	105	106	818	8,476
California	22	22	125,150	9	5,750	11	13,050	21	21	154	934
Central Alabama	173	143	165,381	62	28,657	41	23,308	140	142	928	6,657
Central Florida	145	134	138,255	28	7,353	36	17,307	131	141	824	4,963
Central Mississippi	135	128	138,292	43	10,614	23	13,625	131	133	645	4,564
Central Texas	72	63	61,365	21	4,845	23	10,275	63	64	380	2,553
Colorado	27	26	195,105	18	7,650	19	23,500	25	25	165	906
Columbia	209	209	249,455	77	12,519	34	20,925	205	209	1,760	14,717
East Alabama	125	121	138,790	35	2,230	17	12,875	110	112	639	4,599
East Arkansas	112	104	67,350	30	4,437	20	7,825	100	106	689	3,809
East Florida	154	141	205,165	36	12,032	22	33,640	145	152	1,108	6,932
East Tennessee	55	46	35,745	15	2,750	6	1,850	48	48	223	1,574
Florida	79	79	38,065	12	1,570	30	9,075	73	77	519	4,332
Georgia	389	374	317,894	176	21,113	78	40,105	353	375	2,182	13,175
Illinois	89	87	277,550	50	42,651	36	33,250	85	87	626	3,578
Indian Mission	86	78	72,620	32	7,082	23	8,350	84	94	499	2,727
Indiana	61	60	206,100	38	17,371	38	32,450	55	56	421	2,530
Iowa	74	65	291,125	35	49,292	28	33,500	63	64	480	2,931
Kansas	98	92	200,141	42	13,513	46	26,865	91	93	655	3,499
Kentucky	66	66	146,360	39	16,852	36	20,125	63	65	368	2,117
Louisiana	100	98	195,320	53	16,741	47	27,900	95	95	523	4,978
Macon	222	220	248,832	134	9,881	46	24,140	212	213	1,388	11,738
Michigan	27	27	114,800	14	14,329	21	20,160	26	26	247	1,250
Mississippi	124	119	141,720	48	8,076	28	20,750	113	123	698	5,535
Missouri	78	72	357,940	32	45,133	41	26,840	67	67	446	2,966
New England	25	23	228,650	16	27,089	6	17,450	20	20	182	1,346
New Jersey	71	70	375,300	32	62,464	35	53,050	68	68	620	4,646
New York	41	36	355,300	26	65,231	13	23,700	38	39	350	2,879
North Alabama	119	98	182,006	43	9,364	30	14,820	102	116	667	4,941
North Carolina	122	117	172,930	44	8,638	16	11,800	113	114	840	4,750
North Georgia	148	138	118,048	52	8,396	22	13,450	123	127	804	4,643
North Louisiana	78	76	65,985	24	3,088	24	11,435	73	80	435	2,622
North Mississippi	122	116	99,885	44	6,485	24	11,550	107	108	670	3,437
North Missouri	76	69	104,165	30	5,158	40	26,575	65	67	457	2,501
North Ohio	67	67	360,350	27	17,525	29	34,700	66	66	593	3,669
Northeast Mississippi	79	77	56,370	38	3,307	16	5,915	70	70	405	2,901
Northeast South Carolina	196	195	217,070	73	23,720	58	28,815	193	199	1,953	14,317
Northeast Texas	129	117	180,792	46	10,884	39	16,150	120	126	632	4,344
Ohio	53	48	260,650	19	14,612	20	26,636	46	46	375	2,653
Oklahoma	51	39	45,085	19	4,208	13	8,225	42	45	247	1,203
Philadelphia	118	116	607,635	80	109,104	34	59,050	109	109	1,094	8,703
Pittsburg	101	94	537,515	63	110,395	32	56,750	97	99	688	4,639
Puget Sound	11	7	34,300	5	5,850	5	3,400	8	8	55	312
South Arkansas	114	112	86,260	25	4,893	16	5,950	104	112	680	3,594
South Carolina	227	224	313,922	72	17,189	53	35,435	223	238	1,512	15,153
South Florida	115	91	120,835	28	4,800	36	17,628	89	90	604	4,773
Southwest Georgia	308	302	200,853	99	15,059	63	33,585	279	287	1,992	14,687
Tennessee	111	109	170,500	31	10,822	21	5,850	109	115	709	6,021
Texas	108	99	138,170	36	12,840	35	14,075	90	91	600	3,349
Virginia	119	119	311,025	67	52,857	46	48,160	108	115	733	6,561
West Arkansas	138	133	95,760	32	3,693	29	9,234	130	134	986	5,341
West Florida	90	84	77,985	22	5,503	22	4,215	78	83	511	3,498
West Kentucky	63	63	118,070	29	6,589	25	17,028	52	57	317	2,294
West Tennessee	144	142	171,534	36	8,052	35	10,865	129	134	746	5,132
West Texas	133	128	129,595	50	24,464	33	14,405	117	128	807	4,317
Western North Carolina	113	110	212,260	53	14,622	26	16,400	112	115	840	5,153

AFRICAN UNION METHODIST PROTESTANT CHURCH.

HISTORY.

This body is a union of two distinct organizations, the African Union Church and the First Colored Methodist Protestant Church. The former had its origin in the movement started in Wilmington, Del., in 1813, when the Union Church of Africans was incorporated. In 1850 there was a division in the church over the interpretation of certain clauses in the Discipline, and out of that arose on the one hand the African Union Church, and on the other the Union American Methodist Episcopal Church.[1] In 1865 a movement was started for uniting the African Union Church, which then comprised 9 congregations, with the First Colored Methodist Protestant Church, comprising 14 congregations, an outgrowth of the Methodist Protestant Church. The union was effected in August, 1866, and the name adopted was "The African Union First Colored Methodist Protestant

[1] See Union American Methodist Episcopal Church (Colored), page 444.

Church of America or Elsewhere," ordinarily known as the African Union Methodist Protestant Church.

In general, the doctrine is identical with that of the Methodist Episcopal Church, while the polity differs considerably, agreeing rather with that of the Methodist Protestant Church. It accords equal rights to ministers and laymen, has lay delegates in the annual conferences and the general conference, no bishops, and no higher office than that of elder. The itinerancy is observed, and ministers are paid such salaries as are agreed upon by the members of the church they serve. The conference is divided into three districts, and each district is divided into circuits and home missionary stations.

The church carries on no foreign missionary work, and its home missionary work is conducted by the pastors. There are no educational institutions.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 69 organizations in 3 conferences, distributed in 6 states and the District of Columbia; Maryland having the largest number, 26.

The total number of communicants reported is 5,592; of these, as shown by the returns for 67 organizations, about 36 per cent are males and 64 per cent females. According to the statistics, the denomination has 71 church edifices; a seating capacity for church edifices of 21,955; church property valued at $183,697, against which there appears an indebtedness of $20,917; and 7 parsonages valued at $7,500. There are 66 Sunday schools reported, with 441 officers and teachers and 5,266 scholars.

The number of ministers connected with the denomination is 187.

As compared with the report for 1890, these figures show an increase of 29 organizations, 2,177 communicants, and $129,257 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	69	69	5,592	67	1,972	3,493	68	1	71	67	21,955
North Atlantic division	24	24	2,709	24	940	1,769	24	.....	24	24	8,180
New York	3	3	115	3	40	75	3	.....	3	3	1,100
New Jersey	12	12	1,575	12	583	992	12	.....	12	12	3,750
Pennsylvania	9	9	1,019	9	317	702	9	.....	9	9	3,330
South Atlantic division	45	45	2,883	43	1,032	1,724	44	1	47	43	13,775
Delaware	13	13	1,264	11	412	725	13	.....	15	13	4,825
Maryland	26	26	1,059	26	376	683	26	.....	27	25	7,150
District of Columbia	1	1	45	1	20	25	.....	1	.....	.....	.....
Virginia	5	5	515	5	224	291	5	.....	5	5	1,800

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total. number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	69	68	$183,697	41	$20,917	7	$7,500	66	66	441	5,266
North Atlantic division	24	24	86,800	21	13,386	2	1,800	24	24	207	2,659
New York	3	3	10,000	2	1,100	1	1,000	3	3	13	116
New Jersey	12	12	28,800	12	5,270	1	800	12	12	121	1,628
Pennsylvania	9	9	48,000	7	7,016	.....	.....	9	9	73	915
South Atlantic division	45	44	96,897	20	7,531	5	5,700	42	42	234	2,607
Delaware	13	13	38,347	11	4,375	4	5,400	13	13	109	1,463
Maryland	26	26	45,050	6	1,876	1	300	23	23	89	649
District of Columbia	1	.....	.....	.....	.....	.....	.....	1	1	4	40
Virginia	5	5	13,500	3	1,280	.....	.....	5	5	32	455

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY CONFERENCES: 1906.

CONFERENCE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	69	69	5,592	67	1,972	3,493	68	1	71	67	21,955
Maryland	32	32	1,619	32	620	999	31	1	32	30	8,950
Middle	19	19	1,213	17	417	669	19	.....	21	19	6,205
Philadelphia and New Jersey	18	18	2,760	18	935	1,825	18	.....	18	18	6,800

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY CONFERENCES: 1906.

CONFERENCE.	Tota number of organizations	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	69	68	$183,697	41	$20,917	7	$7,500	66	66	441	5,266
Maryland	32	31	58,550	9	3,156	1	300	29	29	125	1,144
Middle	19	19	66,347	14	12,482	3	3,400	19	19	108	1,299
Philadelphia and New Jersey	18	18	58,800	18	5,279	3	3,800	18	18	208	2,823

AFRICAN METHODIST EPISCOPAL ZION CHURCH.

HISTORY.

Among the early independent colored Methodist congregations in this country was one organized in New York city in 1796 by James Varick, Abraham Thompson, William Miller, and others, who were members of the John Street Methodist Episcopal Church. Their desire to have a separate organization in which "they might have opportunity to exercise their spiritual gifts among themselves, and thereby be more useful to one another," was occasioned largely by the "caste prejudice [which] forbade their taking the sacrament until the white members were all served," and the desire for other church privileges denied them. The first church was built in the year 1800, and was called "Zion." The next year it was incorporated as the African Methodist Episcopal Church, and articles of agreement were entered into with the Methodist Episcopal Church by which the latter supplied them with ordained preachers until the year 1820. Meanwhile the organization of the Union American Methodist Episcopal Church in Wilmington, Del., and of the African Methodist Episcopal Church in Philadelphia, as separate and distinct denominations, caused considerable uneasiness, and the Zion Church made application to the Methodist Episcopal Church for the ordination of some of its local preachers as elders. To this no answer was given, and in 1820, as the congregation had developed several preachers of ability, it formally withdrew from the supervision of white pastors, and, in connection with churches which had been formed at New Haven, Conn., Philadelphia, Pa., and Newark, N. J., and on Long Island, N. Y., made plans for an entirely separate organization.

The first annual conference was held in Mother Zion Church, corner of Church and Leonard streets, New York city, June 21, 1821. At that time the denomination consisted of 6 churches, 19 preachers, and 1,426 members. As they had no ordained elders at this time, the conference was presided over by the Rev. William Phoebus, of the Methodist Episcopal Church, and the Rev. Joshua Soule, of the same church, acted as secretary. James Varick, who, from his activity and influence, is generally spoken of as the founder of the denomination, was made district chairman.

The second annual conference, which was also the first general conference, met in Wesley Church, Lombard street, Philadelphia, May 16, 1822, and was presided over by Abraham Thompson. After some routine business, it adjourned to meet July 18 in Mother Zion Church, New York. In the meantime, on June 17, James Varick, Abraham Thompson, and Levin Smith were ordained elders by Dr. James Covel, Sylvester Hutchinson, and William Stillwell, all white, elders of the Methodist Episcopal Church. At this conference, on July 21, six persons were elected deacons in the forenoon and elders in the afternoon, and James Varick was elected the first superintendent or bishop of the denomination. No other general conference was

held until 1828, when Christopher Rush was elected the second bishop of the denomination. After Bishop Varick's death, in 1827, Bishop Rush served alone until 1840, when William Miller was elected as his associate. It was not until 1848 that the present name of the church was adopted.

At the general conference of 1852 a difference of opinion arose with regard to the parity of the superintendents or bishops, which divided the denomination into two wings, but the breach was healed, and in 1860 the two factions reunited.

The African Methodist Episcopal Zion Church did not begin operations in the South until 1863, when Bishop Joseph J. Clinton sent Elder James W. Hood to North Carolina and Elder Wilbur G. Strong to Florida and Louisiana, though work was not begun until the following January. The appointment to North Carolina was specially fortunate, and churches sprang up rapidly. Men only just emancipated from the yoke of slavery felt themselves called to enter the ministry and to preach the gospel to their own people. Before the year closed the North Carolina Conference was organized, the parent of 5 conferences in that state, with a combined membership in 1906 of over 600 local churches. The success in Florida, Louisiana, and Alabama was not so phenomenal, but the missionary effort in these states proved to be most fruitful. This is especially true of Alabama, where there are 4 large conferences. So successful were the efforts of these early missionaries that when the general conference met in 1880 at Montgomery, Ala., 15 annual conferences had been organized in the South.

The general conference of 1880 was an important one. Livingstone College was established at Salisbury, N. C., the Rev. C. R. Harris being its first principal. Two years later, on his return from England, where he had collected $10,000 for the college, the Rev. Joseph C. Price, considered one of the greatest champions of negro citizenship, was made president, and continued in this office until his death in 1893. The Star of Zion, the chief weekly organ of the church, was adopted by this general conference as a permanent organ of the denomination, and the first organized missionary effort was instituted by the formation of a Board of Missions and a Woman's Missionary Society.

DOCTRINE AND POLITY.

In doctrine the African Methodist Episcopal Zion Church is in entire accord with the Methodist Episcopal Church, accepting the Apostles' Creed and adhering strictly to the doctrine of the new birth, regeneration followed by adoption, and entire sanctification. It recognizes the Scriptures as written by holy men as they were moved by the Holy Ghost. In polity, also, it is in substantial agreement with that church, having the same system of conferences—quarterly, annual, and general. The itinerancy is maintained throughout all ranks of ministers. A bishop holds office for life or during good behavior, but he may be assigned quadrennially to different districts, and may be retired, when feebleness or general disability warrants it, on $1,000 a year. The widows of bishops receive a stipend of $300 annually. The membership of the general conference is made up of the bishops and general denominational officers ex officio, ministerial delegates from the annual conferences in the ratio of 1 for every 15 active pastors where there are over 40 members of conference, and two lay delegates from each annual conference, except for such as are entitled to but one ministerial delegate. The salaries of bishops and general denominational officers, except such as are paid by their respective departments, are paid from a general fund secured by an annual assessment of 50 cents on each member of the church.

WORK.

At the general conference of 1892 an effort was made to quicken the missionary spirit of the denomination, and a Board of Education was appointed, but it appeared that the time was not quite ripe, and both the missionary and the educational benevolences were destined to wait until a later period. At the general conference of 1896 a new financial plan was adopted by which the bishops were to receive a better support, and the educational work was made more secure. It was not until the general conference of 1904 that the general work of the church was thoroughly organized in regular departments.

The work of home missions is under the care of a board appointed by the general conference. One-half of the apportionment for this cause goes to assist preachers engaged in mission work in the conference in which it is collected. On an order from the bishops, wherever exigencies require it, this amount is supplemented by funds in the hands of the corresponding secretary. At present, portions of Louisiana, Mississippi, and the states beyond the Mississippi river, especially Oklahoma, are regarded as special mission fields. During the year 1906 the amount spent in home missionary work was $8,000.

In close connection with the home missionary work is that of church extension, carried on by a special board, which helps in the erection of churches in cities, towns, and rural districts where missionaries are employed and the congregations are weak. The board maintains a regular loan fund, an emergency fund, and an annuity fund. A certain amount is apportioned to each pastoral charge to be raised annually for this work. During the year 1906 the sum of $15,000 was thus expended.

The foreign missionary work is carried on by the Foreign Mission Board of the general conference,

which maintains stations in British Honduras, the Dominican Republic, the Bahama Islands, and Liberia and other points on the west coast of Africa. There are in all about 15 regular missionaries, over one-half of whom are natives, besides a number of helpers. Three schools are maintained in Africa. The value of property in the foreign field is placed at $13,000, of which $3,000 represents school property. Contributions for the foreign mission work in 1906 amounted to $3,000, aside from the appropriation for the schools.

The church has now a regular Board of Education, with headquarters at Winston-Salem, N. C., which has supervision over all schools. Money collected for education is sent to the corresponding secretary, who, under the advice of the board, apportions to each school its percentage. Eleven regularly established schools are conducted, including Livingstone College, and the funds for their support are raised by apportionment to each pastoral charge, and by a freewill offering from each Sunday school. These 11 schools have an attendance of about 2,000, and send out about 150 graduates each year. About 50 teachers are employed, at an average salary of $500. Four schools do academic work, while the others do mainly grammar school and industrial work. The value of the school property in the United States is estimated at $150,000.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 2,204 organizations in 33 conferences, distributed in 32 states and the District of Columbia. Of these organizations, 1,103 are in the South Atlantic division, North Carolina leading with 673.

The total number of communicants reported is 184,542; of these, as shown by the returns for 2,156 organizations, about 37 per cent are males and 63 per cent females. According to the statistics, the denomination has 2,131 church edifices; a seating capacity for church edifices of 690,951, as reported by 2,048 organizations; church property valued at $4,833,207, against which there appears an indebtedness of $474,269; halls, etc., used for worship by 78 organizations; and 348 parsonages valued at $350,690. The Sunday schools, as reported by 2,060 organizations, number 2,092, with 16,245 officers and teachers and 107,692 scholars.

The number of ministers connected with the denomination is 3,082, and there are also about 384 exhorters and licentiates.

As compared with the report for 1890, these figures show an increase of 500 organizations, 544 church edifices, and $2,119,079 in the value of church property, but a decrease of 165,246 in the number of communicants. In other words, the statistics for 1906, as compared with those given in the report for 1890, show that, while there have been substantial increases in the number of organizations—29.3 per cent—and in the number of church edifices—34.3 per cent—and a very material increase—78.1 per cent—in the value of church property, the present number of communicants is not much more than one-half the former number, or 184,542 in 1906 as against 349,788 in 1890.

The method of securing the statistics for 1906 has been such, however, as to preclude the probability of any great error with respect to either the number of communicants or any of the other items of inquiry. The statistics, in all cases, were obtained direct, either from the pastors or presiding elders, and the greater part of them were secured by a personal canvass by agents sent out from this Office. Furthermore, the figures have been subjected to a most careful scrutiny and verification from authoritative sources and are believed to be substantially correct; therefore, it is quite evident that the number of communicants as given in the report for 1890 was too high.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	2,204	2,197	184,542	2,156	67,096	113,405	2,079	78	2,131	2,048	690,951
North Atlantic division	206	203	17,323	192	5,751	10,613	184	18	188	181	57,689
Maine	1	1	25	1	10	15	1	.....	1	1	200
Massachusetts	7	7	1,215	7	479	736	6	1	6	6	2,785
Rhode Island	3	3	262	2	18	52	2	1	2	2	1,200
Connecticut	17	16	1,229	16	457	772	14	3	14	14	4,728
New York	76	75	6,149	69	2,015	3,817	71	3	74	70	21,716
New Jersey	35	34	2,180	34	702	1,478	29	4	29	28	8,775
Pennsylvania	67	67	6,263	63	2,070	3,743	61	6	62	60	18,285
South Atlantic division	1,103	1,103	101,532	1,080	38,456	60,969	1,055	28	1,066	1,048	373,536
Delaware	4	4	167	3	44	42	4	.....	4	4	1,083
Maryland	14	14	923	14	362	561	14	.....	15	14	4,535
District of Columbia	6	6	2,615	6	988	1,627	6	.....	6	6	3,230
Virginia	75	75	5,474	75	2,163	3,311	71	4	72	71	22,265
West Virginia	6	6	86	6	40	46	2	3	2	2	300
North Carolina	673	673	66,356	657	25,040	40,015	650	8	656	645	223,915
South Carolina	193	193	19,058	189	7,368	11,065	183	9	186	182	79,505
Georgia	68	68	3,630	66	1,298	2,232	64	2	64	64	20,105
Florida	64	64	3,223	64	1,153	2,070	61	2	61	60	18,598
North Central division	43	43	4,454	43	1,274	3,180	39	4	39	39	12,255
Ohio	9	9	386	9	135	251	8	1	8	8	2,150
Indiana	8	8	1,281	8	439	842	8	.....	8	8	2,875
Illinois	9	9	870	9	247	623	8	1	8	8	2,300
Michigan	2	2	60	2	19	41	2	.....	2	2	750
Wisconsin	3	3	86	3	35	51	2	1	2	2	700
Missouri	11	11	1,765	11	396	1,369	10	1	10	10	3,450
Kansas	1	1	6	1	3	3	1	.....	1	1	30
South Central division	[1] 837	833	60,291	826	21,255	38,061	787	27	824	767	242,266
Kentucky	59	59	5,773	58	2,008	3,650	56	3	57	56	16,005
Tennessee	[1] 117	117	6,651	117	2,186	4,465	108	5	119	107	31,160
Alabama	389	385	36,705	382	13,076	23,410	375	7	387	364	121,785
Mississippi	144	144	5,602	144	2,131	3,471	135	6	137	129	40,880
Louisiana	44	44	2,539	41	656	1,242	39	1	39	37	9,695
Arkansas	65	65	2,404	65	932	1,472	57	3	66	57	17,651
Oklahoma [2]	8	8	160	8	73	87	6	2	6	6	1,550
Texas	11	11	457	11	193	264	11	.....	13	11	3,540
Western division	15	15	942	15	360	582	14	1	14	13	5,205
Oregon	1	1	40	1	10	30	1	.....	1	1	250
California	14	14	902	14	350	552	13	1	13	12	4,955

[1] Includes 1 organization in North Carolina, not returned separately.

[2] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	2,204	2,104	$4,833,207	724	$474,269	348	$350,690	2,060	2,092	16,245	107,692
North Atlantic division	206	187	1,576,255	103	232,400	64	140,800	198	199	1,716	12,041
Maine	1	1	3,000	1	1,600			1	1	8	30
Massachusetts	7	7	104,025	5	39,614	1	2,500	7	7	109	893
Rhode Island	3	2	53,000	2	13,000			3	3	36	339
Connecticut	17	15	204,505	9	23,107	8	23,500	17	17	208	946
New York	76	71	736,095	29	91,748	29	67,350	72	72	590	4,258
New Jersey	35	30	136,000	19	27,023	5	9,800	33	33	252	1,903
Pennsylvania	67	61	339,630	38	36,308	21	37,650	65	66	513	3,672
South Atlantic division	1,103	1,066	1,737,514	313	133,306	144	115,932	1,061	1,077	9,319	60,755
Delaware	4	4	11,925	4	3,043			3	3	20	100
Maryland	14	13	44,100	10	19,025	1	4,000	13	13	86	871
District of Columbia	6	6	207,000	5	38,900	2	9,000	6	7	102	1,037
Virginia	75	72	102,280	40	15,649	12	9,250	71	73	477	2,796
West Virginia	6	2	450	1	300			3	3	14	42
North Carolina	673	654	941,234	162	36,655	88	63,732	652	663	6,405	40,589
South Carolina	193	186	261,770	47	10,405	18	12,100	191	192	1,506	10,075
Georgia	68	66	66,915	21	3,187	7	2,750	63	63	370	2,454
Florida	64	63	101,840	23	6,142	16	15,100	59	60	339	2,791
North Central division	43	39	188,550	29	40,194	11	6,970	42	42	273	2,216
Ohio	9	8	27,300	8	5,244	3	1,100	8	8	58	301
Indiana	8	8	33,800	6	5,243	2	2,400	8	8	63	527
Illinois	9	8	46,300	6	7,027	4	1,220	9	9	65	550
Michigan	2	2	4,700	1	1,400			2	2	7	27
Wisconsin	3	2	5,900	1	30			3	3	15	100
Missouri	11	10	70,400	7	21,250	2	2,250	11	11	63	700
Kansas	1	1	150					1	1	2	11
South Central division	[1]837	797	1,176,301	272	52,846	121	81,438	746	761	4,839	32,166
Kentucky	59	57	111,350	17	6,993	16	8,950	54	58	408	3,229
Tennessee	[1]117	110	139,221	26	8,879	12	7,200	111	111	614	4,371
Alabama	389	377	701,841	112	22,046	57	48,103	355	358	2,456	17,202
Mississippi	144	136	117,605	71	8,537	17	6,585	127	129	742	3,952
Louisiana	44	41	31,925	19	1,291	6	4,500	32	32	199	1,183
Arkansas	65	59	57,279	22	4,827	11	5,600	52	53	326	1,775
Oklahoma [2]	8	6	4,700	2	190	1	300	5	5	16	138
Texas	11	11	12,380	3	83	1	200	10	15	78	316
Western division	15	15	154,587	7	15,523	8	5,550	13	13	98	514
Oregon	1	1	25,000	1	350	1	2,000	1	1	5	30
California	14	14	129,587	6	15,173	7	3,550	12	12	93	484

[1] Includes 1 organization in North Carolina, not returned separately.

[2] Oklahoma and Indian Territory combined.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY CONFERENCES: 1906.

CONFERENCE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	2,204	2,197	184,542	2,156	67,096	113,405	2,079	78	2,131	2,048	690,951
Alabama	114	111	9,352	111	3,362	5,990	109	2	110	105	34,585
Allegheny	40	40	2,549	38	786	1,356	38	2	38	37	9,975
Arkansas	49	49	1,712	49	633	1,079	42	2	51	42	11,801
Blue Ridge	122	122	4,986	122	1,529	3,457	105	10	105	104	28,135
California	15	15	942	15	360	582	14	1	14	13	5,205
Central Alabama	105	105	12,094	105	4,487	7,607	105	.....	108	104	34,910
Central North Carolina	230	230	27,889	230	10,656	17,233	223	3	223	223	84,187
Florida	36	36	1,602	36	598	1,004	35	.....	35	34	9,098
Georgia	45	45	2,345	43	829	1,416	42	1	42	42	12,170
Kentucky	63	63	6,204	62	2,200	3,889	60	3	61	60	17,880
Louisiana	33	33	2,267	31	579	1,105	30	1	30	29	8,825
Missouri	32	32	3,918	32	1,087	2,831	29	3	29	29	9,180
New England	28	27	2,731	26	964	1,575	23	5	23	23	8,913
New Jersey	40	39	2,413	39	788	1,625	32	6	32	31	9,475
New York	47	47	5,065	41	1,640	3,108	45	2	48	45	14,525
North Alabama	101	101	8,704	101	3,292	5,412	97	3	100	94	34,860
North Arkansas	18	18	767	18	318	449	17	1	17	17	6,400
North Carolina	198	198	15,719	182	5,665	8,717	193	2	198	192	63,303
North Louisiana	19	19	641	18	223	360	16	.....	16	15	3,220
Oklahoma	8	8	160	8	73	87	6	2	6	6	1,550
Palmetto	93	93	7,336	92	2,868	4,335	85	7	87	84	35,395
Philadelphia and Baltimore	54	54	7,516	51	2,699	4,693	51	3	53	51	17,858
South Carolina	106	106	12,132	104	4,711	6,994	104	2	105	104	47,185
South Florida	30	30	1,650	30	563	1,087	28	2	28	28	9,750
South Georgia	22	22	1,244	22	461	783	21	1	21	21	7,510
South Mississippi	52	52	2,104	52	797	1,307	52	.....	52	48	17,830
Tennessee	72	72	4,254	72	1,429	2,825	67	3	78	67	18,235
Texas	11	11	457	11	193	264	11	.....	13	11	3,540
Virginia	94	94	10,949	94	4,342	6,607	92	1	93	92	29,645
West Alabama	67	66	6,387	63	1,902	4,266	62	2	67	57	17,380
West Tennessee and Mississippi	82	82	3,525	82	1,302	2,223	74	6	76	74	21,200
Western New York	29	28	1,005	28	348	657	27	.....	27	26	7,641
Western North Carolina	149	149	13,923	148	5,412	8,482	144	2	145	140	49,585

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY CONFERENCES: 1906.

CONFERENCE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	2,204	2,104	$4,833,207	724	$474,269	348	$350,690	2,060	2,092	16,245	107,692
Alabama	114	109	107,205	34	3,220	7	5,378	102	103	682	4,481
Allegheny	40	38	193,100	28	26,963	17	21,650	40	41	300	1,880
Arkansas	49	43	36,544	16	1,928	8	4,400	41	42	256	1,405
Blue Ridge	122	108	100,065	34	3,439	16	8,750	113	114	652	3,789
California	15	15	154,587	7	15,523	8	5,550	13	13	98	514
Central Alabama	105	104	251,200	22	3,279	8	6,150	102	102	714	5,692
Central North Carolina	230	224	410,173	51	13,671	29	21,980	228	229	2,744	16,433
Florida	36	36	33,900	15	5,552	5	5,900	31	32	180	1,115
Georgia	45	44	47,815	15	2,456	3	1,200	40	40	206	1,363
Kentucky	63	61	131,550	20	8,946	18	10,350	57	61	446	3,421
Louisiana	33	32	37,500	10	890	5	3,800	26	26	175	1,103
Missouri	32	29	157,050	19	34,307	7	5,470	32	32	197	1,811
New England	28	25	364,530	17	77,321	9	26,000	28	28	361	2,208
New Jersey	40	33	147,500	21	29,623	6	11,600	38	38	282	2,095
New York	47	45	562,795	18	71,228	20	51,850	47	47	393	3,088
North Alabama	101	98	226,636	34	9,022	23	19,925	93	95	653	4,122
North Arkansas	18	18	21,435	7	2,918	3	1,200	13	13	83	430
North Carolina	198	194	203,394	46	5,169	26	17,852	190	196	1,684	11,106
North Louisiana	19	16	8,025	9	682	1	700	13	13	70	330
Oklahoma	8	6	4,700	2	190	1	300	5	5	16	138
Palmetto	93	88	110,120	21	5,408	6	4,600	92	93	683	4,259
Philadelphia and Baltimore	54	50	406,755	36	75,057	9	28,100	50	51	451	3,939
South Carolina	106	104	156,350	30	5,382	11	6,500	105	106	899	5,926
South Florida	30	29	68,890	8	590	11	9,200	29	29	164	1,706
South Georgia	22	21	19,800	7	1,031	4	1,550	21	21	146	1,013
South Mississippi	52	51	35,875	32	3,673	11	3,185	49	49	291	1,549
Tennessee	72	68	93,186	14	7,257	6	3,150	67	67	372	2,646
Texas	11	11	12,380	3	83	1	200	10	15	78	316
Virginia	94	90	171,120	49	24,318	17	15,750	90	93	739	5,026
West Alabama	67	64	124,880	24	6,945	19	17,150	58	58	402	2,898
West Tennessee and Mississippi	82	76	61,450	38	4,707	8	5,000	69	71	405	2,269
Western New York	29	27	184,900	10	17,720	9	15,700	25	25	192	1,122
Western North Carolina	149	147	187,797	27	5,771	16	10,600	143	144	1,231	8,504

METHODIST PROTESTANT CHURCH.

HISTORY.

The general revolt against ecclesiastical rule which characterized the earlier years of the last century was the occasion for the organization of the Methodist Protestant Church. The Methodist Episcopal Church at that time vested an unlimited legislative, executive, and judicial power in the ministry, to the exclusion of all the lay members. In 1821, after years of desultory discussion, the Wesleyan Repository was established as a medium for the special consideration of what came to be called the "mutual rights" of the ministry and laity. Later it was superseded by a paper called "Mutual Rights," which vigorously discussed and earnestly advocated the right of the laity to an equal representation with the ministers in the lawmaking bodies of the church.

Union societies were formed in order to develop sentiment in favor of the movement, and in 1827 a convention was called which formally petitioned the general conference of 1828 to concede the principle of lay representation in all the conferences of the church. The reply was unfavorable, and the petitioners were charged with being disturbers of the peace of the church. The result was an increase of agitation and of intensity of feeling. The union societies became more active, and their organ, Mutual Rights, more pronounced than ever. Then followed citations for trial before church courts on the charge of "speaking evil of magistrates and ministers," the expelling of some, and the withdrawal of many who sympathized with them. A number of local independent societies were organized, and a convention was held in Baltimore in November, 1828, where a provisional organization was formed under the name of "The Associated Methodist Churches." Two years later another convention was held at the same place, and the Methodist Protestant Church was formed, enrolling 83 ministers and about 5,000 members. During the succeeding quadrennium the membership increased rapidly, new annual conferences were formed, the territorial limits of the church were considerably extended, and one or two schools were established.

With the development of the discussion concerning slavery a serious difficulty arose. The word "white" had been left in the Discipline, and thus colored people were excluded from suffrage and eligibility to office. The churches in the North and West demanded the suppression of this word, as both offensive and unchristian, while the churches of the slaveholding states were just as determined on its retention. All attempts at compromise failed, and in 1858 the two sections divided. After the close of the war and the settlement of the slavery question they were reunited in 1877.

DOCTRINE AND POLITY.

In doctrine the Methodist Protestant Church stands on the same basis as the Methodist Episcopal Church. In polity, however, there are certain radical differences. The Methodist Protestant Church has no bishops or presiding elders and no life officers of any kind. It makes ministers and laymen equal in number and in power in the legislative bodies of the church, and grants to ministers the right of appeal from the stationing authority of the conference. With these exceptions, the general organization, including the system of quarterly, annual, and general conferences, is similar to that of the Methodist Episcopal Church.

WORK.

The denominational boards of the church, which have charge of its activities, are appointed by, and are responsible to, the general conference.

The home missionary work is under the care of a board of 7 members, with official headquarters at Pittsburg. It has so far been limited chiefly to denominational extension, but plans are being matured to include work among immigrants, mountaineers, and Indians. During 1906 the board had an income of $15,000, employed 28 missionaries, and assisted, in one form or another, 35 churches. A Woman's Board of Home Missions, with headquarters at Kansas City, Kans., is doing some work, principally in Oklahoma. It showed an income during that year of about $600.

The foreign missionary work, under the direction of a board of 30 members, is carried on in Japan, where, in 1906, it reported 5 stations; 12 churches with 1,000 members; and 5 schools with 800 students. The number of missionaries was 13, and there were also 15 native helpers. The value of property, including the schools, is $63,500. A survey of the years since 1884–85, when the work was begun, shows a generally uniform increase in income from $13,575 to $28,606. The highest figures reached were those of 1903–4, when the sum contributed was $33,542.

The educational work of the church is represented by 7 institutions, including the university at Kansas City, Kans., 5 colleges, and a theological seminary. These are located in Kansas, Maryland, Michigan, Illinois, Ohio, and Texas. In 1906 the total number of teachers was 122, and of students, 1,034; the amount contributed was $45,874; and the value of school property, $1,070,836, not including an endowment of $99,000.

There is 1 home for the aged, having a capacity for 25 inmates, and a regular income of about $1,500. The young people's work is represented by 660 societies of Christian Endeavor with 21,115 members.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 2,843 organizations in 43 conferences and missions, distributed in 27 states and the District of Columbia. Of these organizations, 912 are in the South Atlantic division, 855 in the South Central division, 833 in the North Central division, and 243 in the North Atlantic division. The state having the largest number is West Virginia with 281, followed by Ohio with 247; Texas, 236; and North Carolina, 227.

The total number of communicants reported is 178,544; of these, as shown by the returns for 2,673 organizations, about 41 per cent are males and 59 per cent females. According to the statistics, the denomination has 2,457 church edifices; a seating capacity for church edifices of 721,464, as reported by 2,370 organizations; church property valued at $6,053,048, against which there appears an indebtedness of $247,524; halls, etc., used for worship by 230 organizations; and 661 parsonages valued at $910,645. The Sunday schools, as reported by 2,118 organizations, number 2,181, with 18,970 officers and teachers and 141,086 scholars.

The number of ministers connected with the denomination is 1,852.

As compared with the report for 1890, these figures show an increase of 314 organizations, 36,555 communicants, and $2,369,711 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	2,843	2,825	178,544	2,673	68,360	100,345	2,435	230	2,457	2,370	721,464
North Atlantic division	243	243	21,616	237	7,902	12,949	233	8	236	229	67,295
Connecticut	4	4	161	4	69	92	4	.....	4	4	800
New York	67	67	3,890	66	1,473	2,349	61	6	61	61	14,545
New Jersey	50	50	5,248	49	1,859	2,939	50	.....	50	50	15,490
Pennsylvania	122	122	12,317	118	4,501	7,569	118	2	121	114	36,460
South Atlantic division	912	912	66,984	880	26,066	37,885	871	31	883	858	268,368
Delaware	39	39	3,463	39	1,303	2,160	39	.....	40	39	10,135
Maryland	181	181	16,373	178	6,079	10,069	180	1	182	181	49,135
District of Columbia	5	5	1,415	4	479	659	5	.....	5	5	3,843
Virginia	61	61	4,480	53	1,480	2,394	60	.....	64	56	16,265
West Virginia	281	281	16,004	279	6,612	9,220	255	22	256	253	73,780
North Carolina	227	227	18,271	211	7,138	9,497	224	2	227	222	83,410
South Carolina	33	33	1,840	33	765	1,075	29	2	29	26	7,900
Georgia	77	77	4,970	75	2,145	2,708	73	3	74	70	22,900
Florida	8	8	168	8	65	103	6	1	6	6	1,000
North Central division	833	827	54,247	794	20,854	31,489	774	49	777	763	213,156
Ohio	247	246	23,494	238	9,256	13,738	246	.....	247	241	73,250
Indiana	130	128	10,408	124	4,039	6,018	127	3	127	126	36,260
Illinois	106	104	5,512	92	1,937	3,031	102	3	102	102	30,550
Michigan	155	154	5,077	154	1,935	3,142	132	20	132	129	29,342
Iowa	57	57	2,994	57	1,230	1,764	55	2	55	55	13,460
Missouri	97	97	4,712	91	1,712	2,603	81	11	83	81	23,780
Kansas	41	41	2,050	38	745	1,193	31	10	31	29	6,514
South Central division	855	843	35,697	762	13,538	18,022	557	142	561	520	172,645
Kentucky	43	43	2,341	39	989	1,214	29	8	32	29	9,650
Tennessee	43	43	2,716	33	740	982	40	2	40	34	12,100
Alabama	95	95	5,403	71	1,825	2,350	87	1	87	77	26,195
Mississippi	94	93	4,517	88	1,828	2,454	87	3	87	84	27,025
Louisiana	91	91	3,513	80	1,341	1,666	71	11	71	70	22,000
Arkansas	166	166	6,658	150	2,663	3,468	116	26	117	105	37,700
Oklahoma[1]	87	85	2,054	80	770	1,073	23	28	23	21	4,625
Texas	236	227	8,495	221	3,382	4,815	104	63	104	100	33,350

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	2,843	2,442	$6,053,048	244	$247,524	661	$910,645	2,118	2,181	18,970	141,086
North Atlantic division	243	233	1,679,200	54	132,633	101	212,400	230	240	2,950	22,149
Connecticut	4	4	12,900	2	3,109	2	2,000	4	4	33	175
New York	67	61	228,450	9	16,584	39	59,500	61	68	690	3,850
New Jersey	50	49	355,275	23	67,127	24	59,900	49	50	821	6,979
Pennsylvania	122	119	1,082,575	20	45,813	36	91,000	116	118	1,406	11,145
South Atlantic division	912	870	2,191,597	88	85,165	193	336,675	767	783	6,759	54,981
Delaware	39	39	111,100	10	11,522	12	21,255	39	39	458	3,843
Maryland	181	181	873,700	24	33,395	66	160,475	176	178	2,195	17,127
District of Columbia	5	5	169,500	3	24,500	2	10,000	5	5	126	1,466
Virginia	61	60	120,438	9	3,710	13	21,350	40	41	410	3,555
West Virginia	281	254	542,284	12	7,670	52	71,650	243	253	1,962	14,173
North Carolina	227	223	254,710	14	2,860	35	44,175	180	181	1,139	11,197
South Carolina	33	30	18,300	4	95	4	1,425	21	23	120	999
Georgia	77	72	97,740	11	1,393	9	6,345	57	57	331	2,489
Florida	8	6	3,825	1	20	.....	.....	6	6	18	132
North Central division	833	777	1,769,079	52	22,249	273	310,200	713	734	7,104	46,020
Ohio	247	246	772,287	13	7,010	70	95,450	234	237	2,589	17,787
Indiana	130	127	250,275	6	4,050	37	49,825	125	125	1,286	8,647
Illinois	106	103	192,050	2	2,400	50	48,450	78	78	748	5,280
Michigan	155	132	278,700	18	5,447	57	52,325	137	146	1,277	7,016
Iowa	57	55	94,400	1	400	22	25,750	48	54	424	2,459
Missouri	97	81	105,167	6	502	19	22,500	57	58	467	2,711
Kansas	41	33	76,200	6	2,440	18	15,900	34	36	313	2,120
South Central division	855	562	413,172	50	7,477	94	51,370	408	424	2,157	17,936
Kentucky	43	33	16,970	2	540	4	1,120	26	32	173	1,239
Tennessee	43	40	29,850	.....	.....	2	1,100	28	28	183	1,587
Alabama	95	86	89,726	8	25	11	9,600	63	66	308	2,497
Mississippi	94	85	44,708	9	1,494	3	1,150	65	67	263	2,697
Louisiana	91	73	43,675	9	1,816	10	6,350	46	46	195	1,732
Arkansas	166	113	62,945	4	238	19	8,800	79	81	461	3,585
Oklahoma[1]	87	18	11,325	3	525	1	100	20	20	116	885
Texas	236	114	113,973	15	2,839	44	23,150	81	84	458	3,714

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY CONFERENCES AND MISSIONS: 1906.

CONFERENCE OR MISSION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	2,843	2,825	178,544	2,673	68,360	100,345	2,435	230	2,457	2,370	721,464
Alabama	91	91	5,255	67	1,753	2,274	83	1	83	73	25,555
Arkansas	95	95	3,598	82	1,360	1,792	73	11	73	69	21,475
Central Texas	43	43	1,684	43	690	994	21	13	21	21	6,625
Charleston	11	11	683	11	278	405	8	1	8	5	1,300
Chickasaw Mission	19	19	330	19	137	193	7	4	7	7	1,800
Choctaw	7	7	162	7	60	102	1	4	1	1	200
Colorado-Texas	34	34	1,002	34	484	518	8	4	8	7	2,650
Colorado-Texas (Colored)	22	20	844	18	276	447	15	3	15	13	2,950
Florida	6	6	145	6	54	91	5	1	5	5	950
Fort Smith	39	39	1,745	39	784	961	25	7	26	21	9,800
Georgia	48	48	3,908	47	1,728	2,113	45	3	45	45	17,075
Georgia (Colored)	31	31	1,085	30	428	607	29	.....	30	26	5,875
Indian Mission	14	14	526	12	171	262	7	2	7	6	1,450
Indiana	125	123	10,323	119	4,005	5,967	122	3	122	121	35,160
Iowa	57	57	2,994	57	1,230	1,764	55	2	55	55	13,460
Kansas	41	41	2,050	38	745	1,193	31	10	31	29	6,514
Kentucky	29	29	1,545	25	636	771	15	8	18	15	5,000
Louisiana	86	86	3,290	77	1,281	1,572	66	10	66	65	19,950
Maryland	281	281	26,438	277	9,794	16,142	280	1	286	281	80,563
Michigan	161	160	5,207	160	1,989	3,218	138	20	138	135	30,642
Mississippi	73	73	3,288	69	1,266	1,822	68	1	68	65	19,565
Missouri	69	69	2,922	65	1,087	1,635	53	11	53	53	15,465
Muskingum	140	139	14,619	132	5,693	8,438	139	.....	140	138	43,005
New Jersey	44	44	4,326	43	1,558	2,318	44	.....	44	44	13,145
New York	31	31	2,400	31	865	1,535	31	.....	31	31	8,310
North Carolina	240	240	19,256	224	7,528	10,092	237	2	240	235	89,060
North Illinois	50	50	3,262	47	1,131	1,930	47	2	47	47	11,975
North Mississippi	31	30	1,647	29	745	867	28	3	28	28	9,525
North Missouri	25	25	1,645	23	561	887	25	.....	27	25	7,015
Northeast Arkansas	43	43	1,799	38	694	955	28	9	28	25	10,325
Northwest Texas	36	30	1,014	28	395	578	8	12	8	8	2,625
Ohio	100	100	8,372	99	3,318	5,042	100	.....	100	96	28,545
Oklahoma	47	45	1,036	42	402	516	8	18	8	7	1,175
Onondaga	50	50	2,480	49	957	1,455	44	6	44	44	9,635
Pennsylvania	31	31	1,213	31	467	746	29	1	29	29	7,520
Pittsburg	74	74	9,706	69	3,553	5,766	72	1	75	67	23,650
South Carolina	15	15	574	15	255	319	14	1	14	14	3,650
South Illinois	56	54	2,250	45	806	1,101	55	1	55	55	18,575
Southwest Texas	21	21	598	19	191	271	5	9	5	5	1,550
Tennessee	38	38	2,029	32	661	951	36	2	36	30	10,425
Texas	77	76	3,237	76	1,295	1,942	45	22	45	44	16,400
Virginia	34	34	2,600	22	624	793	32	.....	33	28	8,100
West Virginia	278	278	15,457	277	6,425	9,000	253	21	254	252	73,230

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY CONFERENCES AND MISSIONS: 1906.

CONFERENCE OR MISSION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	2,843	2,442	$6,053,048	244	$247,524	661	$910,645	2,118	2,181	18,970	141,086
Alabama	91	82	88,376	8	25	11	9,600	61	64	298	2,437
Arkansas	95	70	37,495	1	65	9	4,100	44	45	199	1,710
Central Texas	43	20	26,617	2	74	9	6,050	16	16	114	862
Charleston	11	8	3,800	4	95	2	125	9	11	47	396
Chickasaw Mission	19	4	1,800	1	75	.....	.....	3	3	19	122
Choctaw	7	1	75	.....	.....	.....	.....	5	5	24	218
Colorado-Texas	34	12	9,755	1	100	8	3,900	9	9	49	483
Colorado-Texas (Colored)	22	16	16,476	8	365	1	100	17	20	74	583
Florida	6	5	2,325	.....	.....	.....	.....	4	4	15	111
Fort Smith	39	24	18,225	1	70	1	500	18	19	163	1,159
Georgia	48	47	56,865	1	800	7	4,750	37	37	232	1,839
Georgia (Colored)	31	26	42,375	11	613	2	1,595	22	22	102	671
Indian Mission	14	6	3,050	.....	.....	.....	.....	3	3	20	153
Indiana	125	122	241,575	6	4,050	34	46,825	121	121	1,254	8,432
Iowa	57	55	94,400	1	400	22	25,750	48	54	424	2,459
Kansas	41	33	76,200	6	2,440	18	15,900	34	36	313	2,120
Kentucky	29	19	8,670	2	540	1	120	18	24	135	884
Louisiana	86	68	40,325	9	1,816	10	6,350	43	43	184	1,607
Maryland	281	281	1,460,338	48	112,967	100	234,830	272	274	3,445	28,057
Michigan	161	138	288,200	18	5,447	60	55,325	142	151	1,315	7,256
Mississippi	73	68	32,108	9	1,494	3	1,150	48	50	194	1,673
Missouri	69	53	65,667	4	292	11	16,600	36	37	289	1,787
Muskingum	140	139	440,200	7	2,660	31	44,150	134	136	1,416	9,750
New Jersey	44	43	249,775	19	48,127	21	47,400	43	44	680	5,526
New York	31	31	180,000	9	17,593	17	37,600	31	33	403	2,952
North Carolina	240	236	267,960	17	3,520	38	45,775	189	190	1,199	11,805
North Illinois	50	48	140,400	2	2,400	44	44,850	47	47	439	3,389
North Mississippi	31	26	16,550	.....	.....	.....	.....	22	22	95	1,268
North Missouri	25	25	37,600	2	210	8	5,900	20	20	172	894
Northeast Arkansas	43	29	13,375	2	103	9	4,200	21	21	116	871
Northwest Texas	36	12	18,500	1	100	3	750	7	7	45	325
Ohio	100	100	277,187	6	4,350	36	46,600	94	94	1,079	7,231
Oklahoma	47	7	6,400	2	450	1	100	9	9	53	392
Onondaga	50	44	105,550	4	3,100	29	33,500	44	49	446	2,112
Pennsylvania	31	30	62,150	4	2,773	7	16,900	29	31	291	1,698
Pittsburg	74	72	1,019,525	14	21,051	24	59,700	69	70	925	8,212
South Carolina	15	15	7,650	.....	.....	.....	.....	6	6	28	220
South Illinois	56	55	51,650	.....	.....	6	3,600	31	31	309	1,891
Southwest Texas	21	6	4,700	1	1,000	9	2,900	3	3	22	154
Tennessee	38	36	23,750	.....	.....	5	2,100	22	22	114	998
Texas	77	46	37,025	2	1,200	14	9,450	29	29	154	1,307
Virginia	34	32	21,800	.....	.....	.....	.....	18	19	140	1,285
West Virginia	278	252	456,584	11	7,159	50	71,600	240	250	1,935	13,787

WESLEYAN METHODIST CONNECTION OF AMERICA.

HISTORY.

As the slavery question began to compel attention, not only in political but in church life, there developed a disposition on the part of the ecclesiastical authorities in the Methodist Episcopal Church to repress or suppress those who felt called upon to testify to their convictions. This went so far as to result in the expulsion of a number of persons and the withdrawal of more, in protest against what they considered the denial of the right of "liberty of testimony" and freedom of discussion, and the improper exercise of ecclesiastical authority. These persons joined forces, and in 1841 a small connection was formed in Michigan which took the name of Wesleyan Methodists. The next year a paper was established, called the True Wesleyan, and a convention was called to prepare for the organization of a church that should be anti-slavery and nonepiscopal. The result was the formation, on May 31, 1843, at Utica, N. Y., of the Wesleyan Methodist Connection of America.

About 6,000 members, most of them in New York state, united in this organization. They chose what they called a "republican form of government," in which the majority should rule and the laity have equal rights with the ministry. Owing to the special conditions of the times, three restrictions were emphasized: First, all connection with slavery was prohibited, and any person who in any sense believed in slavery was debarred from membership. Second, the use or manufacture of intoxicants, or aiding or abetting the same, either directly or indirectly, was prohibited. Third, membership in secret societies was prohibited on the ground that "the God-ordained relations of 'Home,' 'State,' and 'Church'" are sufficient to meet the obligations and duties of mankind toward God and man. With the settlement of the

slavery question the Wesleyan Methodists became prohibitionists almost en masse, so that it is probable that there is not a minister in the connection who is not a prohibitionist.

DOCTRINE.

In doctrine the church is in accord with the Methodist Episcopal Church and Methodist bodies in general throughout the world. It holds that man is not only justified by faith in Christ, but also sanctified by faith, and that all who accept Him as Saviour and Lord will be so delivered from sin and its consequences that they will enter upon the eternal state without "impairment," either in body, soul, or spirit.

POLITY.

The ecclesiastical organization of the church is essentially that of the Methodist Episcopal Church, except in respect to the episcopacy and the participation of the laity in church government. No minister can be ordained without the consent of the laity, or without first being recommended by the laity, and the ministry and government of the church are just what the laity make them. The general conference, which meets every four years, is the lawmaking body of the connection, limited by a constitution. The limitations are:

> The articles of faith can not be changed except by the consent of the annual conferences, churches, and members. While the church has an itinerant ministry, yet it is by agreement between the ministry and the churches, and this can not be abolished except by vote of the annual conferences, churches, and members. No new conditions of membership can be instituted except by vote of the general and annual conferences, and a majority of the membership. In all these things the general conference has veto power, the annual conferences have veto powers, and should these two bodies pass any measure that the membership did not approve of, the membership can veto the same by voting against it.

WORK.

The missionary activities of the church are carried on through the Missionary Society of the Wesleyan Methodist Connection. All pastors are regarded as home missionary workers and agents, but there are 12 special missionaries in the home field. No help is given to specific churches, but the work is general evangelism. It extends through different parts of the United States and Canada, but is mostly confined to the Southern states, especially North and South Carolina, Georgia, and Alabama. The receipts for this work in 1906 were $4,127. In addition, the various annual conferences have funds of their own which they expend as they deem best, without reference to the Missionary Society or making any report to the general conference.

The foreign missionary work is carried on at Kunso, near Freetown, Sierra Leone. The appropriations by the Missionary Society are, for the most part, merely supplementary to amounts raised in the mission churches or appropriated by the annual conferences. In addition to the mission station at Kunso, there are 3 outstations where missionaries reside. In 1906 there were 5 American missionaries; 5 native workers; 1 church organization, including several congregations and reporting 50 members; 2 church schools with about 30 students; and 1 general school, open to all. Medical work is as yet unorganized, though there is a medical missionary who treats a number of patients. All the workers have received more or less private instruction, so as to be able to use simple remedies. The total amount received for the work during the year was $10,061, and the property is valued at $5,000.

The home educational work of the church includes 3 institutions of higher grade, in New York, Indiana, and South Carolina, with a total of 209 pupils. The property is valued at $53,000, and there is an endowment of $75,000. During the year 1906 the contributions for education were $24,815, part of which was used in erecting buildings.

Young people's work is represented by 180 young missionary workers' bands, with a membership of 3,000.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 594 organizations in 22 conferences, distributed in 20 states. Of these organizations, 326 are in the North Central division; the states having the largest number being New York with 93; Michigan, 92; and Indiana, 88.

The total number of communicants reported is 20,043; of these, as shown by the returns for 572 organizations, about 39 per cent are males and 61 per cent females. According to the statistics, the denomination has 489 church edifices; a seating capacity for church edifices of 123,571, as reported by 473 organizations; church property valued at $637,117, against which there appears an indebtedness of $18,914; halls, etc., used for worship by 64 organizations; and 176 parsonages valued at $159,175. The Sunday schools, as reported by 475 organizations, number 505, with 3,442 officers and teachers and 21,463 scholars.

The number of ministers connected with the denomination is 553.

As compared with the report for 1890, these figures show an increase of 29 organizations, 3,551 communicants, and $243,867 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	594	591	20,043	572	7,440	11,803	477	64	489	473	123,571
North Atlantic division	143	143	4,482	138	1,542	2,632	122	14	127	122	26,456
Vermont	3	3	146	3	53	93	3	.....	4	3	775
New York	93	93	3,097	89	1,015	1,794	82	5	86	82	18,255
Pennsylvania	47	47	1,239	46	474	745	37	9	37	37	7,426
South Atlantic division	112	112	4,018	111	1,662	2,346	85	9	87	83	29,025
West Virginia	11	11	238	10	102	126	6	1	6	6	1,800
North Carolina	24	24	886	24	346	540	19	1	19	19	6,800
South Carolina	32	32	1,603	32	697	906	27	3	27	26	9,950
Georgia	37	37	1,096	37	444	652	28	4	30	27	9,225
Florida	8	8	195	8	73	122	5	.....	5	5	1,250
North Central division	326	323	10,964	310	3,984	6,498	260	40	265	258	64,250
Ohio	54	51	2,443	49	875	1,395	46	2	46	45	13,090
Indiana	88	88	3,459	83	1,241	2,057	76	7	76	76	21,675
Illinois	5	5	308	5	107	201	5	.....	6	5	1,395
Michigan	92	92	2,354	91	858	1,466	68	17	71	68	13,730
Wisconsin	14	14	288	13	98	173	13	1	14	13	3,650
Minnesota	2	2	80	2	30	50	1	.....	1	1	150
Iowa	25	25	712	24	263	420	21	2	21	21	4,535
South Dakota	5	5	176	5	68	108	4	1	4	4	725
Nebraska	5	5	67	5	24	43	1	4	1	1	100
Kansas	36	36	1,077	33	420	585	25	6	25	24	5,200
South Central division	13	13	579	13	252	327	10	1	10	10	3,840
Tennessee	6	6	422	6	184	238	6	.....	6	6	3,180
Oklahoma[1]	7	7	157	7	68	89	4	1	4	4	660

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	594	480	$637,117	49	$18,914	176	$159,175	475	505	3,442	21,463
North Atlantic division	143	124	232,800	6	5,555	55	55,650	114	124	849	5,023
Vermont	3	3	4,300	1	40	3	1,600	3	3	25	160
New York	93	84	175,200	4	3,945	41	42,750	74	80	549	3,445
Pennsylvania	47	37	53,300	1	1,570	11	11,300	37	41	275	1,418
South Atlantic division	112	83	73,117	13	2,942	4	2,450	81	83	435	3,554
West Virginia	11	6	7,800	1	800	.....	.....	7	7	29	228
North Carolina	24	20	26,800	5	1,174	.....	.....	20	20	124	921
South Carolina	32	25	17,317	2	545	1	900	24	24	119	1,050
Georgia	37	27	18,400	4	283	3	1,550	25	27	137	1,125
Florida	8	5	2,800	1	140	.....	.....	5	5	26	230
North Central division	326	263	325,275	30	10,417	112	99,775	271	289	2,059	12,313
Ohio	54	46	55,250	10	2,139	10	9,550	44	44	314	1,947
Indiana	88	75	87,425	14	4,378	19	14,850	82	89	663	3,938
Illinois	5	5	13,000	.....	.....	4	7,100	5	5	59	424
Michigan	92	70	92,550	.....	.....	41	34,875	76	83	569	3,225
Wisconsin	14	13	10,800	1	100	5	3,950	10	10	59	420
Minnesota	2	1	1,800	.....	.....	1	1,300	2	4	28	185
Iowa	25	21	22,400	.....	.....	13	12,300	19	20	125	684
South Dakota	5	5	9,550	1	600	4	3,100	5	5	42	352
Nebraska	5	2	1,000	.....	.....	.....	.....	.....	.....	.....	.....
Kansas	36	25	31,500	4	3,200	15	12,750	28	29	200	1,138
South Central division	13	10	5,925	.....	.....	5	1,300	9	9	99	573
Tennessee	6	6	3,225	.....	.....	2	450	6	6	77	430
Oklahoma[1]	7	4	2,700	.....	.....	3	850	3	3	22	143

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY CONFERENCES: 1906.

CONFERENCE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	594	591	20,043	572	7,440	11,803	477	64	489	473	123,571
Allegheny	38	38	1,068	38	427	641	32	5	32	32	5,706
Central Ohio	22	22	841	21	308	505	19	.....	19	19	6,250
Champlain	33	33	1,321	33	454	867	30	2	34	30	7,085
Dakota	5	5	176	5	68	108	4	1	4	4	725
Georgia	39	39	930	39	373	557	28	3	28	27	8,625
Illinois	5	5	308	5	107	201	5	.....	6	5	1,395
Indiana	90	90	3,500	85	1,262	2,077	78	7	78	78	22,150
Iowa	30	30	834	29	308	497	23	4	23	23	4,785
Kansas	38	38	1,102	35	429	601	25	8	25	24	5,200
Lockport	32	32	853	29	303	512	25	3	26	25	6,000
Miami	10	10	272	10	98	174	10	.....	10	10	3,250
Michigan	51	51	1,609	50	563	1,016	46	4	47	46	9,280
North Carolina	25	25	955	25	369	586	20	1	20	19	6,800
North Georgia	6	6	361	6	144	217	5	1	7	5	1,850
North Michigan	41	41	745	41	295	450	22	13	24	22	4,450
Oklahoma	7	7	157	7	68	89	4	1	4	4	660
Rochester	30	30	788	30	279	509	23	5	23	23	4,735
South Carolina	31	31	1,534	31	674	860	26	3	26	26	9,950
South Ohio	22	19	1,258	17	454	649	14	2	14	13	3,600
Syracuse	19	19	721	17	175	276	19	.....	19	19	4,245
Tennessee	6	6	422	6	184	238	6	.....	6	6	3,180
Wisconsin	14	14	288	13	98	173	13	1	14	13	3,650

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY CONFERENCES: 1906.

CONFERENCE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	594	480	$637,117	49	$18,914	176	$159,175	475	505	3,442	21,463
Allegheny	38	32	51,150	5	3,375	8	9,300	36	38	269	1,303
Central Ohio	22	19	19,750	2	878	6	4,900	18	18	121	816
Champlain	33	31	55,950	3	3,240	19	19,750	26	27	179	1,262
Dakota	5	5	9,550	1	600	4	3,100	5	5	42	352
Georgia	39	27	17,250	3	330	1	800	26	26	130	1,076
Illinois	5	5	13,000	.....	.....	4	7,100	5	5	59	424
Indiana	90	77	86,725	13	3,778	18	14,250	84	91	681	4,028
Iowa	30	23	24,600	.....	.....	14	13,600	21	24	153	869
Kansas	38	26	32,100	4	3,200	15	12,750	28	29	200	1,138
Lockport	32	26	39,650	1	445	13	13,400	21	27	178	1,162
Miami	10	10	9,300	1	70	.....	.....	7	7	42	185
Michigan	51	46	66,050	.....	.....	24	23,050	44	46	351	1,913
North Carolina	25	21	27,100	5	1,174	.....	.....	21	21	125	926
North Georgia	6	5	3,950	2	93	2	750	4	6	33	279
North Michigan	41	24	26,500	.....	.....	17	11,825	32	37	218	1,312
Oklahoma	7	4	2,700	.....	.....	3	850	3	3	22	143
Rochester	30	23	49,150	.....	.....	13	13,100	23	24	175	897
South Carolina	31	24	17,017	2	545	1	900	23	23	118	1,045
South Ohio	22	14	21,000	6	1,086	3	2,450	16	16	100	769
Syracuse	19	19	50,600	.....	.....	4	2,900	16	16	110	714
Tennessee	6	6	3,225	.....	.....	2	450	6	6	77	430
Wisconsin	14	13	10,800	1	100	5	3,950	10	10	59	420

METHODIST EPISCOPAL CHURCH, SOUTH.

HISTORY.

The early history of Methodism in America was closely identified with slaveholding sections. The southern colonies furnished the majority of the young men who entered the ministry of the church during the Revolutionary war, and out of approximately 15,000 members of the Methodist societies in 1783, only about 2,000 resided in what, in later years, were known as the "free states." All the conferences between 1776 and 1784, as well as the general conferences from 1784 to 1808, were held either in Baltimore or in that region, and 6 out of the 9 bishops elected previous to 1844, had been natives of slaveholding states. Nevertheless, the Methodist preachers of the time were, with practical unanimity, opposed to human bondage.

The general conference of 1784, which organized the scattered congregations into the Methodist Episcopal

Church, enacted a specific rule which required all slaveholding members, under penalty of expulsion for noncompliance, to emancipate their slaves; but it stirred up so much strife, and proved to be so impracticable of execution, that in less than six months it was suspended. After various and somewhat conflicting measures had been adopted, the general conference of 1808 provided that thereafter each annual conference should deal with the whole matter according to its own judgment. In 1816 this provision was modified by another statute which remained in force until 1844, to the effect that no slaveholder should be appointed to any official position in the church, if the state in which he lived made it possible for him to liberate his slaves. This compromise proceeded upon the supposition that, while slavery was an evil to be mitigated in every possible way, it was not necessarily a sin.

In 1844 a new issue was raised. Bishop James O. Andrew, of Georgia, a man of high Christian character and "eminent beyond almost any living minister for the interest that he had taken in the welfare of the slaves," became by inheritance and by marriage a nominal slaveholder. Under the laws of Georgia it was not possible for him or his wife to free their slaves. He was therefore exempt, as scores of other southern ministers were, from the operation of the law of 1816. In the general conference of 1844, held in New York, a preamble and resolution were adopted, calling attention to the embarrassment which would result from this connection with slavery in the bishop's exercise of his office as an itinerant general superintendent, and declaring it "the sense of this general conference that he desist from the exercise of his office so long as this impediment remains." The southern delegates resented this action, which virtually deposed him from the episcopacy, and entered a protest against it. They said that if Bishop Andrew had violated any law of the church they did not object to his being put upon trial for the offense; but they did object to his deposition by a mere majority vote, and without any specific allegation based upon the law of the church being brought against him. Such action they regarded as a flagrant violation of the constitution of the church, according to which, as they interpreted it, the episcopacy was not a mere office subject to the control of an omnipotent general conference, but a coordinate and independent branch of the church government. The result was that after long debate, conducted for the most part in an admirably Christian spirit, a provisional plan of separation was adopted, to become effective whenever the southern conferences should deem it necessary. A convention of representatives from the southern conferences was held at Louisville, Ky., and on May 17, 1845, by an almost unanimous vote, the plan of separation was approved, and the annual conferences in the slaveholding states were erected into a distinct ecclesiastical connection, separate from the jurisdiction of the General Conference of the Methodist Episcopal Church, the name chosen for the new body being the Methodist Episcopal Church, South. Its first general conference was held at Petersburg, Va., in 1846.

Although the general conference of 1844 had adopted the provisional plan of separation, many northern leaders in the church, including some of those who had voted for it, regretted the action taken, and declared the plan unconstitutional and void. Furthermore, the part of the plan relating to the division of the property of the Book Concern, while receiving a majority of votes in the annual conferences, failed to obtain the requisite three-fourths required by the constitution of the church; and in the general conference of 1848, held at Pittsburg, Pa., the entire plan was repudiated and declared null and void. A fraternal delegate from the South was denied reception, the conference stating that it did "not consider it proper, at present, to enter into fraternal relations with the Methodist Episcopal Church, South." Suits brought in the courts for a division of Book Concern property were decided differently—in New York in favor of the Southern Church and in Ohio against it. An appeal from the Ohio decision to the Supreme Court of the United States brought a unanimous decision that the plan was valid and binding in all its parts.

The Southern Church began with 2 bishops, Joshua Soule and James O. Andrew, and 16 annual conferences. In 1846 there were 1,519 traveling preachers, 2,833 local preachers, 327,284 white members, 124,961 colored members, and 2,972 Indian members, or a total of 459,569. The growth was rapid, and when the civil war began the membership had increased to 757,205, including 207,776 colored persons.

The war wrought havoc. Hundreds of church buildings were burned or dismantled, and college endowments were swept away and the buildings abandoned. During the war, the annual conferences met irregularly or in fragments; the general conference of 1862 was not held; and the whole order of the itinerancy was interrupted. Many of the most liberal supporters of the church and its institutions were reduced to abject want; the publishing house was seized for a United States printing office; and the church press was silent. The missionaries in China were cut off from their home board, and would have suffered much but for the fact that the treasurer of the Missionary Society of the Methodist Episcopal Church indorsed the drafts for their support. By 1866 the membership had been reduced to 511,161, showing a loss of 246,044. Three-fourths of the colored members had joined either the African Methodist churches, or the Methodist Episcopal Church, whose representatives were to be found everywhere throughout the South. The remainder formed, in 1870, an independent organization, the Colored Methodist Episcopal Church.

In spite of these facts the work of reconstruction was begun at once. At the general conference of 1866

changes were made in regard to lay representation in annual and general conferences, the probationary system, class meetings, and the itinerancy. In 1874 the first fraternal delegation from the Methodist Episcopal Church was received. Since the war contributions to foreign missions have greatly advanced, and home mission work for Indians, Mexicans, and others has developed. Vanderbilt University was opened for the reception of students in 1875, and four years later reported 519 students. In 1884, the centennial year of Episcopal Methodism, a special contribution of $1,382,771 was made, mostly for local objects. By 1882 the membership had increased to 860,687, and at the general conference in 1890 it was reported as 1,177,150.

DOCTRINE AND POLITY.

In doctrine the Methodist Episcopal Church, South, is in agreement with other branches of Methodism throughout the world, putting special emphasis upon the universality of the atonement, the witness of the Spirit, and the possibility of holiness in heart and life.

In polity it is in close accord with the Methodist Episcopal Church and emphasizes the episcopate. The bishops hold office for life, unless removed by due process of law for personal or official misconduct, and have a limited veto on constitutional questions over the acts of the general conference. There is equal clerical and lay representation in the general conference, and effective lay representation in the annual conferences. Attendance on class meeting ceased to be a condition of membership in 1866. The fixed probation of six months is not required of candidates for membership, nor are they required to subscribe to the twenty-five Articles of Religion as in the northern branch of the church. The itinerancy is still maintained, the pastoral term being limited to four consecutive years. In other respects, there is little difference from the polity of the Methodist Episcopal Church.

WORK.

The general denominational activities of the church are under the care of a General Board of Missions, a Board of Church Extension, a Board of Education, a Sunday School Board, and the Woman's Home and Woman's Foreign Missionary societies, supplemented by special boards in the annual conferences.

The home missionary work is conducted chiefly by the annual conference boards, assisted to some extent by the Board of Church Extension and the Woman's Home Missionary Society; while it is under the general supervision of the General Board of Missions. The annual conference boards give particular attention to the mountain and mining regions, the congested quarters of the cities, and the foreign population. During 1906 these different boards employed 1,983 missionaries, aided 1,758 churches, and received in contributions, $329,968. In addition to this amount, the Board of Church Extension disbursed $102,486, making a total of $432,454 spent for the general work of home missions. The Board of Church Extension has also a loan fund of $270,002, from which sums are advanced in furtherance of its general aims.

The foreign missionary work is carried on by the General Board of Missions, supplemented by the Woman's Foreign Missionary Society, and the fields occupied are China, Japan, Korea, Mexico, Brazil, and Cuba. The report for 1906 shows 50 stations; 281 missionaries; 795 native preachers and other helpers; 318 churches; 20,990 communicants; 100 schools; 8,691 scholars; and 6 hospitals and dispensaries, which treated 63,500 patients. The contributions for the foreign work were $766,627, a considerable advance over those for preceding years, which averaged only about $500,000. The value of property on the foreign field is estimated at $1,800,963.

The educational institutions of the church include Vanderbilt University at Nashville, Tenn., 20 colleges, and 172 secondary institutions, with 1,504 teachers and 34,683 students. In addition, there were 21 parochial or mission schools with 3,400 pupils. Of these schools, 5 were for negroes, 3 for Cubans, 4 for Japanese and Chinese on the Pacific coast, 3 for Italians, and 6 for poor whites. During 1906 the contributions for education amounted to $690,235, while the value of property devoted to this object was estimated at $12,880,390, and the value of endowments was $4,051,463.

The church has under its care 2 hospitals, with property valued at about $1,600,000; and 12 orphanages, with property valued at $710,735. During 1906 these orphanages cared for 3,237 orphans at a cost of about $325,000.

The young people of the church are organized in 3,973 Epworth leagues, with a membership of 131,166; and these contributed during 1906 about $100,000 for various church purposes, especially missionary work. The Sunday schools collected about $300,000 for similar purposes. In 1906 the Church Publishing House had assets of $1,040,683, and reported sales amounting to $477,897. Its 11 periodicals have an annual aggregate circulation of nearly a million and a half. In addition there are 16 periodicals supported by the annual conferences. The latest enterprise of the church is the raising of a fund of $5,000,000 for the better support of superannuated ministers. Of this amount, $200,000 had been secured in 1906.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and territories and ecclesiastical divisions in the tables which follow. As shown by these tables,

the denomination has 17,831 organizations in 41 conferences and missions, distributed in 31 states and territories. Of these organizations, 9,569 are in the South Central division and 6,603 in the South Atlantic division; the state having the largest number being Texas with 2,354, followed by Georgia with 1,546; North Carolina, 1,532; and Virginia, 1;506.

The total number of communicants reported is 1,638,480; of these, as shown by the returns for 15,446 organizations, about 41 per cent are males and 59 per cent females. According to the statistics, the denomination has 15,933 church edifices; a seating capacity for church edifices of 4,484,290, as reported by 14,704 organizations; church property valued at $37,278,424, against which there appears an indebtedness of $1,256,-093; halls, etc., used for worship by 970 organizations; and 4,566 parsonages valued at $7,265,610. The Sunday schools, as reported by 13,846 organizations, number 14,306, with 113,328 officers and teachers and 1,040,160 scholars.

The number of ministers connected with the denomination is 5,811.

As compared with the report for 1890, these figures show an increase of 2,814 organizations, 428,504 communicants, and $18,503,062 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	17,831	17,683	1,638,480	15,446	587,324	847,031	15,798	970	15,933	14,704	4,484,290
North Atlantic division	14	14	806	8	130	179	13	1	13	13	2,950
Pennsylvania	14	14	806	8	130	179	13	1	13	13	2,950
South Atlantic division	6,603	6,571	655,261	5,763	240,915	338,291	6,207	215	6,261	5,810	1,774,392
Maryland	153	152	12,642	144	4,353	7,753	149	3	150	149	38,570
District of Columbia	7	7	1,922	6	627	1,070	7	.....	8	7	3,100
Virginia	1,506	1,501	157,354	1,400	59,469	86,226	1,431	60	1,448	1,393	417,140
West Virginia	576	572	36,632	532	13,343	21,105	488	57	494	453	130,123
North Carolina	1,532	1,522	151,808	1,348	56,847	79,068	1,460	29	1,471	1,377	469,168
South Carolina	801	799	84,266	628	29,340	37,287	775	17	775	692	217,185
Georgia	1,546	1,544	178,307	1,304	65,717	89,246	1,482	29	1,495	1,360	414,469
Florida	482	474	32,330	401	11,219	16,536	415	20	420	379	84,637
North Central division	1,353	1,345	123,149	1,220	43,016	68,728	1,269	33	1,286	1,213	342,698
Indiana	8	8	818	8	330	488	8	.....	8	8	2,300
Illinois	114	114	7,198	98	2,381	3,697	112	1	113	110	29,360
Iowa	7	7	562	7	208	354	7	.....	7	7	1,750
Missouri	1,178	1,170	112,058	1,063	39,193	62,687	1,100	31	1,116	1,047	300,097
Nebraska	3	3	181	3	67	114	3	.....	3	3	550
Kansas	43	43	2,332	41	837	1,388	39	1	39	38	8,641
South Central division	9,569	9,462	839,452	8,181	296,402	428,239	8,062	706	8,125	7,427	2,299,075
Kentucky	1,047	1,038	99,355	894	35,133	51,447	993	28	998	953	304,733
Tennessee	1,480	1,465	140,308	1,284	51,609	73,340	1,382	55	1,391	1,292	420,687
Alabama	1,401	1,395	125,702	1,160	44,249	60,351	1,300	55	1,306	1,159	338,709
Mississippi	1,113	1,105	94,845	912	32,719	45,464	1,000	46	1,012	886	265,245
Louisiana	381	370	31,639	322	10,794	17,204	338	17	345	306	85,365
Arkansas	1,110	1,075	81,699	955	28,786	43,596	936	93	939	856	262,107
Oklahoma[1]	683	673	40,473	583	13,336	20,821	348	148	350	303	81,645
Texas	2,354	2,341	225,431	2,071	79,776	116,016	1,765	264	1,784	1,672	540,584
Western division	292	291	19,812	274	6,861	11,594	247	15	248	241	65,175
Montana	23	23	1,068	21	349	689	21	.....	21	21	4,200
Idaho	12	12	503	12	213	290	11	1	11	11	2,275
Colorado	15	15	1,465	13	331	670	15	.....	15	14	3,515
New Mexico	48	48	2,882	46	1,024	1,584	25	6	25	23	4,720
Arizona	10	10	682	10	247	435	9	.....	9	9	2,075
Washington	14	14	718	13	241	402	12	1	12	12	4,150
Oregon	43	42	2,272	41	850	1,372	41	2	41	41	12,725
California	127	127	10,222	118	3,606	6,152	113	5	114	110	31,515

[1]Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	VALUE OF CHURCH PROPERTY.			DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
	Total number of organizations.	Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	17,831	15,859	$37,278,424	1,195	$1,256,093	4,566	$7,265,610	13,846	14,306	113,328	1,040,160
North Atlantic division	14	13	11,950	.....	.....	3	5,100	11	11	67	480
Pennsylvania	14	13	11,950	.....	.....	3	5,100	11	11	67	480
South Atlantic division	6,603	6,221	14,669,972	460	582,929	1,522	2,879,129	5,542	5,755	47,186	425,310
Maryland	153	150	616,700	8	19,100	44	97,400	138	140	1,359	10,650
District of Columbia	7	7	141,000	3	18,075	1	3,500	7	7	130	1,378
Virginia	1,506	1,436	4,104,093	126	195,730	335	737,440	1,317	1,362	13,558	114,125
West Virginia	576	490	1,005,064	39	38,178	102	202,850	482	509	3,886	32,344
North Carolina	1,532	1,461	2,921,779	112	99,178	334	562,659	1,330	1,378	10,417	105,457
South Carolina	801	776	1,548,195	35	46,805	195	359,050	666	678	4,939	45,388
Georgia	1,546	1,481	3,505,336	111	141,177	376	685,150	1,253	1,317	10,326	94,967
Florida	482	420	827,805	26	24,686	135	231,080	349	364	2,571	21,001
North Central division	1,353	1,262	3,754,550	70	71,929	421	592,975	1,057	1,078	9,928	81,007
Indiana	8	7	13,600	.....	.....	1	1,800	8	8	87	735
Illinois	114	111	130,000	1	562	40	31,700	96	96	797	5,462
Iowa	7	7	12,900	.....	.....	3	3,150	6	6	53	252
Missouri	1,178	1,095	3,500,750	66	70,938	359	535,475	910	930	8,667	72,538
Nebraska	3	3	4,200	.....	.....	1	1,800	3	3	24	175
Kansas	43	39	93,100	3	429	17	19,050	34	35	300	1,865
South Central division	9,569	8,109	17,653,587	640	576,823	2,448	3,500,691	7,000	7,208	54,103	515,068
Kentucky	1,047	991	2,635,895	70	103,320	265	423,450	801	815	6,337	55,034
Tennessee	1,480	1,388	2,985,436	71	44,107	338	496,535	1,227	1,253	9,338	85,770
Alabama	1,401	1,290	2,426,669	81	97,575	308	516,395	1,074	1,105	7,481	74,825
Mississippi	1,113	1,005	1,776,603	73	43,409	274	434,835	787	813	5,033	44,902
Louisiana	381	337	966,384	33	65,450	104	175,800	285	294	2,077	18,770
Arkansas	1,110	946	1,322,138	72	40,133	267	281,585	808	822	6,295	62,515
Oklahoma[1]	683	355	725,817	97	59,189	182	168,869	377	392	2,965	30,826
Texas	2,354	1,797	4,814,645	143	123,640	710	1,003,222	1,641	1,714	14,637	142,426
Western division	292	254	1,188,365	25	24,412	172	287,715	236	254	1,984	18,295
Montana	23	21	84,100	1	90	15	23,150	16	20	118	993
Idaho	12	11	12,800	1	60	3	3,000	11	12	91	756
Colorado	15	15	107,200	.....	.....	14	23,800	15	15	125	1,247
New Mexico	48	29	70,890	6	2,520	17	22,515	31	31	247	2,362
Arizona	10	10	35,600	1	3,500	5	8,250	10	11	66	721
Washington	14	12	28,100	3	480	7	8,800	12	12	79	850
Oregon	43	41	101,725	1	40	23	27,550	32	32	228	1,702
California	127	115	747,950	12	17,722	88	170,650	109	121	1,030	9,664

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY CONFERENCES AND MISSIONS: 1906.

CONFERENCE OR MISSION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	17,831	17,683	1,638,480	15,446	587,324	847,031	15,798	970	15,933	14,704	4,484,290
Alabama	672	669	58,881	580	21,268	28,950	621	24	623	573	148,065
Arkansas	342	340	23,702	314	8,577	13,261	255	52	256	255	78,365
Baltimore	626	622	55,774	601	19,762	33,383	600	21	605	595	155,664
Columbia	33	32	1,671	31	626	995	33	.....	33	33	10,025
Denver	20	20	1,827	18	467	896	20	.....	20	19	4,590
East Columbia	36	36	1,822	35	678	1,069	31	4	31	31	9,125
Florida	399	391	26,432	328	8,910	13,350	348	13	353	312	69,902
German Mission	34	33	1,657	32	702	840	27	3	27	27	5,175
Holston	842	836	61,381	766	23,331	33,382	724	90	727	690	219,042
Illinois	120	120	7,352	105	2,536	3,942	118	1	119	116	30,810
Kentucky	292	291	29,518	258	10,954	15,744	287	3	291	274	84,740
Little Rock	456	447	34,674	395	12,463	18,375	412	23	413	378	112,954
Los Angeles	29	29	3,455	27	1,314	2,044	28	.....	28	26	9,105
Louisiana	380	369	31,624	321	10,788	17,195	337	17	344	305	85,165
Louisville	557	551	50,172	469	17,271	25,774	526	12	527	508	159,280
Memphis	577	567	64,969	496	23,978	33,103	556	12	558	512	178,160
Mexican Border Mission	12	12	1,262	12	673	589	12	.....	12	12	3,300
Mississippi	533	525	48,180	400	15,275	21,626	464	22	471	371	109,835
Missouri	487	486	47,239	459	17,273	26,804	468	10	474	459	130,761
Montana	23	23	1,068	21	349	689	21	.....	21	21	4,200
New Mexico	53	53	3,417	50	1,218	1,895	24	8	24	22	5,915
North Alabama	812	809	72,744	653	25,315	34,587	746	38	750	653	205,429
North Carolina	690	686	70,112	614	26,177	36,191	678	5	681	642	201,084
North Georgia	814	813	102,328	706	38,524	51,586	796	10	800	753	245,845
North Mississippi	580	580	46,663	512	17,429	23,851	537	23	542	516	155,510
North Texas	484	480	53,536	417	18,835	27,173	396	30	401	365	130,780
Northwest Mexican Mission	16	16	485	16	205	280	11	.....	11	11	1,390
Northwest Texas	830	826	83,879	726	29,934	42,755	576	128	587	550	184,965
Oklahoma	689	679	40,593	589	13,374	20,903	352	148	354	307	81,717
Pacific	104	104	7,306	97	2,474	4,465	90	5	91	89	23,920
St. Louis	344	337	32,981	288	10,958	17,713	303	13	310	276	81,725
South Carolina	802	800	84,341	629	29,369	37,333	776	17	776	693	217,485
South Georgia	717	716	75,305	583	26,890	37,289	677	13	686	598	165,914
Southwest Missouri	395	395	35,022	361	12,032	19,931	374	9	377	356	98,580
Tennessee	672	670	64,921	603	24,475	34,943	630	23	635	601	196,077
Texas	646	643	57,212	560	19,568	28,589	513	61	514	490	150,493
Virginia	792	792	98,936	710	36,879	52,337	783	4	797	751	225,542
West Texas	326	325	26,646	303	9,594	15,331	230	40	232	217	62,776
Western North Carolina	843	837	81,471	734	30,581	42,711	783	24	791	736	268,284
Western Virginia	439	434	24,567	380	8,542	13,175	364	46	369	336	101,208
White River	313	289	23,355	247	7,756	11,982	271	18	272	225	71,388

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY CONFERENCES AND MISSIONS: 1906.

CONFERENCE OR MISSION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	17,831	15,859	$37,278,424	1,195	$1,256,093	4,566	$7,265,610	13,846	14,306	113,328	1,040,160
Alabama	672	620	1,340,680	34	44,370	144	306,650	522	541	3,697	35,345
Arkansas	342	261	319,585	17	7,040	80	68,450	243	244	1,935	18,927
Baltimore	626	596	1,823,612	41	102,425	155	329,790	546	567	5,422	45,439
Columbia	33	33	79,625			17	22,250	24	24	164	1,163
Denver	20	20	115,200	2	800	16	25,500	20	20	166	1,609
East Columbia	36	31	63,000	5	580	16	17,100	31	32	234	2,145
Florida	399	353	701,060	24	23,886	120	189,430	291	305	2,152	17,508
German Mission	34	28	74,250			17	30,475	33	36	222	1,447
Holston	842	734	1,486,978	56	33,981	145	281,475	679	698	5,015	52,071
Illinois	120	116	128,600	1	562	39	29,900	102	102	848	5,688
Kentucky	292	282	975,337	18	15,895	83	147,700	247	251	1,888	15,461
Little Rock	456	413	680,208	32	27,968	110	135,385	330	339	2,600	25,906
Los Angeles	29	29	299,700	6	8,032	22	76,200	29	32	344	3,697
Louisiana	380	336	965,784	33	65,450	104	175,800	285	294	2,077	18,770
Louisville	557	528	1,306,748	37	67,990	134	212,250	397	403	3,150	27,281
Memphis	577	560	1,135,550	51	40,468	159	241,825	518	533	4,253	37,433
Mexican Border Mission	12	12	26,990			8	6,650	12	30	93	979
Mississippi	533	465	943,245	56	26,689	137	211,825	396	408	2,567	23,490
Missouri	487	467	1,265,510	19	16,220	149	221,775	401	407	3,566	27,447
Montana	23	21	84,100	1	90	15	23,150	16	20	118	993
New Mexico	53	29	120,890	6	9,720	19	30,615	33	33	288	2,740
North Alabama	812	739	1,214,034	49	54,005	178	250,895	611	624	4,207	43,003
North Carolina	690	670	1,401,223	54	60,226	153	261,426	624	648	5,116	48,255
North Georgia	814	797	2,032,862	55	81,962	208	367,625	693	720	6,037	54,423
North Mississippi	580	539	832,558	17	16,720	138	223,510	390	404	2,462	21,382
North Texas	484	399	1,071,365	23	42,661	170	223,250	371	381	3,552	34,921
Northwest Mexican Mission	16	11	20,350			2	3,600	12	14	46	421
Northwest Texas	830	594	1,639,324	74	37,658	232	346,403	578	602	5,217	52,772
Oklahoma	689	359	726,117	97	59,189	182	168,869	379	394	2,975	30,887
Pacific	104	92	477,500	7	13,190	70	99,700	86	95	737	6,525
St. Louis	344	302	1,291,734	30	23,883	104	160,250	245	256	2,555	24,229
South Carolina	802	777	1,548,995	35	46,805	195	359,050	667	679	4,945	45,126
South Georgia	717	674	1,464,974	56	59,215	166	316,075	548	585	4,208	40,015
Southwest Missouri	395	371	1,058,806	20	31,264	128	179,250	307	311	2,932	23,313
Tennessee	672	631	1,399,124	16	11,917	142	177,385	533	541	3,875	34,507
Texas	646	513	1,358,204	30	27,886	168	247,444	417	422	3,494	33,769
Virginia	792	786	2,695,101	71	129,179	193	441,700	720	748	8,408	66,314
West Texas	326	239	572,512	14	7,435	110	138,600	215	227	1,946	17,540
Western North Carolina	843	792	1,517,782	58	38,952	181	301,233	706	730	5,301	57,119
Western Virginia	439	366	696,162	27	16,655	80	137,400	355	368	2,762	22,149
White River	313	274	323,045	23	5,125	77	77,750	234	238	1,754	17,651

CONGREGATIONAL METHODIST CHURCH.

HISTORY.

The same general influences that led to the organization of the Methodist Protestant Church in 1830, two decades later, led to the establishment of the Congregational Methodist Church. Soon after the Methodist Episcopal Church, South, separated from the Methodist Episcopal Church, there arose in Georgia considerable objection to certain features of the episcopacy and itinerancy, and a number of ministers and members withdrew in order to secure what they considered a more democratic form of church government. A conference was held at Forsyth, Monroe county, Ga., in May, 1852, and was presided over by a layman, the Hon. William L. Fambro, while its secretary was a clergyman, the Rev. Hiram Phinazee. This conference adhered strictly to the doctrine of Methodism, but adopted the congregational form of government, although modified by a certain degree of connectionalism, and the name chosen was the Congregational Methodist Church.

In a few years the movement extended into the neighboring states of Alabama, Florida, and Mississippi, and at present churches are to be found in most of the Southern and some of the Northern states.

The denomination suffered a considerable loss in 1887–88 when nearly one-third of its churches joined the Congregationalists. Later a number of them returned, and the church has since continued to grow.

DOCTRINE AND POLITY.

The doctrinal position of the church is distinctly Methodistic, and its polity, while congregational in some respects, coincides very closely with that of the Methodist Episcopal Church of to-day.

The local church has large powers, and calls its own pastor, while every minister is free to accept or reject any call that comes to him. Its internal affairs are controlled by the church conference, over which the pastor presides, and which includes the other church officers—class leaders, stewards, deacons, and secre-

tary. The action of the church conference, however, is reviewable by the district conference, which is subordinate to the annual conference, and that in turn to the general conference. The district conference, which convenes once or twice a year, is composed of representatives from the local churches, who may be either ministers or laymen. Representatives are elected by the district conferences to the annual conferences, and by the annual conferences to the general conference, which meets quadrennially. Each of these conferences constitutes a church court, and may condemn opinions and practices considered to be contrary to the Word of God, cite offending churches and ministers to trial, and admonish, rebuke, suspend, or expel from its membership.

The ministers are licensed and ordained by the district conference, on the recommendation of the church conferences and after proper examination.

WORK.

The missionary work of the denomination is not carried on through any subsidiary organization, as in the case of most denominations, but has been the general concern of all the churches and members. Many of the ministers have voluntarily sought out neglected communities and aided them, and there have been numerous individuals in the churches already organized who have voluntarily contributed to the support of such ministers and to the erection of new houses of worship. No records have been kept of sums so contributed, nor of the men who have given either time or money. Arrangements, however, are being made to organize regular societies, with a view to developing the home field, and it is hoped before long to extend the work into foreign lands.

The only educational institution identified with the denomination is the Atlanta Bible School, which is under the control of an incorporated board elected by the general conference. It is an undenominational training school for Christian workers of both sexes, and in 1906 reported an enrollment of 55 students.

A denominational publishing house, located in Atlanta, is under the care of the publication board, which is elected by the general conference. This board has been incorporated, and organized as a stock company, the majority of the stock being owned by members of the Congregational Methodist Church, and a portion of it being the property of the general conference. A denominational paper is issued at Atlanta.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 325 organizations in 15 conferences, distributed in 12 states. Of these organizations, 240 are in the South Central division, Texas leading with 72.

The total number of communicants reported is 14,729; of these, as shown by the returns for 296 organizations, about 44 per cent are males and 56 per cent females. According to the statistics, the denomination has 262 church edifices; a seating capacity for church edifices of 82,355, as reported by 251 organizations; church property valued at $194,275, against which there appears an indebtedness of $9,477; halls, etc., used for worship by 33 organizations; and 1 parsonage valued at $1,500. There are 182 Sunday schools reported, with 1,146 officers and teachers and 8,785 scholars.

The number of ministers connected with the denomination is 324, and there are also about 75 licentiates.

As compared with the report for 1890, these figures show an increase of 111 organizations, 5,964 communicants, and $152,595 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	325	324	14,729	296	5,672	7,341	256	33	262	251	82,355
North Atlantic division	7	7	566	6	132	249	7	.....	8	7	1,550
New Jersey	5	5	403	4	98	120	5	.....	6	5	950
Pennsylvania	2	2	163	2	34	129	2	.....	2	2	600
South Atlantic division	51	51	2,812	50	1,124	1,528	47	3	47	47	15,625
Georgia	47	47	2,656	46	1,050	1,446	43	3	43	43	14,425
Florida	4	4	156	4	74	82	4	.....	4	4	1,200
North Central division	27	27	1,118	22	446	546	14	4	14	13	5,000
Missouri	27	27	1,118	22	446	546	14	4	14	13	5,000
South Central division	240	239	10,233	218	3,970	5,018	188	26	193	184	60,180
Tennessee	21	21	977	7	89	137	13	8	13	13	2,935
Alabama	59	59	3,355	58	1,422	1,837	52	6	54	52	19,300
Mississippi	38	38	1,640	37	767	862	33	.....	33	33	11,125
Louisiana	18	18	711	18	264	447	17	.....	17	17	5,900
Arkansas	26	26	684	26	284	400	11	7	11	11	3,025
Oklahoma[1]	6	6	107	6	62	45	2	3	2	.....	.....
Texas	72	71	2,759	66	1,082	1,290	60	2	63	58	17,895

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	325	250	$194,275	19	$9,477	1	$1,500	181	182	1,146	8,785
North Atlantic division	7	7	35,000	5	4,000	.....	.....	7	7	75	650
New Jersey	5	5	15,200	4	3,000	.....	.....	5	5	48	362
Pennsylvania	2	2	19,800	1	1,000	.....	.....	2	2	27	288
South Atlantic division	51	44	40,575	5	3,675	.....	.....	25	25	154	1,160
Georgia	47	41	39,275	5	3,675	.....	.....	23	23	143	1,074
Florida	4	3	1,300	.....	.....	.....	.....	2	2	11	86
North Central division	27	13	7,350	2	80	.....	.....	14	14	101	590
Missouri	27	13	7,350	2	80	.....	.....	14	14	101	590
South Central division	240	186	111,350	7	1,722	1	1,500	135	136	816	6,385
Tennessee	21	11	5,325	.....	.....	.....	.....	19	20	154	1,005
Alabama	59	53	31,600	4	1,309	1	1,500	35	35	249	1,917
Mississippi	38	33	24,025	.....	.....	.....	.....	21	21	102	931
Louisiana	18	17	11,200	.....	.....	.....	.....	11	11	52	370
Arkansas	26	10	4,200	.....	.....	.....	.....	16	16	90	722
Oklahoma[1]	6	2	450	.....	.....	.....	.....	2	1	7	35
Texas	72	60	34,550	3	413	.....	.....	31	32	162	1,405

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY CONFERENCES: 1906.

CONFERENCE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	325	324	14,729	296	5,672	7,341	256	33	262	251	82,355
Alabama	51	51	2,934	50	1,226	1,612	44	6	46	44	16,800
Georgia	39	39	2,301	38	907	1,234	37	1	37	37	12,225
Louisiana	17	17	690	17	253	437	16	.....	16	16	5,650
Mississippi	38	38	1,640	37	767	862	33	.....	33	33	11,125
New Jersey	7	7	566	6	132	249	7	.....	8	7	1,550
North Arkansas	26	26	684	26	284	400	11	7	11	11	3,025
North Texas	10	9	501	6	142	157	9	1	9	8	2,400
Northwest Texas	26	26	850	25	377	438	19	1	19	18	5,775
Oklahoma	6	6	107	6	62	45	2	3	2	.....	.....
Southeast Missouri	20	20	970	15	393	451	13	5	13	12	4,750
Southeast Tennessee	13	13	716	.....	.....	.....	9	4	9	9	1,660
Southwest Missouri	8	8	193	8	76	117	1	.....	1	1	250
Texas	37	37	1,429	36	574	705	33	.....	36	33	9,970
West Florida	20	20	932	20	413	519	18	2	18	18	5,900
West Tennessee	7	7	216	6	66	115	4	3	4	4	1,275

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY CONFERENCES: 1906.

CONFERENCE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	325	250	$194,275	19	$9,477	1	$1,500	181	182	1,146	8,785
Alabama	51	44	26,050	3	1,300	1	1,500	29	29	216	1,702
Georgia	39	37	36,475	5	3,675	.....	.....	20	20	124	909
Louisiana	17	16	10,875	.....	.....	.....	.....	10	10	49	350
Mississippi	38	33	24,025	.....	.....	.....	.....	21	21	102	931
New Jersey	7	7	35,000	5	4,000	.....	.....	7	7	75	650
North Arkansas	26	10	4,200	.....	.....	.....	.....	16	16	90	722
North Texas	10	9	6,300	.....	.....	.....	.....	6	6	39	332
Northwest Texas	26	19	11,375	3	413	.....	.....	8	8	42	362
Oklahoma	6	2	450	.....	.....	.....	.....	2	1	7	35
Southeast Missouri	20	12	6,850	2	80	.....	.....	11	11	86	565
Southeast Tennessee	13	7	4,200	.....	.....	.....	.....	12	12	108	575
Southwest Missouri	8	1	500	.....	.....	.....	.....	4	4	22	85
Texas	37	33	17,200	.....	.....	.....	.....	18	19	84	731
West Florida	20	16	9,650	1	9	.....	.....	11	11	63	466
West Tennessee	7	4	1,125	.....	.....	.....	.....	6	7	39	370

NEW CONGREGATIONAL METHODIST CHURCH.

HISTORY.

In 1881 the Board of Domestic Missions of the Georgia Conference, Methodist Episcopal Church, South, finding itself compelled by financial stringency to cut off some of its work, decided to consolidate several of the smaller churches in the southern part of the state. In protest against this action, taken without consultation with the churches interested, the Waresboro Mission called a conference of such churches, and it was decided to form a new body, on the general plan of the Congregational Methodist Church in the northern part of the state. A committee was appointed to frame a constitution, and in September the New Congregational Methodist Church was organized, adopting as a general basis the congregational polity and the Methodist system of doctrine. The features specially emphasized were: The parity of the ministry; the right of the local church to elect its own officers annually; the rejection of the principle of assessments, all offerings to be absolutely freewill; and permission for those who desired it to observe the ceremony of foot-washing in connection with the administration of the Lord's Supper. The general organization included church and district conferences, the latter holding the right of approval or rejection for ordination, of receiving appeals, and of exercising a general supervisory authority. In place of the episcopacy, a general superintendent was appointed, rather for the purpose of securing information as to the needs of the churches than for the exercise of any authority.

For a time the new organization grew rapidly and embraced a large number of congregations. As, however, it became evident that it required for the pastorate a more liberally educated ministry than was available, a considerable number of the churches withdrew, some joining the Congregational Methodist body and others the Congregational body, while still others disbanded. Later, through the energetic efforts of a member of the church, there was a considerable extension of the organization, particularly in the states of Louisiana and Arkansas, but it took the form of evangelistic meetings rather than of regular churches, and with the death of this leader, they practically dropped out.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and by ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 35 organizations in 3 districts, located in 2 states; 28 being in Georgia and 7 in Florida.

The total number of communicants reported is 1,782; and of these, about 37 per cent are males and 63 per cent females. According to the statistics, the denomination has 34 church edifices with a seating capacity of 11,000, and church property valued at $27,650, against which there appears no indebtedness. There are 27 Sunday schools reported, with 143 officers and teachers and 1,298 scholars.

The number of ministers connected with the denomination is 59, and there are also 13 licentiates.

As compared with the report for 1890, these figures show an increase of 11 organizations, 723 communicants, and $23,900 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	35	35	1,782	35	655	1,127	34	1	34	34	11,000
South Atlantic division	35	35	1,782	35	655	1,127	34	1	34	34	11,000
Georgia	28	28	1,450	28	569	881	27	1	27	27	9,050
Florida	7	7	332	7	86	246	7	.....	7	7	1,950

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	35	33	$27,650	.....	.....	.....	.....	27	27	143	1,298
South Atlantic division	35	33	27,650	.....	.....	.....	.....	27	27	143	1,298
Georgia	28	27	24,050	.....	.....	.....	.....	21	21	115	1,073
Florida	7	6	3,600	.....	.....	.....	.....	6	6	28	225

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY DISTRICTS: 1906.

DISTRICT.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	35	35	1,782	35	655	1,127	34	1	34	34	11,000
Lake City	7	7	332	7	86	246	7	.....	7	7	1,950
Pine Valley	22	22	1,103	22	425	678	21	1	21	21	7,350
Pleasant Hill	6	6	347	6	144	203	6	.....	6	6	1,700

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DISTRICTS: 1906.

DISTRICT.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	35	33	$27,650					27	27	143	1,298
Lake City	7	6	3,600					6	6	28	225
Pine Valley	22	21	20,750					17	17	97	923
Pleasant Hill	6	6	3,300					4	4	18	150

COLORED METHODIST EPISCOPAL CHURCH.

HISTORY.

From the earliest appearance of the Methodists in the South considerable evangelistic work was carried on among the slave population, and special missions were begun as early as 1829 for those on the plantations who were not privileged to organize churches. In 1845, at the time of the organization of the Methodist Episcopal Church, South, there were in that church, according to Bishop McTyeire, 124,000 colored members, and in 1860 about 207,000. At the close of the war a large number joined the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, and other colored Methodist bodies, only 78,742 remaining.

At this time the practical results of the proclamation of emancipation brought about a crisis in the affairs of the colored church members. Before the war, so far as the Methodist churches were concerned, the slaves, as a rule, worshiped in the same churches with their masters, the galleries or a portion of the body of the house being assigned to them. If a separate building was needed, the negro congregation was an appendage to the white, the pastor preaching to it usually once on Sunday, holding separate official meetings, and making return of colored members for the annual minutes. Under the new order the customs formerly prevailing became inconvenient, and it was apparent that the new conditions must be provided for.

In the general conference of 1866 of the Methodist Episcopal Church, South, a committee on the religious interests of colored people presented two reports, one of which was as follows:

Your committee recommend the adoption of the following in reference to the education of the colored people:

Whereas the condition of the colored people of the South is now essentially changed; and

Whereas the interests of the white and colored people are materially dependent upon the intelligence and virtue of this race, that we have had and must continue to have among us; and

Whereas the Methodist Episcopal Church, South, has always claimed to be the friend of that people, a claim vindicated by the conscious and successful exertions made in their behalf, in instructing and evangelizing them; and it is important that we continue to evince our interest for them in this regard; and as our hearts prompt us to this philanthropy: Therefore,

Resolved, That we recommend to our people the establishment of day schools, under proper regulations and trustworthy teachers, for the education of colored children.

The other report presented the following answers to the question, "What shall be done to promote the religious interest of colored people?"

1. Let our colored members be organized as separate pastoral charges, wherever they prefer it, and their numbers justify it.

2. Let each pastoral charge of colored members have its own quarterly conference, composed of official members, as provided for in the Discipline.

3. Let colored persons be licensed to preach, and ordained deacons and elders, according to the Discipline, when in the judgment of the conference having jurisdiction in the case, they are deemed suitable persons for said office and order in the ministry.

4. The bishop may form a district of colored charges and appoint to it a colored presiding elder, when in his judgment the religious interests of the colored people require it.

5. When it is judged advisable by the college of bishops, annual conferences of colored preachers may be organized, to be presided over by our bishops.

6. When two or more annual conferences shall be formed, let our bishops advise and assist them in organizing a separate general conference jurisdiction for themselves, if they so desire, and the bishops deem it expedient, in accordance with the doctrine and discipline of our church, and bearing the same relation to the general conference as the annual conferences bear to each other.

7. Let special attention be given to Sunday schools among the people.

These recommendations were adopted, and at the next general conference, held in Memphis, Tenn., in May, 1870, it was found that in accordance with this plan 5 annual conferences had been organized among the colored members, and that it was their unanimous desire to be set apart as a distinct ecclesiastical body. This was approved by the bishops of the Methodist Episcopal Church, South, and steps were taken for the organization of a general conference of the colored members. This was effected on December 16, 1870, at Jackson, Tenn., the new body taking the name of the Colored Methodist Episcopal Church. The denomination started with 2 bishops, comparatively few preachers and members, and 5 small annual conferences; no schools, but little church property, no learned men, no leaders with experience in the intrica-

cies of church work, and no money with which to carry on that work. Still it entered upon its task with energy, and its growth has been steady.

DOCTRINE AND POLITY.

In doctrine the Colored Methodist Episcopal Church is in complete harmony with the Methodist Episcopal Church.[1] Its polity is also essentially the same, with only such variations as the conditions seem to require. The annual conference includes four lay delegates from each presiding elder's district. The general conference consists of the bishops, who, however, have no right to vote, and of delegates elected from the annual conferences, both ministers and laymen. The itinerant system is retained, the time limit for preachers to remain in one church being six years. Admission to church membership is decided largely by the pastors. The probation system is retained, but with no time limit, the pastor deciding when a candidate is fit for full membership.

For the financing of the general activities of the church an assessment of 40 cents per annum is levied on each member, which is divided as follows: Bishops' salaries, 10 cents; education, 10 cents; missions, 10 cents; publication interests, 3 cents; superannuated preachers, widows, and orphans, 7 cents. There is also an additional assessment of 1 cent per annum, which goes toward the church extension fund.

WORK.

The general activities of the Colored Methodist Episcopal Church are chiefly in the line of home missions and education. The Board of Church Extension has been successful in its efforts to increase the size and strength of the denomination, and in this has been assisted to a great degree by the Woman's Missionary Society. During the year 1906 they employed 95 missionaries, aided 107 churches, and received contributions amounting to $18,340. No foreign missionary work is undertaken.

[1] See Methodist Episcopal Church, page 432.

The church has given special attention to the cause of education and its Board of Education has been active in developing schools of every grade. In 1906 there were 14 schools, including 4 colleges and 10 lower grade schools. The colleges had an attendance of 1,450 students, and the other schools an attendance of 2,720. The amount contributed during the year for the general expenses and for the erection of buildings was $95,000. The property is valued at $356,000, and the endowments, at $37,550.

Young people's societies numbered 985, with 12,655 members.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and territories and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 2,381 organizations in 26 conferences, distributed in 24 states and territories. Of these organizations, 1,703 are in the South Central division; the state having the largest number is Georgia with 402.

The total number of communicants reported is 172,996; of these, as shown by the returns for 2,309 organizations, about 38 per cent are males and 62 per cent females. According to the statistics, the denomination has 2,327 church edifices; a seating capacity for church edifices of 758,328, as reported by 2,214 organizations; church property valued at $3,017,849, against which there appears an indebtedness of $215,111; halls, etc., used for worship by 78 organizations; and 421 parsonages valued at $237,547. The Sunday schools, as reported by 2,207 organizations, number 2,328, with 12,375 officers and teachers and 92,457 scholars.

The number of ministers connected with the denomination is 2,671.

As compared with the report for 1890, these figures show an increase of 622 organizations, 43,613 communicants, and $1,304,483 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	2,381	2,365	172,996	2,309	64,988	104,264	2,252	78	2,327	2,214	758,328
North Atlantic division	5	5	466	5	204	262	5	.....	5	5	2,125
Pennsylvania	5	5	466	5	204	262	5	.....	5	5	2,125
South Atlantic division	608	603	46,354	590	17,392	28,269	583	12	611	572	217,010
Maryland	5	5	240	5	104	136	4	1	4	4	825
District of Columbia	5	5	1,110	5	348	762	5	.....	5	5	4,400
Virginia	34	34	1,514	34	558	956	33	1	37	33	8,245
West Virginia	3	3	72	3	30	42	2	1	2	2	500
North Carolina	39	39	2,209	39	876	1,333	37	.....	39	37	10,575
South Carolina	72	72	4,850	72	1,942	2,908	71	1	74	70	22,930
Georgia	402	397	34,501	385	12,852	21,026	389	5	408	383	159,895
Florida	48	48	1,858	47	682	1,106	42	3	42	38	9,640
North Central division	59	59	3,751	59	1,345	2,406	56	3	57	55	15,934
Ohio	4	4	211	4	97	114	3	1	3	3	1,100
Indiana	1	1	40	1	15	25	1	.....	1	.....	.....
Illinois	11	11	603	11	233	370	10	1	10	10	2,800
Missouri	24	24	1,980	24	696	1,284	24	.....	25	24	6,064
Kansas	19	19	917	19	304	613	18	1	18	18	5,970
South Central division	1,703	1,692	122,217	1,649	45,984	73,182	1,604	63	1,650	1,578	522,697
Kentucky	98	98	8,137	97	3,121	5,001	96	1	99	93	27,140
Tennessee	209	209	20,634	200	7,715	12,207	204	2	214	202	76,275
Alabama	292	290	23,112	287	9,146	13,913	284	8	296	280	93,306
Mississippi	348	346	25,814	328	9,573	14,713	336	5	342	336	120,458
Louisiana	171	169	11,728	169	4,633	7,095	163	5	168	160	55,095
Arkansas	211	206	11,506	202	4,382	6,894	185	9	191	183	53,131
Oklahoma[1]	86	86	2,858	83	1,125	1,602	70	12	71	67	15,110
Texas	288	288	18,428	283	6,289	11,757	266	21	269	257	82,182
Western division	6	6	208	6	63	145	4	.....	4	4	562
New Mexico	3	3	82	3	21	61	3	.....	3	3	262
Arizona	3	3	126	3	42	84	1	.....	1	1	300

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	2,381	2,264	$3,017,849	692	$215,111	421	$237,547	2,207	2,328	12,375	92,457
North Atlantic division	5	5	29,535	3	2,300	1	6,000	5	5	28	355
Pennsylvania	5	5	29,535	3	2,300	1	6,000	5	5	28	355
South Atlantic division	608	585	900,390	186	87,398	102	69,661	571	593	3,276	27,277
Maryland	5	4	2,750	2	290	.....	.....	5	5	29	134
District of Columbia	5	5	139,000	3	20,000	1	1,000	5	5	49	505
Virginia	34	33	32,650	4	328	1	600	33	33	163	1,407
West Virginia	3	2	1,400	1	200	.....	.....	3	3	15	67
North Carolina	39	38	37,414	8	1,413	5	1,450	38	38	211	1,535
South Carolina	72	72	106,251	22	7,579	16	9,525	68	72	381	2,828
Georgia	402	388	544,850	132	51,210	69	55,025	375	391	2,231	19,418
Florida	48	43	36,075	14	6,378	10	2,061	44	46	197	1,383
North Central division	59	56	106,475	30	13,650	22	11,825	55	56	348	2,019
Ohio	4	3	5,900	3	1,574	1	1,000	4	4	23	110
Indiana	1	1	800	1	600	.....	.....	1	2	3	16
Illinois	11	10	25,600	7	2,068	4	2,600	10	10	65	318
Missouri	24	24	46,550	8	4,332	8	4,525	22	22	150	1,073
Kansas	19	18	27,625	11	5,076	9	3,700	18	18	107	502
South Central division	1,703	1,614	1,975,199	471	111,623	295	149,761	1,570	1,667	8,691	62,667
Kentucky	98	96	196,725	42	16,361	38	21,025	91	93	548	4,184
Tennessee	209	203	416,325	78	24,646	38	23,085	198	209	1,337	11,631
Alabama	292	284	292,676	87	20,691	60	29,905	275	294	1,440	9,996
Mississippi	348	341	291,050	93	7,990	26	10,050	320	340	1,548	11,482
Louisiana	171	164	249,125	42	14,692	30	23,925	154	166	791	5,974
Arkansas	211	189	165,273	51	10,878	45	15,181	179	202	1,119	6,852
Oklahoma[1]	86	71	51,830	23	9,478	10	2,690	74	79	352	2,310
Texas	288	266	312,195	55	6,887	48	23,900	279	284	1,556	10,238
Western division	6	4	6,250	2	140	1	300	6	7	32	139
New Mexico	3	3	3,750	2	140	1	300	3	4	17	54
Arizona	3	1	2,500	.....	.....	.....	.....	3	3	15	85

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY CONFERENCES: 1906.

CONFERENCE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	2,381	2,365	172,996	2,309	64,988	104,264	2,252	78	2,327	2,214	758,328
Arkansas	101	100	4,846	98	1,819	2,926	89	5	90	89	25,651
Central Georgia	129	128	10,444	125	3,712	6,479	122	5	129	121	42,595
East Florida	29	29	895	29	318	577	24	3	24	23	5,425
East Texas	179	179	12,268	175	4,239	7,727	170	8	172	161	55,733
Florida	20	20	969	19	366	533	19	.....	19	16	4,340
Georgia	111	111	10,762	107	3,907	6,646	111	.....	118	109	39,820
Indian Territory	87	87	2,913	84	1,156	1,626	71	12	72	68	15,410
Kentucky and Ohio	54	54	3,661	53	1,411	2,235	52	1	53	50	13,895
Little Rock	111	107	6,714	105	2,587	3,998	97	4	102	95	27,780
Louisiana	144	142	10,233	142	4,125	6,108	139	4	143	137	49,055
Mississippi	155	154	10,122	143	3,776	5,600	148	3	148	148	56,433
Missouri and Kansas	34	34	1,820	34	555	1,265	33	1	33	33	9,420
New Orleans	29	29	1,545	29	518	1,027	26	1	27	25	6,840
North Alabama	163	163	11,398	161	4,468	6,902	158	5	163	157	54,225
North Carolina	41	41	2,240	41	887	1,353	39	.....	41	39	10,825
North Mississippi	196	195	15,805	188	5,838	9,185	190	2	196	190	64,525
South Alabama	129	127	11,714	126	4,678	7,011	126	3	133	123	39,081
South Carolina	70	70	4,819	70	1,931	2,888	69	1	72	68	22,680
South Georgia	162	158	13,295	153	5,233	7,901	156	.....	161	153	77,480
South Missouri and Illinois	21	21	1,704	21	677	1,027	20	1	21	20	5,614
Tennessee	40	40	2,450	40	883	1,567	37	2	38	36	12,850
Texas	65	65	3,072	64	1,080	1,912	54	11	54	54	13,547
Washington and Philadelphia	52	52	3,402	52	1,244	2,158	49	3	53	49	16,095
West Kentucky	50	50	4,781	50	1,833	2,948	49	1	51	48	14,595
West Tennessee	159	159	17,828	150	6,714	10,402	158	.....	167	156	60,950
West Texas	50	50	3,296	50	1,033	2,263	46	2	47	46	13,464

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY CONFERENCES: 1906.

CONFERENCE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	2,381	2,264	$3,017,849	692	$215,111	421	$237,547	2,207	2,328	12,375	92,457
Arkansas	101	94	85,835	23	2,898	26	8,200	89	100	507	3,141
Central Georgia	129	125	136,009	45	21,426	16	10,425	119	125	667	6,499
East Florida	29	24	22,350	9	5,290	6	1,200	26	26	106	759
East Texas	179	171	179,975	35	3,044	20	6,650	174	178	1,021	6,670
Florida	20	20	14,025	5	1,088	4	861	18	20	91	624
Georgia	111	111	165,370	33	7,732	25	19,650	107	110	554	5,547
Indian Territory	87	72	52,830	23	9,478	11	2,940	75	80	358	2,348
Kentucky and Ohio	54	52	114,925	27	10,455	22	12,075	51	51	281	1,780
Little Rock	111	96	80,438	28	7,980	20	7,031	91	103	615	3,736
Louisiana	144	140	205,235	35	10,878	19	10,225	128	140	653	5,080
Mississippi	155	149	129,445	53	4,412	20	7,650	140	143	574	4,018
Missouri and Kansas	34	33	49,975	16	7,821	14	6,725	31	31	192	1,022
New Orleans	29	26	45,890	7	3,814	12	14,200	27	27	144	924
North Alabama	163	158	158,226	53	11,744	35	18,675	152	161	716	5,230
North Carolina	41	40	38,164	9	1,431	5	1,450	40	40	218	1,566
North Mississippi	196	194	164,105	42	3,605	7	2,600	182	200	984	7,514
South Alabama	129	126	134,450	34	8,947	25	11,230	123	133	724	4,766
South Carolina	70	70	105,501	21	7,561	16	9,525	66	70	374	2,797
South Georgia	162	152	243,471	54	22,052	28	24,950	149	156	1,010	7,372
South Missouri and Illinois	21	20	49,450	10	3,655	6	3,850	20	20	136	888
Tennessee	40	38	98,675	14	7,290	11	4,825	37	38	198	1,288
Texas	65	53	44,180	7	835	10	4,550	62	62	274	1,710
Washington and Philadelphia	52	49	205,335	13	23,118	3	7,600	51	51	284	2,468
West Kentucky	50	49	88,500	19	7,880	17	9,950	46	48	297	2,549
West Tennessee	159	156	311,200	62	17,529	24	17,510	154	164	1,104	10,164
West Texas	50	46	94,290	15	3,148	19	13,000	49	51	293	1,997

REFORMED ZION UNION APOSTOLIC CHURCH (COLORED).

HISTORY.

At the close of the civil war the colored Methodists in southeastern Virginia, especially in the counties of Mecklenburg, Brunswick, and Lunenburg, found themselves in a peculiar situation. They were no longer permitted to gather for worship in the white churches, had no educated ministry, and were not in sympathy with the ecclesiasticism of the colored Methodist denominations. For several years the more influential men, mostly former slaves, had endeavored to form some sort of organization to meet their own immediate needs. In April, 1869, Elder James R. Howell, from New York, a minister of the African Methodist Episcopal Zion Church, met with them at Boydton, Mecklenburg county, and the result was the organization of the Zion Union Apostolic Church. At a meeting in October a constitution was adopted and Elder Howell was elected president. Five years later he was elected bishop for life, under a change of constitution, but dissensions, largely personal in character, soon arose, and for two years the church was completely disorganized.

In 1881, Elder John M. Bishop, one of the most prominent of the founders, gathered together the scattered members, effected a union, and in 1882 the church was reorganized under the name of "Reformed Zion Union Apostolic Church." Elder Bishop was elected bishop, and since then the church has prospered.

The doctrine and polity of the Methodist Episcopal Church are, in general, accepted, with the episcopate and a series of conferences. Under the earliest organization the episcopate was limited to a presidency of four years, but subsequently a change was made, and the bishop has now a life tenure. There is but one ordination required for eldership, and a circuit system is in force. The general conference meets annually in August.

There is no organized home missionary enterprise, but a considerable number of evangelists are employed to care for the spiritual interests of communities where there are no regular churches.

The great need of the church has been an educated ministry. A site for a college has been purchased, but funds have not yet been secured for the erection of a building, or for the provision of teachers.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 45 organizations; 39 of which are in Virginia and 6 in North Carolina.

The total number of communicants reported is 3,059; of these, as shown by the returns for 36 organizations, about 41 per cent are males and 59 per cent

females. According to the statistics, the denomination has 43 church edifices; a seating capacity for church edifices of 15,700, as reported by 38 organizations; and church property valued at $37,875, against which there appears an indebtedness of $825. There are 36 Sunday schools reported, with 212 officers and teachers and 1,508 scholars.

The number of ministers connected with the denomination is 33, and there are also 8 licentiates.

As compared with the report for 1890, these figures show an increase of 13 organizations, 713 communicants, and $22,875 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	45	45	3,059	36	1,139	1,624	41	1	43	38	15,700
South Atlantic division	45	45	3,059	36	1,139	1,624	41	1	43	38	15,700
Virginia	39	39	2,929	30	1,077	1,556	37	.....	39	34	14,700
North Carolina	6	6	130	6	62	68	4	1	4	4	1,000

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	45	41	$37,875	7	$825	.....	.....	35	36	212	1,508
South Atlantic division	45	41	37,875	7	825	.....	.....	35	36	212	1,508
Virginia	39	35	35,475	7	825	.....	.....	34	35	199	1,363
North Carolina	6	6	2,400	.....	.....	.....	.....	1	1	13	145

PRIMITIVE METHODIST CHURCH IN THE UNITED STATES OF AMERICA.

HISTORY.

Among the features of the evangelistic movement in this country during the first decade of the nineteenth century was one that was distinctively American—the camp meeting. The first one appears to have been conducted in eastern Kentucky in 1800 by a union of Methodists and Presbyterians. Subsequently the Presbyterians withdrew to a considerable degree, and the camp meeting became a special feature of Methodist revival work, particularly throughout the West and the South. So much attention was attracted to this institution that several accounts were printed in the Methodist magazines of England, and early in the nineteenth century an American named Lorenzo Dow went over to England and aroused in the hearts of several members of the Wesleyan Connection a strong desire to have one in that country. Accordingly arrangements were made and one was held at Mow Cop, Staffordshire, on Sunday, May 31, 1807. So successful was this that other meetings followed, and a large number of converts were organized into societies or classes. When they sought admission into the Wesleyan Connection, however, they were refused unless they would break off all connection with the camp meeting Methodists, the conference declaring the meetings highly improper and likely to be productive of considerable mischief. A few persisted in holding them, and the immediate result was the expulsion from the Methodist body in June, 1808, of Hugh Bourne, and in September, 1810, of William Clowes, two of the leaders, who have always been considered the founders of the church.

The meeting at Mow Cop is regarded as the real beginning of Primitive Methodism, although the first society or church was organized in March, 1810, at Standley, and was composed of 10 converts, none of whom belonged to any other church. The name "Primitive" was officially assumed at a meeting held at Tunstall, England, in February, 1812, in order to distinguish the new societies, which up to that time had been known as "Camp Meeting Methodists," from the original Meth-

odist body, which later adopted the name Wesleyan. The subsequent emigration of considerable numbers of members to America led to the formation of societies in various parts of the United States and Canada, the first missionaries arriving in July, 1829, while Bourne himself visited America in 1844. As the work extended, 3 conferences were formed—the Western, the Pennsylvania, and the Eastern.

DOCTRINE AND POLITY.

The doctrine of the Primitive Methodist Church is essentially that of other branches of Methodism. It lays special emphasis on one triune God; the divinity of Christ; the divinity and personality of the Holy Spirit; the innocence, fall, and redemption of mankind; the necessity of repentance, justification, regeneration, sanctification producing holiness of heart and life; the resurrection of the dead and the conscious future existence of all men, the general judgment, and eternal rewards and punishments.

In polity the church is in general accord with the Methodist Episcopal Church, having a quadrennial general conference, and annual and quarterly conferences. General and district committees of the annual conferences conduct the work between sessions. There are, however, no bishops or presiding elders, and there is no time limit for the pastorate. Each church is supplied with a pastor by the annual conference, largely by its "invitation." A society meeting is called the first week in March, at which 3 ministers are designated as first, second, and third choice for pastor for the ensuing year beginning in May. If the first declines, the second is invited; if he declines, the third is invited; if he declines, another society meeting is called, and the same course pursued. When an invitation is accepted by a minister, the annual conference simply ratifies the agreement, "except for grave reasons." The invitation is for one year, but may be renewed indefinitely. All uninvited ministers are stationed by the annual conference, and no candidates for the ministry are received unless there are churches for them.

WORK.

The general activities of the church are under the care of committees elected by the conferences. The home mission work is under the direction of conference mission boards, the members of which are elected annually by the 3 conferences of the denomination. Each board has jurisdiction within the bounds of its own conference and reports to it annually. During the year 1906 there were 14 missionaries employed, serving 17 churches, and contributions were reported to the amount of $4,416.

The foreign mission work is under the care of a General Foreign Missionary Committee, composed of 2 representatives from each annual conference, 1 minister and 1 layman, elected by the general conference. Until recently all contributions for foreign work have been made through channels outside the denomination, but the church has lately undertaken the support of a mission at Banni, West Africa, and as the work progresses it is hoped to add other missions in the interior. The report for 1906 shows 1 station, 1 native missionary, 1 church with 75 members, 1 school with 150 scholars, and an income of $800. This work is conducted in conjunction with the Missionary Society of the Primitive Methodist Church of England.

The educational work of the church is carried on through a school of theology, with a nonresident institution, affiliated, through a correspondence course, with some college or university. It embraces courses of study for Sunday school workers, lay preachers, candidates for the ministry, and ministerial probationers, with academic and collegiate courses leading to degrees. During 1906 there were 50 students enrolled in this school, and the sum of $1,500 was contributed for its support. An effort is now being made to raise $20,000 for the building and equipment of a school in the East in which students may reside, with prospects of an endowment when it is completed.

The Wesley League of Christian Endeavor is spreading rapidly, and in 1906 reported 62 societies with about 3,000 members. These societies have undertaken, through the Foreign Missionary Committee, the entire support of the West African mission at Banni.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 96 organizations in 3 conferences, distributed in 8 states; the state having the largest number being Pennsylvania with 43.

The total number of communicants reported is 7,558; of these, as shown by the returns for 94 organizations, about 36 per cent are males and 64 per cent females. According to the statistics, the denomination has 101 church edifices; a seating capacity for church edifices of 30,390; church property valued at $630,700, against which there appears an indebtedness of $90,965; and 49 parsonages valued at $103,600. The Sunday schools, as reported by 91 organizations, number 98, with 1,563 officers and teachers and 13,177 scholars.

The number of ministers connected with the denomination is 80.

As compared with the report for 1890, these figures show an increase of 12 organizations, 2,794 communicants, and $338,707 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	96	96	7,558	94	2,613	4,718	93	3	101	93	30,390
North Atlantic division	63	63	5,901	63	2,154	3,747	63	.....	66	63	21,615
Massachusetts	9	9	1,264	9	434	830	9	.....	9	9	4,000
Rhode Island	8	8	532	8	187	345	8	.....	8	8	1,825
New York	3	3	298	3	145	153	3	.....	3	3	1,200
Pennsylvania	43	43	3,807	43	1,388	2,419	43	.....	46	43	14,590
North Central division	33	33	1,657	31	459	971	30	3	35	30	8,775
Ohio	3	3	138	2	33	86	3	.....	3	3	600
Illinois	3	3	331	2	36	87	3	.....	3	3	800
Wisconsin	25	25	1,158	25	380	778	22	3	27	22	6,875
Iowa	2	2	30	2	10	20	2	.....	2	2	500

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	96	93	$630,700	45	$90,965	49	$103,600	91	98	1,563	13,177
North Atlantic division	63	63	522,000	40	89,365	35	85,300	63	66	1,225	10,783
Massachusetts	9	9	190,500	7	25,200	5	19,000	9	9	212	2,155
Rhode Island	8	8	34,800	5	9,100	2	5,500	8	8	116	909
New York	3	3	47,500	3	17,200	3	11,500	3	3	45	425
Pennsylvania	43	43	249,200	25	37,865	25	49,300	43	46	852	7,294
North Central division	33	30	108,700	5	1,600	14	18,300	28	32	338	2,394
Ohio	3	3	2,300	.....	.....	.....	.....	3	4	40	290
Illinois	3	3	27,500	1	700	3	6,500	3	3	49	429
Wisconsin	25	22	73,900	2	600	10	11,200	20	23	229	1,555
Iowa	2	2	5,000	2	300	1	600	2	2	20	120

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY CONFERENCES: 1906.

CONFERENCE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	96	96	7,558	94	2,613	4,718	93	3	101	93	30,390
Eastern	20	20	2,094	20	766	1,328	20	.....	20	20	7,025
Pennsylvania	46	46	3,945	45	1,421	2,505	46	.....	49	46	15,190
Western	30	30	1,519	29	426	885	27	3	32	27	8,175

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY CONFERENCES: 1906.

CONFERENCE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	96	93	$630,700	45	$90,965	49	$103,600	91	98	1,563	13,177
Eastern	20	20	272,800	15	51,500	10	36,000	20	20	373	3,489
Pennsylvania	46	46	251,500	25	37,865	25	49,300	46	50	892	7,584
Western	30	27	106,400	5	1,600	14	18,300	25	28	298	2,104

FREE METHODIST CHURCH OF NORTH AMERICA.

HISTORY.

The Free Methodist Church had its origin in an agitation started about 1850 in the Genesee Conference of the Methodist Episcopal Church, in the state of New York. A number of ministers, prominent among whom was the Rev. Benjamin T. Roberts, felt very strongly that the Methodism of their time had come to be removed in no small degree from its primitive standards of faith, experience, and practice, especially in regard to the following points: "The evangelical conception of doctrine; nonconformity to the world; simplicity, spirituality, and freedom in worship; discrimination against the poor in connection with the system of pew renting; the subject of slavery; the employment of executive power and ecclesiastical machinery in unjust discrimination against, and in inexcusable oppression of, devoted and loyal preachers and members." In addition it was claimed by them that "many ministers of the Genesee Conference were members of secret societies, whose vows and spirit were not in conformity with Christianity, and that some of these members had formed a union for the control of the conference, and for the destruction of the influence of those who stood for old-fashioned Methodism, and that the teachings of this powerful coterie (the 'Regency'), as represented in their organ, the Buffalo Christian Advocate, were liberal to the verge of Unitarianism." The work of revival and reform was of a thoroughly radical character, and soon acquired such proportions and momentum as to arouse most formidable opposition.

In 1857 Mr. Roberts published two articles setting forth the evidences of defection from original Methodism of which the reform party complained. For this he was brought before the conference, declared guilty of unchristian and immoral conduct, and sentenced to be reprimanded by the bishop. Later the same articles were republished by a layman, and Mr. Roberts was charged with the responsibility for their republication and circulation. He protested his innocence, offering the testimony of the layman himself, but was declared guilty and was expelled from the conference and the church on the charge of contumacy. Other prosecutions and expulsions, on what were considered by the reform party unjust grounds, followed in quick succession.

A large number of laymen met in convention on two occasions and solemnly protested against this proscription of reputable preachers. This action of the laymen was followed by their being "read out" of the church as having withdrawn, a method which had never been used before, and which has never been adopted since. An appeal was made by the expelled preachers to the general conference of 1860, which, however, refused to entertain it; and this refusal being taken as an indication of what would result in the other cases pending, all were withdrawn. A motion to reverse the action of the Genesee conference was lost in the committee, appointed to investigate the affairs of that conference, by a majority of two. Then followed hundreds of withdrawals from the church, both of preachers and of laymen. Another convention was called, this time of preachers and laymen together, at Pekin, N. Y., in 1860, and the Free Methodist Church was organized, Mr. Roberts being elected the first general superintendent.

DOCTRINE.

As its standard of doctrine the new church adopted the Articles of Faith held by the Methodist Episcopal Church, with two additions—one on entire sanctification, which was defined as being saved from all inward sin, and as a work which takes place subsequently to justification and is wrought instantaneously upon the consecrated, believing soul; and the other on future rewards and punishments, embodying the stricter view as to a general judgment and the future condition of the righteous and the wicked.

POLITY.

The general organization of the church is essentially that of the Methodist Episcopal Church, with the exception that on credentials of proper election, laymen, including women, are admitted to the district, annual, and general conferences in equal numbers and on the same basis as ministers.

In place of the episcopacy, general superintendents are elected to supervise the work at large, preside at the conferences, etc. They are elected for four years at a time, but may be, and so far have been, continued in office by reelection until death or failing powers terminate their term of service. District elders are appointed over the conference districts. The probationary system and the class meeting are emphasized, being regarded as important parts of the church's economy, so far as it relates to spiritual culture and wholesome discipline.

With respect to disciplinary regulations and usages, this body aims to exemplify Methodism of the primitive type. Its "general rules" are those formulated by John Wesley and still subscribed to by Methodist churches generally, with the addition of one against slavery and one forbidding the production, use, or sale of narcotics. It insists upon a practical observance of the general rules by all its members, including simplicity and plainness of attire, abstinence from worldly amusements, and separateness from all

secret societies. It also excludes instrumental music and choir singing from public worship and requires that the seats be free in all its churches.

WORK.

In charge of the church's general activities are an Executive Committee with certain powers delegated to it by the general conference; a General Missionary Board having supervision of all its home and foreign missionary work; a Board of Church Extension; a Board of Conference Claimants; and a Board of Education. It has also a large, well-organized, and efficient Woman's Foreign Missionary Society. The boards are all appointed by the general conference, while the woman's society is independent, but affiliated with the boards of the church.

In its home missionary work 15 agents were employed during 1906 and 96 churches were aided, the total amount raised by the churches for the work being $15,000.

The foreign missionary work is carried on in India, South Africa, and Japan, and a beginning has been made in China, Ceylon, and San Domingo. The South African work has developed until it constitutes a conference. The report for 1906 shows 18 stations, occupied by 52 American missionaries and 91 native helpers; 11 organized churches with 1,047 members; 24 schools with 685 pupils; contributions from the church amounting to $56,285, and property on the field valued at $90,400.

The educational work of the church includes 1 college and 7 seminaries—in Illinois, New York, Michigan, Wisconsin, South Dakota, Nebraska, Washington, and California. In 1906 they reported 1,300 students, contributions amounting to $28,438, property valued at $240,685, and endowments of $72,000.

There are 3 philanthropic institutions with 147 inmates, for which $20,231 was contributed in 1906. The property value of these institutions is $66,750, and they have an endowment of $5,000. The young people's societies numbered approximately 105, with a membership of 2,211.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and territories and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 1,553 organizations in 36 conferences, distributed in 34 states, the territory of Arizona, and the District of Columbia. Of these organizations, 926 are in the North Central division, Michigan leading with 248.

The total number of communicants reported is 32,838; of these, as shown by the returns for 1,488 organizations, about 36 per cent are males and 64 per cent females. According to the statistics, the denomination has 1,140 church edifices; a seating capacity for church edifices of 262,265, as reported by 1,124 organizations; church property valued at $1,688,745, against which there appears an indebtedness of $61,124; halls, etc., used for worship by 239 organizations; and 598 parsonages valued at $612,050. The Sunday schools, as reported by 1,066 organizations, number 1,124, with 7,493 officers and teachers and 41,443 scholars.

The number of ministers connected with the denomination is 1,270.

As compared with the report for 1890, these figures show an increase of 451 organizations, 10,728 communicants, and $883,660 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	1,553	1,541	32,838	1,488	11,228	20,332	1,130	239	1,140	1,124	262,265
North Atlantic division	331	325	7,950	306	2,488	5,011	263	38	265	263	61,297
Vermont	2	2	54	1	2	2	.....	1	.....	.....	.....
Massachusetts	2	2	29	2	17	12	.....	2	.....	.....	.....
New York	128	127	3,609	123	1,167	2,359	119	6	120	119	25,597
New Jersey	6	6	91	5	11	30	4	.....	4	4	850
Pennsylvania	193	188	4,167	175	1,291	2,608	140	29	141	140	34,850
South Atlantic division	24	23	476	20	178	281	14	5	14	14	3,575
Maryland	7	6	163	6	64	99	4	2	4	4	675
District of Columbia	2	2	23	2	9	14	.....	2	.....	.....	.....
Virginia	1	1	38	1	15	23	1	.....	1	1	200
West Virginia	10	10	150	8	48	91	7	1	7	7	2,300
Georgia	4	4	102	3	42	54	2	.....	2	2	400
North Central division	926	921	18,575	899	6,443	11,533	689	146	694	686	158,847
Ohio	77	76	1,376	76	475	901	60	11	60	60	15,510
Indiana	46	46	1,075	46	353	722	39	3	39	39	10,215
Illinois	146	146	3,597	143	1,235	2,310	135	5	136	133	33,480
Michigan	248	248	5,121	236	1,745	3,033	203	29	204	203	45,745
Wisconsin	52	49	960	48	309	641	37	8	37	37	7,380
Minnesota	28	28	451	28	163	288	16	8	16	16	3,150
Iowa	99	99	1,838	95	629	1,181	83	12	85	83	19,460
Missouri	33	33	719	33	295	424	19	9	19	18	4,925
North Dakota	14	14	190	14	79	111	7	.....	7	7	1,165
South Dakota	24	23	444	23	173	271	11	8	11	11	2,165
Nebraska	61	61	1,009	60	333	531	32	19	33	32	5,350
Kansas	98	98	1,795	97	654	1,120	47	34	47	47	10,302
South Central division	138	138	2,442	133	867	1,426	76	25	77	73	20,050
Kentucky	13	13	196	13	64	132	9	2	9	9	2,675
Tennessee	7	7	131	6	57	59	6	.....	6	6	1,750
Alabama	4	4	29	4	12	17	1	.....	1	1	100
Mississippi	6	6	73	6	28	45	5	.....	5	5	1,450
Louisiana	10	10	109	10	38	71	10	.....	11	10	2,950
Arkansas	8	8	146	7	66	74	3	1	3	3	1,000
Oklahoma[1]	50	50	975	49	345	582	16	15	16	15	3,025
Texas	40	40	783	38	257	446	26	7	26	24	7,100
Western division	134	134	3,395	130	1,252	2,081	88	25	90	88	18,496
Idaho	6	6	68	5	21	27	2	3	2	2	300
Colorado	20	20	433	19	147	261	10	5	11	10	1,730
Arizona	2	2	43	2	11	32	2	.....	2	2	400
Washington	39	39	1,301	39	515	786	31	7	31	31	6,731
Oregon	38	38	664	38	257	407	24	5	24	24	5,595
California	29	29	886	27	301	568	19	5	20	19	3,740

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	1,553	1,145	$1,688,745	112	$61,124	598	$612,050	1,066	1,124	7,493	41,443
North Atlantic division	331	265	559,560	35	33,370	126	186,300	231	238	1,623	9,503
Vermont	2	1	3,000					2	2	9	37
Massachusetts	2							2	2	10	56
New York	128	118	268,700	6	11,950	72	110,950	93	97	729	3,936
New Jersey	6	4	15,000	3	500	1	1,500	2	2	17	110
Pennsylvania	193	142	272,860	26	20,920	53	73,850	132	135	858	5,364
South Atlantic division	24	16	18,680	4	2,400	1	800	16	16	115	757
Maryland	7	6	6,100					6	6	51	410
District of Columbia	2	1	80								
Virginia	1	1	1,500					1	1	9	37
West Virginia	10	7	10,500	3	2,350	1	800	7	7	42	265
Georgia	4	1	500	1	50			2	2	13	45
North Central division	926	695	860,280	53	19,984	378	322,600	655	693	4,623	24,232
Ohio	77	60	76,750	7	3,170	21	19,950	67	69	503	2,355
Indiana	46	39	52,100	8	3,063	19	16,950	40	40	281	1,447
Illinois	146	135	223,450	3	2,954	60	74,850	120	122	864	5,279
Michigan	248	204	213,100	18	6,980	104	76,475	172	187	1,304	6,198
Wisconsin	52	38	55,400	3	860	15	14,300	34	35	204	1,064
Minnesota	28	16	12,700			10	6,125	13	13	75	515
Iowa	99	86	101,950	6	1,706	51	43,950	66	73	451	2,371
Missouri	33	19	18,250	1	500	12	5,550	16	17	96	594
North Dakota	14	7	7,950			6	5,250	10	10	62	331
South Dakota	24	11	15,900	2	205	10	11,700	17	20	102	522
Nebraska	61	33	32,950	2	400	23	15,550	35	38	220	1,120
Kansas	98	47	49,780	3	146	47	31,950	65	69	461	2,436
South Central division	138	79	68,800	6	816	29	37,250	74	77	454	2,801
Kentucky	13	9	5,200					6	6	32	207
Tennessee	7	6	3,400	1	248			6	6	36	253
Alabama	4	1	500					2	2	8	45
Mississippi	6	5	2,400					3	3	18	112
Louisiana	10	10	3,900			1	400	6	6	30	152
Arkansas	8	3	2,200	1	18			4	4	24	191
Oklahoma[1]	50	18	18,200	1	45	15	8,300	26	29	198	1,106
Texas	40	27	33,000	3	505	13	28,550	21	21	108	735
Western division	134	90	181,425	14	4,554	64	65,100	90	100	678	4,150
Idaho	6	2	1,300			2	1,050	5	5	27	121
Colorado	20	11	15,625	2	1,150	11	6,150	11	11	76	540
Arizona	2	2	4,100			2	600	2	2	17	65
Washington	39	32	80,000	3	1,885	23	21,100	30	36	252	1,589
Oregon	38	24	24,100	5	1,005	13	9,150	21	22	121	627
California	29	19	56,300	4	514	13	27,050	21	24	185	1,208

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY CONFERENCES: 1906.

CONFERENCE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	1,553	1,541	32,838	1,488	11,228	20,332	1,130	239	1,140	1,124	262,265
Arkansas and Southern Missouri	18	18	287	17	122	159	8	3	8	8	2,250
California	17	17	405	15	131	257	10	2	10	10	2,025
Central Illinois	66	66	2,006	64	716	1,261	58	4	58	56	14,885
Colorado	20	20	433	19	147	261	10	5	11	10	1,730
Columbia River	24	24	366	23	126	220	11	8	11	11	2,181
East Michigan	104	104	2,097	96	683	1,168	84	11	84	84	18,785
Genesee	65	65	1,877	63	592	1,245	63	1	63	63	13,547
Illinois	50	50	1,175	49	381	771	46	2	47	46	10,250
Iowa	45	45	999	45	344	655	40	4	40	40	9,750
Kansas	57	57	1,060	56	379	660	29	17	29	29	6,392
Kentucky and Tennessee	23	23	347	22	130	202	16	2	16	16	4,525
Louisiana	16	16	182	16	66	116	15	.....	16	15	4,400
Michigan	47	47	1,082	46	357	660	40	6	41	40	10,635
Minnesota and Northern Iowa	22	22	343	22	126	217	13	6	13	13	2,810
Missouri	22	22	418	22	169	249	14	6	14	13	3,675
Nebraska	25	25	485	25	176	309	17	7	18	17	2,800
New York	66	65	1,203	55	393	647	39	18	39	39	8,200
North Dakota	14	14	190	14	79	111	7	.....	7	7	1,165
North Indiana	25	25	534	25	158	376	22	2	22	22	5,805
North Michigan	97	97	1,942	94	705	1,205	79	12	79	79	16,325
North Minnesota	19	19	322	19	108	214	13	4	13	13	2,450
Ohio	71	70	1,224	70	420	804	55	10	55	55	14,160
Oil City	102	100	2,137	96	668	1,395	80	7	81	80	18,435
Oklahoma	50	50	975	49	345	582	16	15	16	15	3,025
Oregon	32	32	581	32	228	353	23	3	23	23	5,345
Pittsburg	77	74	1,847	69	566	1,140	54	14	54	54	15,870
Platte River	36	36	524	35	157	222	15	12	15	15	2,550
South Dakota	26	25	454	25	176	278	12	8	12	12	2,285
Southern California	14	14	524	14	181	343	11	3	12	11	2,115
Susquehanna	52	51	1,511	50	504	957	45	4	46	45	9,870
Texas	40	40	783	38	257	446	26	7	26	24	7,100
Wabash	52	52	1,129	52	404	725	49	1	49	49	13,055
Washington	27	27	1,086	27	439	647	23	4	23	23	5,100
West Iowa	39	39	615	35	211	376	32	6	34	32	7,480
West Kansas	41	41	735	41	275	460	18	17	18	18	3,910
Wisconsin	52	49	960	48	309	641	37	8	37	37	7,380

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY CONFERENCES: 1906.

CONFERENCE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	1,553	1,145	$1,688,745	112	$61,124	598	$612,050	1,066	1,124	7,493	41,443
Arkansas and Southern Missouri	18	8	5,450	1	18	2	700	10	11	65	371
California	17	10	18,700	2	164	8	8,250	12	14	94	478
Central Illinois	66	58	65,500	2	1,654	21	16,300	52	53	385	2,361
Colorado	20	11	15,625	2	1,150	11	6,150	11	11	76	540
Columbia River	24	11	12,700	2	785	10	6,800	15	18	111	511
East Michigan	104	84	92,300	7	3,410	43	30,200	75	81	597	2,986
Genesee	65	62	132,400	3	3,300	40	55,350	50	52	430	2,295
Illinois	50	46	121,500	1	1,300	28	45,650	41	42	289	1,890
Iowa	45	43	48,700	1	380	23	19,200	31	32	231	1,312
Kansas	57	29	29,180	3	146	29	17,850	43	44	294	1,471
Kentucky and Tennessee	23	16	9,100	1	248	.....	.....	13	13	73	490
Louisiana	16	15	6,300	.....	.....	1	400	9	9	48	264
Michigan	47	40	52,050	4	1,750	18	18,750	26	26	210	1,073
Minnesota and Northern Iowa	22	13	18,050	1	296	9	9,225	10	10	64	363
Missouri	22	14	15,000	1	500	10	4,850	9	9	48	374
Nebraska	25	17	18,000	1	75	12	7,750	19	22	119	611
New York	66	42	102,480	12	11,975	9	11,450	33	33	221	1,391
North Dakota	14	7	7,950	.....	.....	6	5,250	10	10	62	331
North Indiana	25	22	31,550	8	3,063	10	9,000	24	24	167	758
North Michigan	97	80	68,750	7	1,820	43	27,525	71	80	497	2,139
North Minnesota	19	13	9,500	.....	.....	8	4,950	11	11	59	415
Ohio	71	55	67,500	4	870	20	19,350	60	62	421	1,994
Oil City	102	80	131,750	8	6,160	32	38,300	74	76	451	2,667
Oklahoma	50	18	18,200	1	45	15	8,300	26	29	198	1,106
Oregon	32	23	23,100	4	805	11	8,200	19	20	110	592
Pittsburg	77	55	121,860	18	16,185	17	31,800	57	58	436	2,798
Platte River	36	16	14,950	1	325	11	7,800	16	16	101	509
South Dakota	26	12	17,100	2	205	11	12,500	17	20	102	522
Southern California	14	11	41,700	2	350	7	19,400	11	12	108	795
Susquehanna	52	46	97,000	1	450	29	50,200	40	42	279	1,450
Texas	40	27	33,000	3	505	13	28,550	21	21	108	735
Wabash	52	49	59,000	.....	.....	21	21,450	45	45	317	1,792
Washington	27	24	69,600	2	1,300	17	16,300	22	25	179	1,234
West Iowa	39	32	37,200	4	1,030	20	15,900	27	33	172	796
West Kansas	41	18	20,600	.....	.....	18	14,100	22	25	167	965
Wisconsin	52	38	55,400	3	860	15	14,300	34	35	204	1,064

REFORMED METHODIST UNION EPISCOPAL CHURCH (COLORED).

HISTORY.

In 1884 a number of ministers and members of the African Methodist Episcopal Church withdrew from that body on account of differences in regard to the election of ministerial delegates to the general conference. In January, 1885, a convention of delegates representing churches in South Carolina and Georgia was held, and the Independent Methodist Church was organized. The Rev. William E. Johnston, was elected president, emphasizing thus the non-episcopal character of the denomination. Later, however, in 1896, it was decided to make a change in this respect, and create an episcopacy, on the ground that the body would thus acquire more permanent force and recognition among Methodist Episcopal churches, and the name "Reformed Methodist Union Episcopal Church" was adopted.

The doctrines of the church are those of the Methodist Episcopal Church. In its polity also it accords with that church very fully, retaining the class meetings, love feasts, and the different conferences—quarterly, district, church, annual, and general. There are, however, no presiding elders, each pastor being empowered (within his own charge) with the business that was defined as belonging to the distinctive office of presiding elder.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 58 organizations; 56 of these are in South Carolina and 2 in Georgia.

The total number of communicants reported is 4,397; of these, about 40 per cent are males and 60 per cent females. According to the statistics, the denomination has 59 church edifices; a seating capacity for church edifices of 18,735; church property valued at $36,965, against which there appears an indebtedness of $4,254; and 8 parsonages valued at $2,275. There are 54 Sunday schools reported, with 204 officers and teachers and 1,792 scholars.

The number of ministers connected with the denomination is 72.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	58	57	4,397	57	1,774	2,623	58	.....	59	58	18,735
South Atlantic division	58	57	4,397	57	1,774	2,623	58	.....	59	58	18,735
South Carolina	56	55	4,235	55	1,719	2,516	56	.....	57	56	18,135
Georgia	2	2	162	2	55	107	2	.....	2	2	600

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	58	58	$36,965	27	$4,254	8	$2,275	54	54	204	1,792
South Atlantic division	58	58	36,965	27	4,254	8	2,275	54	54	204	1,792
South Carolina	56	56	34,765	25	3,740	8	2,275	52	52	196	1,757
Georgia	2	2	2,200	2	514	.....	.....	2	2	8	35

MORAVIAN BODIES

GENERAL STATEMENT.

The body included in the report for 1890 under the head of Moravians covered the churches in the United States connected with the Unitas Fratrum, commonly known as the "Moravian Church," whose headquarters are at Herrnhut, Saxony, Germany. In recent years a few churches have been organized by members of the Evangelical Union of Bohemian and Moravian Brethren, a still older body, some of the members of which were the founders of the Unitas Fratrum. Although not connected ecclesiastically, in view of their common origin, the two bodies are, in this report, presented as a family. The principal historical facts common to both are given in the statement of the Moravian Church, the larger and more widely known denomination.

The Moravian bodies are 2 in number, as follows:

Moravian Church (Unitas Fratrum).

Evangelical Union of Bohemian and Moravian Brethren in North America.

SUMMARY OF STATISTICS.

A summary of the general statistics for these bodies at the close of the year 1906, as derived from the returns of the individual church organizations of each denomination, is presented in the tables which follow. The Moravian bodies, taken together, have 132 church organizations. The total number of communicants reported is 17,926; of these, as shown by the returns of 119 organizations, about 42 per cent are males and 58 per cent females.

According to the statistics, these bodies have 137 church edifices; a seating capacity for church edifices of 44,625; church property valued at $936,650, against which there appears an indebtedness of $31,635; halls, etc., used for worship by 11 organizations; and 79 parsonages valued at $207,325. The Sunday schools, as reported by 109 organizations, number 121, with 1,419 officers and teachers and 12,998 scholars.

The number of ministers connected with the 2 bodies is 128.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, MINISTERS, AND PLACES OF WORSHIP, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					Total number of ministers.	PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.				Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.		Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Moravian bodies	132	132	17,926	119	6,532	9,189	128	121	11	137	120	44,625
Moravian Church (Unitas Fratrum)	117	117	17,155	104	6,173	8,777	125	113	4	129	112	41,525
Evangelical Union of Bohemian and Moravian Brethren in North America	15	15	771	15	359	412	3	8	7	8	8	3,100

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Moravian bodies	132	123	$936,650	12	$31,635	79	$207,325	109	121	1,419	12,998
Moravian Church (Unitas Fratrum)	117	113	922,900	12	31,635	77	206,625	107	119	1,413	12,901
Evangelical Union of Bohemian and Moravian Brethren in North America	15	10	13,750	.....	.....	2	700	2	2	6	97

MORAVIAN CHURCH (UNITAS FRATRUM).

HISTORY.

From the time of the first propagation of the gospel among them by Cyril and Methodius, the Bohemians and Moravians have stood for freedom in religious as in national life, and under the leadership of John Huss and Jerome of Prague they offered a firm resistance to the rule of both the Austrian Empire and the Roman Catholic Church. For several years after the martyrdom of Huss in 1415, and of Jerome in 1416, their followers had no special organization, but in 1457, near Kunwald, in Bohemia, an association was formed to foster pure scriptural teaching and apostolic discipline.

In spite of continued persecution the union grew steadily, so that at the opening of the sixteenth century, before the German and Swiss reformation, it had about 11,000 adult male members in Bohemia and 100,000 in Moravia. Most cordial relations were maintained with Luther and Calvin, though no formal union with the German and Swiss churches was ever reached, and the Moravian confession of faith, published in 1535, had the cordial assent of Luther. In its organization the church was episcopal, having a supreme judge to preside in the assembly and a synod to decide matters of faith and discipline. Priests, living at first in celibacy, were ordained after the apostolic example, and pursued trades for their support. The administration of the congregation was in the hands of elected elders who had supervision over the church members, the women being under the control of matrons.

The union proved to be strongest in the fields of education and literature. In nearly every large town they had schools and a printing house. Their greatest achievement, however, was the translation of the Bible into both the Bohemian and Moravian languages (completed in 1593), which work was followed by that of Calvin's "Institutes," and the preparation of a rhymed version of the Psalms for use in the churches.

Meanwhile, the opposition of the Roman Catholic Church had increased, and the Thirty Years' war devastated the country. At its close in 1648 the evangelical churches of Bohemia and Moravia had been practically destroyed. Of the 200,000 members in those countries, large numbers had been put to the sword and others had fled into Hungary, Saxony, Holland, and Poland, in which countries, as well as in Bohemia and Moravia, they continued in scattered communities. The last bishop of the United Church, the famous John Amos Comenius, died at Amsterdam in 1670.

In 1722 a small company from Moravia, followed later by others who cherished the traditions of their ancestral church, were permitted to settle on an estate of Nicholas Louis, Count of Zinzendorf, in Saxony, where the village of Herrnhut arose. Colonists came from Germany also, and an association was formed in which the religious plans of Zinzendorf and those of the Moravians were combined. The Protestant confession of the realm was accepted, and a distinct order and discipline, perpetuating elements of the old Mora-

vian Church, was established under royal concessions. In 1735 the historic Moravian episcopate was transferred to the association by two surviving bishops of the old line who were filling state church positions, and the Unitas Fratrum, or Church of the Brethren, known at the present time in England and America as the Moravian Church, was established.

The chief purpose of the church was to carry on evangelistic work in Christian and heathen lands. In accordance with this purpose, the first Moravian missionary came to Pennsylvania in 1734, and in the same year an attempt was made at colonization and missionary work in Georgia. David Nitschmann, the first Moravian bishop in America, who in 1732 had helped to found the first Moravian mission among the heathen in the West Indies, came to Georgia in 1736. Political disturbances ruined the work in Georgia, and in 1740 the colony moved to Pennsylvania. In 1741 Bishop Nitschmann and his associates founded the town of Bethlehem, and a little later the neighboring domain belonging to the evangelist, George Whitefield, which he had named Nazareth, was purchased. A cooperative union to develop the settlements and support missionary work was formed by the colonists, and was maintained until 1762. All labored for a common cause and received sustenance from a common stock, but there was no surrender of private property or of personal liberty, nor any individual claim on the common estate. Missionary work was begun among the Indians and also among the white settlers.

In 1749 an act of Parliament recognized the Moravian Church as "an ancient Protestant Episcopal Church." This gave it standing and privileges in all British dominions; but its policy of doing undenominational leavening work, with the hope of furthering evangelical alliance, caused it to remain a comparatively small body. In subsequent years it was mainly active in cooperating with the European branches of the church in the conduct of missions among the heathen.

Bethlehem, Nazareth, and Lititz, in Pennsylvania, and Salem in North Carolina, were organized in colonial times as exclusive Moravian villages, after the model of the Moravian communities in Germany, England, and Holland. During the years between 1844 and 1856 this exclusive system was abolished, and the organization of the church was remodeled to suit modern conditions. At the same time home missionary work was revived, and since then the membership of the church in the United States has been quadrupled.

DOCTRINE.

The Moravian Church has no doctrine peculiar to itself. It is simply and broadly evangelical, in harmony with Protestants generally on the essentials of Christian teaching, and is bound by no articles on the points of difference between the historic Protestant creeds. The Moravian principle is "in essentials unity, in nonessentials liberty, in all things charity." It holds that the Holy Scriptures, giving man the inspired word of God, make sufficiently clear all that is essential to salvation, and are an adequate rule of faith and practice. It accepts the Apostles' Creed as formulating the prime articles of faith found in the Scriptures, and emphasizes the personal mediatorship of Jesus Christ as very God and very man, in His life, sufferings, death, and resurrection.

The service for Easter morning contains a compendious statement of the doctrines held and taught in the Moravian Church, and official doctrinal statements are also contained in the digest of the general synod and in the Moravian manual.

Infant baptism is practiced, by which children become incorporated into the visible church and are regarded as noncommunicant members until confirmation, unless by misconduct in riper years they forfeit these privileges. On arriving at adult age, baptized members are confirmed on application and nonbaptized members are received by baptism, the usual method being by sprinkling. Admission to the church is by vote of the board of elders, who have full power to grant or refuse applications. The holy communion is open to communicant members of other churches, and is celebrated at least six times in every year.

POLITY.

In polity the Moravian Church is a modified episcopacy. Every congregation has a council composed of communicant members who have attained the age of 21 years, and have subscribed to the rules and regulations of the congregation. At meetings of this council the pastor presides. Each congregation has also a board of elders, composed of the pastor and of elected communicant brethren. This board has full power to grant or refuse applications for admission to the church, and its particular province is the spiritual and moral well-being of the congregation. The financial and other secular affairs are in the hands of a board of trustees composed of elected communicant members. These two boards are sometimes combined, since large liberty in details of organization is left to the congregations.

The general supervision of the congregation rests with the general and provincial synods. The American branch of the church, composed of a northern and a southern province, and the European branches are federated in a "Unity," with a general synod, which is an international representative body, meeting once in a decade. There is a general constitution of the Unity and a separate constitution for each province. The general synod deals with the common concerns of the

Unity and controls various joint enterprises of all the provinces, particularly the foreign missions. It elects a mission board in which each province is represented. This mission board and the executive boards of the several provinces together constitute the Directing Board of the Unity.

The highest authority in each province is the provincial synod, in which clergy and laity are about equally represented. The meetings of the synod in the northern province of America usually take place twice in a decade, and more frequently in the southern province. The synod directs the missions, educational work, and publications in the province; and elects an executive board, called in the American provinces, the Provincial Elders' Conference, to administer the government of the province between the meetings of the synod.

There are three orders of the ministry—bishops, presbyters, and deacons. Deacons are authorized to preach and administer the sacraments. They are ordained to the second order of presbyters after they have served a certain length of time, and have been intrusted either with the care of a congregation or with the direction of some branch of church work. The bishops are elected by the general and provincial synods and have the exclusive right to ordain the ministers of the church. They are entitled, as voting members, to attend the General Synods of the Unitas Fratrum (Brethren's Unity), and the provincial synods of the province in which they reside, but do not exercise personal superintendence of the work of the church, either general or diocesan, and always have boards of conferences associated with them. In such boards they officiate, not by episcopal right but by synodical election, and it is not uncommon for bishops when not occupying executive positions, to serve in pastorates like the presbyters.

The church has an established liturgy, with a litany for Sunday morning and a variety of services for different church seasons, the general order of the ancient church year being observed.

WORK.

Home missionary work in English, German, and the Scandinavian languages is conducted in 12 states of the Union and in western Canada. A Provincial Board of Church Extension carries on the work in conjunction with 5 district boards and with the aid of sundry home missionary societies. In 1906 about $7,560, of which about $5,760 was collected in the congregations of the province, was expended by the northern province in this branch of missions, and 54 agents were employed, who cared for 73 churches. The average annual expenditure for ten years, with but slight fluctuation, has been about $7,485. Moravian home missions during the past sixty years have been most successful among German settlers in Wisconsin and westward.

Though classed by the church with foreign missions, the work carried on among the Indians of California and the Eskimos of Alaska is in close connection with the home mission work and is so included in this statement. For the Indian work, $2,127 was contributed during 1906, and for work among the Eskimos, $14,630. To the latter sum may be added $8,086 derived from various industries carried on by the Eskimos under the general direction of the church, so that $22,716 was available for that work. Thus the sum total contributed by the Moravians of the United States for home mission work was $22,517, although the total sum available was $32,403.

The foreign missions of the Moravian Church, which have been for one hundred and seventy-five years its largest and best known enterprise, are maintained by all of its provinces jointly, and are directed by a central international mission board. These missions, divided into 15 mission provinces, are maintained in North, Central, and South America, 9 of the West India Islands, South Africa, Central East Africa, the West Himalayas, and Australia, and among the lepers in Jerusalem. In 1906 they included 141 central stations, 131 outstations, and 662 preaching places, with 94,402 regular members, and a total of 101,216 adherents. These were under the care of 402 European and American missionaries, of whom 196 were women. The European and American missionaries were assisted by 93 native missionaries, 309 native evangelists, and 1,441 male and female native helpers. There were 263 day schools, with 29,562 pupils, in charge of 810 teachers; 148 Sunday schools, with 1,243 teachers and 21,003 pupils; and 6 training schools for native missionaries, with 82 students, in charge of 17 teachers. The total cost of the foreign mission work was over $488,000, of which not quite 5.5 per cent was for administrative expenses and literature. In 1906 the American branch of the church had 40 representatives in the missionary force, and contributed $16,074 for the general work in addition to over $8,400 contributed for special purposes, including evangelization in Bohemia and Moravia, the ancient home lands of the church, and the leper homes in Jerusalem, and in Surinam, South America. Thus the total contributed in America for the specific work of foreign missions was $24,474. The Society for Propagating the Gospel supplied a considerable part of this amount from the income of invested funds, and 41 lesser missionary societies and the missionary departments of 63 Senior and 32 Junior Christian Endeavor societies also contributed.

The Moravian Church has given special attention to educational institutions. In the United States there are 6 schools for higher education, the oldest of which, the Moravian Seminary for Girls, at Bethlehem, Pa., was founded in 1749. Others are at Nazareth, Pa., founded in 1755; at Lititz, Pa., in 1794; at Winston-Salem, N. C., in 1802; and the Moravian

College and Theological Seminary, at Bethlehem, Pa., in 1807. For the year 1906 they report a total of 1,059 students, $3,378 received in contributions, property valued at $667,000, and an endowment of $155,000. Each of these schools is under the control of a board of trustees elected by the provincial synod, and accountable to it. Other schools, under the control of the local churches, are a boarding school for boys and girls at Clemmons, N. C., and two parochial schools, one at Bethlehem, Pa., with 252 pupils, and one at Salem, N. C.

In the American provinces there are a number of philanthropic institutions under Moravian auspices. In the northern province they have a home at Bethlehem for the widows of Moravian ministers, and the Ephrata Missionary Home at Nazareth for retired and furloughed ministers and missionaries. The property value of the two, in 1906, was $70,000, and their endowment $15,000. For their support $600 was contributed, besides $6,000 for improvements in the one at Nazareth. In the southern province there are 4 benevolent institutions.

Various minor charities are conducted by several organizations, such as the Moravian Union of the King's Daughters, the Widows' Society of Bethlehem, and the Moravian Aid Society. In the northern province there is a pension system for retired ministers and widows of ministers, with a fund amounting to $166,405 at the end of 1906, and supplemented by collections, which in 1906 amounted to $1,980.

Organizations in the congregations reported at the end of 1906 were: 49 foreign missionary societies with 3,575 members; 13 home missionary societies with 1,159 members; 67 Christian Endeavor societies with 1,740 members; 34 Junior Christian Endeavor societies with 769 members; 45 King's Daughters circles with 763 members; 68 Aid and Mite societies with 1,777 members; and 41 other societies with 1,214 members.

The official publications of the Moravian Church in America, besides hymnals, catechisms, etc., include 2 weekly and 3 monthly journals. A bookstore at Bethlehem is under the care of the executive committee of the northern province.

The archives of the Moravian Church, including manuscript and printed accumulations of more than one hundred and sixty years, are combined with the Malin Library of Moravian Literature, which was presented to the church in 1882, and contains 1,356 volumes, mostly very rare. The Moravian Historical Society, organized in 1857, has its library and museum in the historic Whitefield house at Nazareth.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 117 organizations in 2 provinces, located in 16 states. Of these organizations, 56 are in the North Central division; the state having the greatest number is North Carolina with 22.

The total number of communicants reported is 17,155; of these, as shown by the returns for 104 organizations, about 41 per cent are males and 59 per cent females. According to the statistics, the denomination has 129 church edifices; a seating capacity for church edifices of 41,525, as reported by 112 organizations; church property valued at $922,900, against which there appears an indebtedness of $31,635; halls, etc., used for worship by 4 organizations; and 77 parsonages valued at $206,625. The Sunday schools, as reported by 107 organizations, number 119, with 1,413 officers and teachers and 12,901 scholars.

The number of ministers connected with the denomination is 125.

As compared with the report for 1890, these figures show an increase of 25 organizations, 5,410 communicants, and $246,650 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	117	117	17,155	104	6,173	8,777	113	4	129	112	41,525
North Atlantic division	32	32	7,124	32	2,726	4,398	30	2	34	30	17,133
New York	9	9	1,427	9	510	917	8	1	9	8	3,630
New Jersey	4	4	375	4	151	224	4	.....	4	4	1,150
Pennsylvania	19	19	5,322	19	2,065	3,257	18	1	21	18	12,353
South Atlantic division	26	26	3,784	13	620	959	26	.....	38	25	10,250
Maryland	2	2	122	2	47	75	2	.....	2	2	500
Virginia	2	2	184	.....	.....	.....	2	.....	2	2	600
North Carolina	22	22	3,478	11	573	884	22	.....	34	21	9,150
North Central division	56	56	6,146	56	2,776	3,370	54	2	54	54	13,792
Ohio	6	6	1,154	6	454	700	6	.....	6	6	2,870
Indiana	3	3	368	3	130	238	3	.....	3	3	1,435
Illinois	2	2	266	2	108	158	2	.....	2	2	850
Michigan	1	1	197	1	100	97	1	.....	1	1	325
Wisconsin	20	20	2,713	20	1,275	1,438	20	.....	20	20	4,855
Minnesota	11	11	830	11	404	426	11	.....	11	11	1,715
Iowa	2	2	59	2	23	36	2	.....	2	2	292
Missouri	5	5	78	5	34	44	5	.....	5	5	675
North Dakota	6	6	481	6	248	233	4	2	4	4	775
Western division	3	3	101	3	51	50	3	.....	3	3	350
California	3	3	101	3	51	50	3	.....	3	3	350

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number o organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	117	113	$922,900	12	$31,635	77	$296,625	107	119	1,413	12,901
North Atlantic division	32	30	593,500	8	27,930	23	116,800	31	34	653	5,367
New York	9	8	227,000	2	9,900	5	49,000	9	10	128	956
New Jersey	4	4	27,500	1	850	4	7,300	4	4	55	421
Pennsylvania	19	18	339,000	5	17,180	14	60,500	18	20	470	3,990
South Atlantic division	26	26	130,200	.....	.....	11	23,750	23	32	298	3,469
Maryland	2	2	2,500	.....	.....	.....	.....	2	2	19	77
Virginia	2	2	1,000	.....	.....	1	1,500	2	2	12	153
North Carolina	22	22	126,700	.....	.....	10	22,250	19	28	267	3,239
North Central division	56	54	198,000	4	3,705	40	64,675	50	50	456	3,856
Ohio	6	6	39,500	.....	.....	6	10,300	6	6	86	900
Indiana	3	3	18,100	1	1,280	1	2,000	2	2	40	344
Illinois	2	2	9,500	.....	.....	2	3,200	2	2	26	251
Michigan	1	1	3,000	.....	.....	1	3,000	1	1	8	108
Wisconsin	20	20	82,300	3	2,425	14	24,625	18	18	159	1,286
Minnesota	11	11	26,850	.....	.....	9	12,550	11	11	70	481
Iowa	2	2	2,300	.....	.....	2	1,400	2	2	9	59
Missouri	5	5	5,350	.....	.....	1	1,800	3	3	12	112
North Dakota	6	4	11,100	.....	.....	4	5,800	5	5	46	315
Western division	3	3	1,200	.....	.....	3	1,400	3	3	6	209
California	3	3	1,200	.....	.....	3	1,400	3	3	6	209

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY PROVINCES: 1906.

PROVINCE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	117	117	17,155	104	6,173	8,777	113	4	129	112	41,525
Northern	93	93	13,493	93	5,600	7,893	89	4	93	89	31,775
Southern	24	24	3,662	11	573	884	24	.....	36	23	9,750

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY PROVINCES: 1906.

PROVINCE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	117	113	$922,900	12	$31,635	77	$206,625	107	119	1,413	12,901
Northern	93	89	795,200	12	31,635	66	182,875	86	89	1,134	9,509
Southern	24	24	127,700	.....	.....	11	23,750	21	30	279	3,392

EVANGELICAL UNION OF BOHEMIAN AND MORAVIAN BRETHREN IN NORTH AMERICA.

HISTORY.

The scattered bands of Bohemian and Moravian Christians, after the general dispersion consequent upon the Thirty Years' war,[1] retained their religious life through the persecutions which broke out from time to time. Some relief came with the publication by Joseph II of Austria, of the Toleration Patent, October 13, 1781. Though this did not grant equal rights, it stopped persecution and torture and gave an opportunity to all citizens to register themselves. Many wavered, distrusting the government, from which until now they had experienced only deception and oppression, but at the close of the time limit, January 1, 1783, a large number, variously estimated at from 90,000 to 150,000, had registered as belonging to the Union of Bohemian and Moravian Brethren. This was a surprise to all, and especially to the government, which proclaimed that the patent had no reference to that union, but only to those who accepted the Augsburg or the Helvetic confessions. Furthermore, congregations could be organized only where over 100 families, or at least 500 souls, were reported. Many small communities consequently dropped out entirely, and those that organized were forbidden to build churches, and were allowed prayer houses only, without steeples, bells, organs, round windows, or any entrance from the road. Sometimes Lutheran and sometimes Reformed (Hungarian) pastors were called, but the general connection with the Union of Bohemian and Moravian Brethren was maintained.

The first considerable immigration to America of adherents of this Union came after the revolutionary period of 1848. Those from Bohemia and western Moravia settled chiefly in the Northern states; while those from eastern Moravia almost without exception turned to Texas. The first Bohemian evangelical sermon in that state was preached at Fayetteville in 1855 by pastor John Fvolanek, but the first congregation was organized in 1864 at Wesley by the Rev. Joseph Opocensky. Other congregations were formed and a number of ministers served for varying terms. In 1889 the Rev. Adolph Chlumsky became pastor at Brenham and endeavored to bring the scattered congregations together. To assist in this respect a monthly periodical was started in 1902.

The next step was the calling of an assembly of delegates of all the congregations to meet at Granger, Tex., in 1903, and 22 representatives of 9 congregations and 2 preaching stations responded. Among the guests was a representative of the Texas District of the German Evangelical Synod of North America.

Their lack of familiarity with the German and English languages, and also with the general organization and character of the existing denominations, made it difficult for them to join any. Equally unwilling were they to organize a new church, and it was finally decided to adopt the old name. "Union of Bohemian and Moravian Brethren." At the second synodal

[1] See Moravian Church, page 494.

assembly in Taylor, Tex., in 1904, a general constitution was prepared and accepted and a state charter was then secured.

DOCTRINE AND POLITY.

The basis of doctrine of the Bohemian and Moravian Brethren of North America is the "Confessio Fratrum Bohemorum," or the confession of faith of the Union of the Bohemian Brethren, presented to Emperor Ferdinand I of Austria, by the Lords and Knights of the Union in 1608. Other doctrinal symbols, as the Helvetic, or Reformed, and the Augsburg, or Lutheran confessions, are accepted in so far as they agree with the Bible, which is with the brethren the only rule of faith, intercourse, and life.

The legislative and executive authority is intrusted to a synod, which meets annually on the 6th of July in commemoration of the burning at the stake of John Huss. The synod consists of the ministers of the Union and of lay delegates elected in the proportion of 1 to every 50 members of a congregation. Between the sessions of the synod the management of the Union is in the hands of a committee, including the president, vice-president, secretary, and treasurer, elected for one year. The affairs of the local congregations are in the care of elders, elected annually. The board of elders, also known as trustees, consists of at least 4 members, the minister as president. In the larger congregations 1 elder is elected for every 10 members.

In case of the disintegration of a congregation its property reverts to the Union as administrator. If during a period of fifteen years no new congregation is established, the property reverts to the treasury of the Union.

WORK.

In 1905 missionary collections were begun, with the understanding that one-half should be appropriated to home missionary work and one-half to work among the heathen. In the first year $19 was set aside for this home mission work, and used for traveling expenses in organizing scattered members of the church. In 1906 the sum of $33 was thus collected for home missions, 3 workers were employed, and 2 congregations and 1 Sunday school organized. The same amount was contributed to the German Evangelical Synod for its missions in India.

For purposes of education, the schools of the German Evangelical Synod of North America, including the theological seminary at St. Louis, Mo., have been cordially opened to the churches of the Union. An effort is being made to secure a fund for the education of teachers for Sunday and evening schools, and $224 has been raised for this purpose. A fund for the support of students has also been established, which at the end of the school year, 1905–6, had an income of $122.

There is a Benevolent Society with 38 members, and an income amounting to $235.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 15 organizations; 14 being in Texas and 1 in Oklahoma.

The total number of communicants reported is 771; of these, about 47 per cent are males and 53 per cent females. According to the statistics, the denomination has 8 church edifices with a seating capacity of 3,100; church property valued at $13,750, against which there appears no indebtedness; halls, etc., used for worship by 7 organizations; and 2 parsonages valued at $700. There are 2 Sunday schools reported, with 6 officers and teachers and 97 scholars.

The number of ministers connected with the denomination is 3.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	COMMUNICANTS OR MEMBERS.						PLACES OF WORSHIP.				
	Total number of organizations.	Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	15	15	771	15	359	412	8	7	8	8	3,100
South Central division	15	15	771	15	359	412	8	7	8	8	3,100
Oklahoma[1]	1	1	31	1	14	17					
Texas	14	14	740	14	345	395	8	6	8	8	3,100

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	15	10	$13,750			2	$700	2	2	6	97
South Central division	15	10	13,750			2	700	2	2	6	97
Oklahoma[1]	1										
Texas	14	10	13,750			2	700	2	2	6	97

[1] Oklahoma and Indian Territory combined.

NONSECTARIAN CHURCHES OF BIBLE FAITH.

HISTORY.

The formation of the denomination, or rather the confederation of churches, known as the Nonsectarian Churches of Bible Faith, was the result of the teaching of the Rev. Lyman H. Johnson, of New England ancestry, a graduate of Beloit College, Wis., and of Union Theological Seminary, New York city. Mr. Johnson had been impressed from childhood by the evils resulting from sectarianism, and with the belief that the form of organization of the different denominations was calculated rather to gain temporal and earthly success than to do the work of Christ in the world. He found support for his belief in the history of a number of communities, as the Albigenses, Lollards, Quakers, and others, who had protested against rigidity in church organization. As a minister in the Presbyterian and Congregational churches he preached strongly against the evils of denominationalism, and after 1865 his denominational relations ceased and he preached as an independent evangelist. In 1868, at Beloit, Wis., he began the publication of the Stumblingstone, a monthly paper dedicated to the establishing of "The original Church of Christ, without man's organization, sects, or carnal observances." Gradually the views advocated by Mr. Johnson gained acceptance, congregations were gathered, and at length a quasi association for mutual fellowship was formed, with headquarters at Boston, to which place the publication of the paper was transferred.

The basis of this association lies in what its members consider the correct interpretation of the term "church." "This word," they say, "as traditionized, is made to mean a society organized by man like secular corporations, except for religious purposes; a joint interest and agreement of several Christians under covenants and laws they have adopted is essential to the meaning of the word 'church,' as generally understood." This interpretation, in their view, classes "with infidels and the irreligious" those Christians outside of church organizations, and "is an injustice to such Christians and contrary to the Bible meaning of the word." The truth, as they recognize it, is that churches of Christ had existed outside of all sectarian systems. They say that the Greek word "ecclesia," which is translated "church" in English, has the meaning "called out;" that is, "converted out of the world by a change of heart into the assembly of Christians on earth;" and they hold that the church exists where one person is thus called out from the world. The idea of the assembly thus constituted has no reference to locality or organization, and the church is the "body of Christ" including "all who are in Christ regardless of locality." They find no account in the Bible of any Christian joining the church; he is already a member by faith in Christ, and every description of the church in any city or house of the New Testament is simply of one or more Christians living there.

DOCTRINE AND POLITY.

In doctrine the churches agree substantially with the so-called "orthodox or evangelical churches." They hold the Bible to be the divinely inspired rule of faith and practice and reject all creeds and disciplines not contained in it. They believe in the Trinity, the vicarious atonement of Christ, the baptism of the Holy Spirit as the antitype of water baptism, a final judgment, and an eternal heaven and hell.

There is no general ecclesiastical organization. No head over individual members is recognized but Christ, and though there are elders in each community or church, they are regarded simply as teachers having no ecclesiastical authority. In their view the only authority is "the authority of the truth," which is the authority of God to all who are convinced of the truth. The ministers receive no salary and the necessary expenses connected with the services are met by voluntary contributions.

WORK.

Since there is no organization, the congregations and individual members are free to contribute or to labor according to their desire. They have no organ-

ized missionary work and no schools or philanthropic institutions. This does not mean that they are regardless of their duties to their fellow-men, but only that they are free from all other constraint than "pure virtue or holy love in Christian hearts."

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 204 organizations, located in 28 states. Of these organizations, 87 are in the South Central division, Oklahoma leading with 28.

The total number of members reported is 6,396; of these, about 53 per cent are males and 47 per cent females. According to the statistics, the denomination has 41 church edifices; a seating capacity for church edifices of 5,700, as reported by 33 organizations; church property valued at $25,910, against which there appears an indebtedness of $3,300; and halls, etc., used for worship by 156 organizations. There are 33 Sunday schools reported, with 158 officers and teachers and 1,976 scholars.

The number of ministers connected with the denomination is 50.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	204	203	6,396	203	3,368	3,028	40	156	41	33	5,700
North Atlantic division	24	24	537	24	290	247	7	14	8	6	950
Massachusetts	2	2	40	2	25	15	1	1	1	1	100
Connecticut	1	1	25	1	15	10	.....	1	.....	.....	.....
New York	2	2	37	2	17	20	.....	2	.....	.....	.....
New Jersey	2	2	16	2	8	8	.....	2	.....	.....	.....
Pennsylvania	17	17	419	17	225	194	6	8	7	5	850
South Atlantic division	33	33	2,289	33	1,201	1,088	8	24	8	8	1,400
Virginia	3	3	17	3	8	9	.....	3	.....	.....	.....
West Virginia	23	23	1,316	23	618	698	8	15	8	8	1,400
North Carolina	6	6	156	6	75	81	.....	5	.....	.....	.....
Georgia	1	1	800	1	500	300	.....	1	.....	.....	.....
North Central division	58	58	1,315	58	669	646	11	47	11	7	1,250
Ohio	10	10	284	10	158	126	2	8	2	2	350
Indiana	6	6	131	6	67	64	2	4	2	2	300
Illinois	6	6	52	6	26	26	1	5	1	.....	.....
Michigan	5	5	94	5	47	47	.....	5	.....	.....	.....
Iowa	3	3	76	3	49	27	.....	3	.....	.....	.....
Missouri	9	9	224	9	108	116	5	4	5	2	400
North Dakota	1	1	2	1	2	.....	.....	1	.....	.....	.....
Nebraska	3	3	121	3	53	68	1	2	1	1	200
Kansas	15	15	331	15	159	172	.....	15	.....	.....	.....
South Central division	87	86	2,200	86	1,181	1,019	14	69	14	12	2,100
Kentucky	2	2	93	2	48	45	1	1	1	1	200
Tennessee	6	6	206	6	111	95	4	2	4	3	600
Alabama	10	10	293	10	168	125	3	6	3	3	550
Mississippi	4	4	130	4	82	48	.....	4	.....	.....	.....
Louisiana	4	4	45	4	26	19	2	2	2	1	150
Arkansas	21	21	640	21	335	305	4	17	4	4	600
Oklahoma[1]	28	27	614	27	318	296	.....	27	.....	.....	.....
Texas	12	12	179	12	93	86	.....	10	.....	.....	.....
Western division	2	2	55	2	27	28	.....	2	.....	.....	.....
Colorado	1	1	15	1	7	8	.....	1	.....	.....	.....
Washington	1	1	40	1	20	20	.....	1	.....	.....	.....

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	204	33	$25,910	2	$3,300			33	33	158	1,976
North Atlantic division	24	6	12,100	1	3,000			1	1	5	30
Massachusetts	2	1	6,000	1	3,000						
Connecticut	1										
New York	2							1	1	5	30
New Jersey	2										
Pennsylvania	17	5	6,100								
South Atlantic division	33	8	3,400	1	300			8	8	48	753
Virginia	3										
West Virginia	23	8	3,400	1	300			7	7	23	253
North Carolina	6										
Georgia	1							1	1	25	500
North Central division	58	7	5,200					11	11	57	671
Ohio	10	2	1,500								
Indiana	6	2	1,000					1	1	5	47
Illinois	6										
Michigan	5										
Iowa	3										
Missouri	9	2	1,500					4	4	17	191
North Dakota	1										
Nebraska	3	1	1,200					1	1	8	150
Kansas	15							5	5	27	283
South Central division	87	12	5,210					12	12	47	502
Kentucky	2	1	600								
Tennessee	6	3	1,170					1	1	1	47
Alabama	10	3	2,160					1	1	6	100
Mississippi	4							1	1	1	35
Louisiana	4	2	440								
Arkansas	21	3	900					2	2	7	85
Oklahoma [1]	28							7	7	32	235
Texas	12										
Western division	2							1	1	1	20
Colorado	1										
Washington	1							1	1	1	20

[1] Oklahoma and Indian Territory combined.

PENTECOSTAL CHURCH OF THE NAZARENE.

HISTORY.

Toward the close of the nineteenth century a movement developed in various parts of the United States corresponding somewhat to that of the revival period of a century previous. It manifested itself differently, so far as organization was concerned, in different sections. In the Southern states it was chiefly an independent movement, and each congregation held itself apart from every other. In the West and in the East the tendencies were toward a closer affiliation, resulting in organization.

The principle at the basis of these movements has been a belief in the power of Jesus Christ to make Christians holy in this present life, and they represent thus a renewed emphasis upon the doctrine of entire sanctification, as taught by John Wesley, the founder of Methodism. The immediate occasion was the feeling that full liberty to emphasize this doctrine, which came to be called the "full Gospel," was not allowed even in the Methodist churches.

Three movements, one in New England, one in New York city, and one in Los Angeles, Cal., were organized almost simultaneously to carry out these principles. William Howard Hoople, a business man in New York city, founded a mission in Brooklyn, in January, 1894, which, in the following May, was organized as an independent church, with a membership of 32, and was called the "Utica Avenue Pentecostal Tabernacle." A church edifice was afterwards erected, and Mr. Hoople was called to the pastorate. The following February the Bedford Avenue Church was organized in an abandoned church building, and a little later, the Emmanuel Pentecostal Tabernacle. In December, 1895, delegates from these three churches formed the Association of Pentecostal Churches of America, adopting a constitution, summary of doctrines, and by-laws.

Meanwhile, a similar movement had begun in New England; several independent churches had been organized for the same purpose, and had united in an association known as the Central Evangelical Holiness Association. In November, 1896, a joint committee of the two associations met in Brooklyn, and united under the name of the Association of Pentecostal Churches of America.

In Los Angeles a number of persons united in October, 1895, and formed the Church of the Nazarene. They adopted a few statements of belief, and agreed to such general rules as seemed proper and needful for immediate guidance and government, leaving to future assemblies the making of such provisions as the work and its conditions might necessitate. An important feature of their doctrine was their conviction that sanctification especially involved following Christ's example of preaching the gospel to the poor. They believed that elegance and adornment of houses of worship are not representative of the spirit of Christ, but rather of the spirit of the world; that they involve expenditure of time and money that should be given to Christlike ministries for the salvation of souls and the relief of the needy.

As the two bodies came to know more of each other, it was felt that they should unite; and in the annual meeting of each body in 1906, a basis of union was prepared, and delegates were authorized to call the first convention of the Pentecostal Church of the Nazarene, the name proposed for the new denomination. That convention met in Chicago in 1907, in its first general assembly.

DOCTRINE.

In doctrine this body is essentially in accord with the Methodist Episcopal Church. It accepts, in general, the Apostles' Creed, but gives special prominence to the doctrine of entire sanctification, which is expressed as follows:

> We believe that entire sanctification is that act of the Holy Spirit whereby the regenerate soul is cleansed from inbred sin, and made pure in heart, enabling the believer to love God with all his heart, mind, soul, and strength, which implies that no wrong temper, nothing contrary to love, remains in the soul; that all thoughts, words, and actions are prompted by pure love; that entire sanctification does not exclude ignorance or mistake, nor an involuntary transgression of some unknown divine precept; that entire sanctification includes the baptism with the Holy Ghost. It is subsequent to regeneration.
>
> It is received, like regeneration, in an instant, by faith, not by works which we have done, but by the renewing of the Holy Ghost. We believe in imparted, not imputed, sanctification. We believe it is divinely attested by the Holy Ghost. We believe it is received as soon as the regenerate soul sees its need, makes an entire consecration to God, and trusts alone in the atoning merit of our Lord Jesus Christ.

Applicants for membership in the church are received by the pastor on confession of their faith in Christ, and of their acceptance of the doctrines essential to salvation, and their promise to observe the rules and regulations of the church. In this last respect the General Rules of the Methodist Episcopal Church have formed the basis of their rules and regulations. With regard to baptism the Methodist practice is generally accepted, though no special form is emphasized.

POLITY.

The ecclesiastical organization is congregational. Each church is absolutely independent in its management, being governed through a church board elected by the congregation. The churches are associated for such general purposes as belong to all alike, particularly for missionary activity. In general, the associations have no direct authority over the individual church, being rather for the promotion of mutual fellowship, and of organized effort in preaching the gospel. General and district superintendents, however, are appointed as executive officers.

Those who feel called of God, and who evidence their call by "grace, gifts, and usefulness," may, after examination as to their experience and comprehension of the doctrines and usage of the church, be licensed to preach. This license is granted by the church board of the church to which the applicant belongs, upon recommendation of the pastor, and is for the term of one year, but may be renewed from time to time. Further ordination is by a council of the pastors and delegates from five or more churches. Ordained ministers from other denominations may be received on the vote of the missionary committee of the church.

WORK.

In each of the constituent bodies, prior to the union, missionary work had been the chief purpose, and had been carried on by the Missionary Committee of the Association of Pentecostal Churches of America and by the Home and Foreign Missionary Board of the Nazarene Church. In the combined church a general missionary board has been established, consisting of boards elected by the different districts, to which all the work of the two older boards has been transferred. There is also in each district a missionary board, the members of which are elected by the district assembly; and every church is expected to elect a missionary board of not less than four members. For the conduct of the work a general tithing system is recommended, although the tithe is considered the minimum of contribution.

Before the union the Association of Pentecostal Churches carried on both home and foreign missionary work. For the home missionary work the contributions were $1,000 in 1904 and $500 in 1906; for the foreign work, $9,000 in 1904 and $4,000 in 1906. Foreign work was carried on in western India and the Cape Verde Islands, where 3 churches were maintained with 100 communicants, under the care of 8 missionaries and 6 native helpers. The total property was valued at $6,000. There were also 2 small schools in India valued at $800, and supported almost entirely by the missionaries from their salaries, although $1,000

was contributed for this purpose by the churches in 1906. The mission in India had a small hospital and an orphanage, and 4 Sunday schools with about 200 pupils.

The work of the Church of the Nazarene was carried on in eastern India and among the Spanish speaking people of southern California. For the entire work the sum of $7,090 was contributed, the greater portion of which was expended in home mission work in the United States.

The educational work includes a Bible college in Los Angeles, Cal., and the Pentecostal Collegiate Institute in Rhode Island, with property valued at $47,000. During 1906 the sum of $1,289 was contributed for the institute in Rhode Island.

Emphasis is placed upon deaconess work, the organization of Sunday schools, and the extension of evangelistic enterprises.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 100 organizations, located in 21 states and the District of Columbia. Of these organizations, 42 are in the North Atlantic and 35 in the Western division; the largest number in any one state being 23 in California.

The total number of communicants reported is 6,657; of these, as shown by the returns for 99 organizations, about 37 per cent are males and 63 per cent females. According to the statistics, the denomination has 69 church edifices; a seating capacity for church edifices of 19,770; church property valued at $393,990, against which there appears an indebtedness of $97,224; halls, etc., used for worship by 26 organizations; and 7 parsonages valued at $22,500. There are 82 Sunday schools reported, with 824 officers and teachers and 5,039 scholars.

The number of ministers connected with the denomination is 170, and there are also 75 licensed preachers.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	100	100	6,657	99	1,968	3,289	69	26	69	68	19,770
North Atlantic division	42	42	2,336	42	802	1,534	28	13	28	27	8,810
Maine	3	3	94	3	28	66	2	1	2	2	450
New Hampshire	2	2	53	2	21	32	1	.....	1	1	300
Vermont	4	4	112	4	53	59	2	2	2	2	600
Massachusetts	11	11	926	11	313	613	8	3	8	8	2,960
Rhode Island	2	2	133	2	52	81	2	.....	2	2	550
Connecticut	3	3	81	3	26	55	1	2	1	1	350
New York	10	10	539	10	157	382	7	3	7	6	2,000
New Jersey	1	1	20	1	11	9	1	.....	1	1	200
Pennsylvania	6	6	378	6	141	237	4	2	4	4	1,400
South Atlantic division	4	4	248	4	102	146	3	1	3	3	500
Maryland	3	3	82	3	42	40	3	.....	3	3	500
District of Columbia	1	1	166	1	60	106	.....	1	.....	.....	.....
North Central division	17	17	1,093	17	407	686	10	6	10	10	2,425
Ohio	1	1	13	1	4	9	.....	1	.....	.....	.....
Indiana	2	2	141	2	55	86	1	1	1	1	400
Illinois	11	11	797	11	295	502	7	3	7	7	1,525
Iowa	1	1	23	1	8	15	.....	1	.....	.....	.....
Kansas	2	2	119	2	45	74	2	.....	2	2	500
South Central division	2	2	47	2	20	27	1	.....	1	1	75
Texas	2	2	47	2	20	27	1	.....	1	1	75
Western division	35	35	2,933	34	637	896	27	6	27	27	7,960
Idaho	1	1	30	1	11	19	1	.....	1	1	250
Colorado	1	1	50	1	22	28	1	.....	1	1	300
Washington	7	7	285	7	137	148	4	1	4	4	860
Oregon	3	3	135	3	58	77	3	.....	3	3	900
California	23	23	2,433	22	409	624	18	5	18	18	5,650

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	100	71	$393,990	40	$97,224	7	$22,500	80	82	824	5,039
North Atlantic division	42	28	189,600	20	62,129	5	15,000	37	37	410	2,347
Maine	3	2	10,750	1	4,300	1	2,500	3	3	20	67
New Hampshire	2	1	5,000	1	2,400			1	1	8	40
Vermont	4	1	1,000	1	375			4	4	40	114
Massachusetts	11	8	79,272	8	31,600	3	8,500	11	11	136	879
Rhode Island	2	2	8,778					2	2	33	165
Connecticut	3	1	3,000	1	900			2	2	14	50
New York	10	8	36,550	5	16,804	1	4,000	8	8	83	483
New Jersey	1	1	1,000	1	250			1	1	9	60
Pennsylvania	6	4	44,250	2	5,500			5	5	67	489
South Atlantic division	4	3	1,800	1	100			3	3	21	79
Maryland	3	3	1,800	1	100			2	2	12	29
District of Columbia	1							1	1	9	50
North Central division	17	12	33,775	4	5,650	2	7,500	12	12	130	721
Ohio	1										
Indiana	2	2	6,250	1	4,000			2	2	20	133
Illinois	11	8	26,825	2	1,500	2	7,500	7	7	86	490
Iowa	1							1	1	8	35
Kansas	2	2	700	1	150			2	2	16	63
South Central division	2	1	300								
Texas	2	1	300								
Western division	35	27	168,515	15	29,345			28	30	263	1,892
Idaho	1	1	1,250	1	450			1	1	11	60
Colorado	1	1	800					1	1	6	48
Washington	7	4	10,000	2	940			6	8	47	264
Oregon	3	3	6,650	3	2,650			3	3	20	115
California	23	18	149,815	9	25,305			17	17	179	1,405

POLISH NATIONAL CHURCH OF AMERICA.

HISTORY.

With the increasing immigration from Poland, and the establishment of large Polish Roman Catholic churches in a number of American cities, misunderstandings and disputes developed between the ecclesiastical authorities and the lay members of the Polish parishes. These were occasioned chiefly by dissatisfaction on the part of the laymen with the "absolute religious, political, and social power over the parishioners," given by the Council of Baltimore in 1883 to the Roman Catholic priesthood; and by the rather free exercise of that power on the part of certain Polish Roman Catholic priests. The situation was aggravated, in some cases, by the placing of other than Polish priests in charge of Polish churches. The result was that disturbances arose, which developed, at times, into riots. In Buffalo, N. Y., a popular Polish priest was removed, and a protest made against the installation of his successor resulted in a general decree of excommunication. The congregation laid claim to the church property, but the claim was disallowed by the courts. The congregation then purchased ground, put up a new edifice of its own, and declared itself absolutely independent of the former ecclesiastical leaders.

In Chicago, Ill., there was a revolt against the Polish Order of Resurrectionists, and especially against a certain Polish priest; and in Cleveland, Ohio, in Scranton and Shamokin, Pa., and elsewhere, similar troubles occurred.

The Scranton church called as its pastor the Rev. Francis Hodur, of Nanticoke, Pa., who on the basis of democratic ideas prepared his people for, what he considered, a purely evangelical Christian church. At the same time, with the object of spreading the movement to every section of the country, he established a Polish weekly paper called the Straz. He was ordered back to Nanticoke, and upon his refusal to obey was suspended, and in 1898 was excommunicated. The new organization, however, was well established.

At Father Hodur's invitation, a convention of independent congregations was held at Scranton in September, 1904, and was attended by 147 clerical and lay delegates, who represented about 20,000 adherents in 5 states. As a result, these churches in northeastern Pennsylvania, together with others in Massachusetts, Connecticut, New Jersey, and Maryland, combined to form the Polish National Church, the Rev. Francis Hodur being elected as its head, with the title of

bishop. He was subsequently consecrated by Archbishop Gul of Utrecht, Bishop Van Thiel of Haarlem, and Bishop Spit of Deventer, the National Catholic bishops of the Netherlands. A constitution was adopted, and the Latin books of Holy Church Rites were ordered to be translated into the Polish language. Resolutions were adopted expressing a desire for fraternal and sympathetic cooperation with other Christian churches, and repudiating the claim of the Roman Catholic Church to be the sole exponent of the true doctrines of Christ.

This convention, or synod, was the first gathering of its kind held by Polish people since the reformation movement in Poland was crushed in the seventeenth century. At a special session of the synod, held in Scranton two years later, the various church charters were unified, the church constitution was amended, and two new feasts were instituted, the Feast of Brotherly Love and Union of the Polish People in America, to be observed on the second Sunday in September of each year, and the Feast of the Poor Shepherds, to be observed on the first Sunday after Christmas.

The controlling motive of the conventions was both a desire for freedom in religious institutions corresponding to that in other departments of American life, and a protest against the placing by the Roman Catholic Church of all power, administrative as well as spiritual, in the hands of the ecclesiastics. This freedom included in their view the right of the congregations to own and control their church edifices, schools, orphanages, etc.; the right of the individual to read and study the Bible for himself; and the corresponding right to work out his own salvation, not through ceremonies, but through a better understanding of the doctrines of Christ in their application to private and to public life.

A movement similar to that started by Father Hodur and his associates was inaugurated in Chicago, Ill., by the Rev. Anton Kozlowski. One or two churches in that city, together with churches in Indiana and Wisconsin, and several in the East, organized another independent diocese, known as the Polish Independent Catholic Church, of which the Rev. Anton Kozlowski was eventually made bishop.[1]

DOCTRINE.

The doctrine of the Polish National Church is based upon the Bible, and especially upon the New Testament, as expounded by the apostles and the first four Ecumenical councils, and as further interpreted by the Synod of the Polish National Church of America. The church rejects the doctrine of the infallibility of the pope in matters of faith and morals; and believes that all men have the right to interpret the Word of God according to their convictions and the dictates of their conscience.

It believes that "man, by following the Supreme Being, is in this life capable of attaining a certain degree of the happiness and of the perfection which is possessed of God in an infinite degree;" that "faith is helpful to man toward his salvation, though not absolutely necessary," which is especially true of "blind faith." Good deeds, however, it holds "bring us nearer to God, and to His Mediator, Jesus Christ, and make us worthy of being His followers and brothers, and of being children of the Heavenly Father." It rejects the doctrine of eternal punishment, and believes that "even the sinful man, after undergoing an intrinsic metamorphosis through contrition, penance, and noble deeds, may have a chance to regain the grace of God." Sin is regarded as a "lack of perfection in the essence of man, and as mankind progresses in this knowledge of the causes of life and the nature of God, and as mankind comes nearer and nearer to Him, sin will gradually grow less and less until it vanishes entirely. Then man will become the true image and child of God, and the kingdom of God will prevail upon earth."

POLITY.

The constitution vests the highest authority of the church in the synod. This convenes in regular session every five years, although a special session may be called at the request of one-third of the members of the church at any time when the bishop deems it necessary. Each congregation is governed by a board of trustees, elected by the members, and working in harmony with the priests assigned to it. The question of the celibacy of the clergy has been discussed, but action was postponed.

The administrative power is centralized in the bishop and the grand council, which is composed of 3 clerical and 3 lay members, who are elected at each regular session of the synod.

WORK.

The general activities of the Polish National Church are, as yet, limited to educational lines. It has 12 parochial schools with 15 teachers and 744 pupils, and has decided to found a school for the preparation of young men for the priesthood of the church.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 24 organizations, located

[1] Subsequently these two organizations united to form the Polish National Church, which includes all the Independent Polish Catholic churches of the United States, except one at Buffalo, N. Y.

in 10 states. These include 1 independent church, the Independent Polish Catholic Church of Buffalo, N. Y., which while in sympathy with this body has not formally united with it. Of these 24 organizations, nearly three-fourths are in the North Atlantic division, Pennsylvania leading with 7.

The total number of communicants reported, including baptized infants and children, is 15,473; of these, about 56 per cent are males and 44 per cent females. On account of the comparatively small number and the excess of adult males, no deduction is made for children as in the case of the Roman Catholic Church. According to the statistics, the denomination has 27 church edifices; a seating capacity for church edifices of 12,130; church property valued at $494,700, against which there appears an indebtedness of $216,960; and 14 parsonages valued at $74,000. There are 22 Sunday schools reported, with 26 officers and teachers and 1,289 scholars.

The number of ministers connected with the denomination is 24.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	24	24	15,473	24	8,627	6,846	23	1	27	23	12,130
North Atlantic division	17	17	10,246	17	5,629	4,617	16	1	20	16	9,300
Massachusetts	5	5	2,141	5	1,288	853	4	1	5	4	1,900
Connecticut	1	1	300	1	140	160	1	.....	1	1	300
New York	1	1	3,500	1	1,700	1,800	1	.....	1	1	2,600
New Jersey	3	3	800	3	460	340	3	.....	3	3	1,000
Pennsylvania	7	7	3,505	7	2,041	1,464	7	.....	10	7	3,500
South Atlantic division	1	1	1,132	1	523	609	1	.....	1	1	480
Maryland	1	1	1,132	1	523	609	1	.....	1	1	480
North Central division	6	6	4,095	6	2,475	1,620	6	.....	6	6	2,350
Indiana	1	1	450	1	250	200	1	.....	1	1	300
Illinois	3	3	2,545	3	1,515	1,030	3	.....	3	3	1,600
Wisconsin	1	1	100	1	60	40	1	.....	1	1	150
Minnesota	1	1	1,000	1	650	350	1	.....	1	1	300

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	24	24	$494,700	23	$216,960	14	$74,000	20	22	26	1,289
North Atlantic division	17	17	376,700	16	162,960	9	51,000	13	15	17	784
Massachusetts	5	5	58,700	4	28,000	3	9,000	4	4	5	206
Connecticut	1	1	15,000	1	9,000	1	15,000	1	1	1	30
New York	1	1	140,000	1	75,000	1	14,000	.....	.....	.....	.....
New Jersey	3	3	27,000	3	11,460	.....	.....	1	1	1	30
Pennsylvania	7	7	136,000	7	39,500	4	13,000	7	9	10	518
South Atlantic division	1	1	37,000	1	29,000	1	15,000	1	1	1	48
Maryland	1	1	37,000	1	29,000	1	15,000	1	1	1	48
North Central division	6	6	81,000	6	25,000	4	8,000	6	6	8	457
Indiana	1	1	11,000	1	4,000	1	3,000	1	1	1	50
Illinois	3	3	57,000	3	11,000	2	4,000	3	3	5	292
Wisconsin	1	1	3,000	1	2,000	1	1,000	1	1	1	15
Minnesota	1	1	10,000	1	8,000	.....	.....	1	1	1	100

PRESBYTERIAN BODIES.

GENERAL STATEMENT.

History.—As the Lutheran churches represent those features of the Reformation emphasized by Luther, so the Presbyterian and Reformed churches represent those emphasized by Calvin. The doctrinal and ecclesiastical system developed at Geneva, modified somewhat in Holland and in France, and transferred to Scotland, became solidified there largely under the influence of John Knox in 1560, and found a practical and thoroughly logical presentation in the Westminster Assembly, London, England, 1645–1649. This was not a distinctively Presbyterian body. Called by act of Parliament to consider the state of the entire country, in matters of religion, it represented in its membership all English speaking Christians, although the Anglicans took no active part in its deliberations. It had no ecclesiastical authority, yet its deliverances on doctrine have furnished the basis both for Presbyterian and many non-Presbyterian bodies, and the form of ecclesiastical government it recommended has gone far beyond the country where it was formulated, and has had a marked influence not only on church life, but in civil and national development. In England it fostered the development of the Independents who afterwards became the Congregationalists. In Scotland, in the eighteenth and nineteenth centuries, it resulted in the development of several Presbyterian bodies, each insisting upon some specific administrative phase, and one of its strongholds was the north of Ireland, where so many Scotch found a more congenial home for the time being, until they should cross the Atlantic.

Doctrine and polity.—Presbyterianism as a doctrinal system has as its fundamental principles the undivided sovereignty of God in His universe, the sovereignty of Christ in salvation, the sovereignty of the Scriptures in faith and conduct, and the sovereignty of the individual conscience in the interpretation of the Word of God. As a polity it recognizes Christ as the only head of the church and the source of all power, and the people of Christ as entitled under their Lord to participation in the government and action of the church. As polity and as doctrine it maintains the right of private judgment in matters of religion, the membership in the Church Universal of all who profess the true religion, the validity of church organization, and the power of each association of organizations to prescribe its own terms of communion. It further holds that ministers are peers one of another, and that church authority is positively vested, not in individuals, such as bishops or presbyters, but in representative courts, including the session, the presbytery, and the synod; and in the case of some bodies, especially the larger ones, the general assembly. This principle of coordinate representative authority, by which the individual member of the church has his own share in the conduct of that church, while at the same time he recognizes not merely the headship of Christ but the fellowship in Christ, has given to the system a peculiar hold wherever there has been representative government, and has exerted a strong influence modifying both individualistic and hierarchical tendencies. Its advocates call attention to the resemblance between its polity and the political constitution of the United States, in which country it has had its strongest influence; its courts corresponding closely to the local, state, and national organizations.

The distinctively Presbyterian churches of the United States trace their origin chiefly to Great Britain. Whatever of English and Welsh Presbyterianism there was in the colonies, together with the few French Protestant or Huguenot churches, combined at an early date with the Scotch and Scotch-Irish elements to form the Presbyterian Church in the United States of America, from which the Cumberland Presbyterian Church and the Presbyterian Church in the United States afterwards separated. The Calvinistic Methodists of Wales are represented by the Welsh Calvinistic Methodist Church. Seven Presbyterian denominations are directly connected with the Secession and Relief movements of the church in Scotland in the eighteenth century, namely, the United Presbyterian Church of North America, the Associate Synod of North America, the Associate Reformed Synod of the South, the Synod and the General Synod of the Reformed Presbyterian Church, the Reformed Presbyterian Church (Covenanted), and the Reformed Presbyterian Church in the United States and Canada. The only colored body in the Presbyterian family is the Colored Cumberland Presbyterian Church.

In close harmony with these distinctively Presbyterian churches are the Reformed churches traceable to the influence of immigration from the continent of Europe; the Reformed Church in America (Dutch) and the Christian Reformed Church, both of which originated in Holland; the Reformed Church in the United States (German), whose beginnings were in Switzerland and Germany; and the Hungarian Reformed Church in America, representing the State Reformed Church of Hungary. All of these, Presbyterian and Reformed, substantially agree in government, and all maintain similar principles of the Calvinistic system, whether expressed in the Westminster Confession of Faith, the Canons of the Synod of Dort, or the Heidelberg Catechism. The Alliance of Reformed Churches throughout the world holding the Presbyterian system, whose special purpose is to secure cooperation by the different denominations in general church work, such as foreign missions, has grown out of this concord.

The Presbyterian bodies are 12 in number, as follows:

Presbyterian Church in the United States of America.
Cumberland Presbyterian Church.
Colored Cumberland Presbyterian Church.
Welsh Calvinistic Methodist Church.
United Presbyterian Church of North America.
Presbyterian Church in the United States.
Associate Synod of North America (Associate Presbyterian Church).
Associate Reformed Synod of the South.
Synod of the Reformed Presbyterian Church of North America.
Reformed Presbyterian Church in North America, General Synod.
Reformed Presbyterian Church (Covenanted).
Reformed Presbyterian Church in the United States and Canada.

SUMMARY OF STATISTICS.

A summary of the general statistics for these bodies, as derived from the returns of the individual church organizations of each denomination, is presented in the tables which follow.

In view of the fact that the union between the Presbyterian Church in the United States of America and the Cumberland Presbyterian Church was not fully consummated at the close of the year 1906, but was in a transition state, no attempt is made in this report to give the statistics for the united body. On account, also, of this unsettled condition the statistics here given for each of the two bodies separately represent, as near as may be, the condition at the close of the ecclesiastical year, March, 1906, before the union had taken place, instead of at the close of the calendar year, as in the case of the other denominations.

The Presbyterian bodies, taken together, have 15,506 church organizations. The total number of communicants, as reported by 15,471 organizations, is 1,830,555; of these, as shown by the returns for 14,014 organizations, about 38 per cent are males and 62 per cent females.

According to the statistics, these bodies have 15,311 church edifices; a seating capacity for church edifices of 4,892,819, as reported by 13,942 organizations; church property valued at $150,189,446, against which there appears an indebtedness of $6,545,025; halls, etc., used for worship by 406 organizations; and 5,417 parsonages valued at $16,155,861. The number of Sunday schools, as reported by 13,048 organizations, is 14,452, with 176,647 officers and teachers and 1,511,175 scholars.

The number of ministers connected with the different bodies is 12,456, and there are also 512 licentiates and 105 evangelists.

The largest of these bodies, in both number of organizations and communicants, is the Presbyterian Church in the United States of America, and the next in size is the Presbyterian Church in the United States.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, MINISTERS, AND PLACES OF WORSHIP, BY DENOMINATIONS: 1906.

DENOMINATION.	COMMUNICANTS OR MEMBERS.							PLACES OF WORSHIP.				
	Total number of organizations.	Number of organizations reporting.	Total number reported.	Sex.			Total number of ministers.	Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.		Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Presbyterian bodies	15,506	15,471	1,830,555	14,014	633,598	1,037,197	12,456	14,082	406	15,311	13,942	4,892,819
Presbyterian Church in the United States of America	7,935	7,927	1,179,566	7,340	392,692	683,082	7,603	7,395	208	8,185	7,362	2,692,564
Cumberland Presbyterian Church	2,850	2,846	195,770	2,310	69,691	96,259	1,514	2,398	108	2,474	2,325	767,348
Colored Cumberland Presbyterian Church	196	196	18,066	196	8,405	9,661	375	195	1	195	191	71,165
Welsh Calvinistic Methodist Church	147	147	13,280	143	5,683	7,106	87	144	2	156	143	40,282
United Presbyterian Church of North America	968	964	130,342	940	50,834	76,427	994	936	19	984	935	322,950
Presbyterian Church in the United States	3,104	3,086	266,345	2,789	95,474	149,625	1,606	2,722	60	3,012	2,698	898,087
Associate Synod of North America (Associate Presbyterian Church)	22	22	786	22	300	486	12	19	1	19	19	4,575
Associate Reformed Synod of the South	141	141	13,201	134	5,629	6,942	111	136	3	142	132	50,075
Synod of the Reformed Presbyterian Church of North America	114	113	9,122	113	3,470	5,652	128	110	3	116	110	34,110
Reformed Presbyterian Church in North America, General Synod	27	27	3,620	25	1,220	1,700	26	26	.....	27	26	11,016
Reformed Presbyterian Church (Covenanted)	1	1	17	1	7	10	.....	.....	1	.....	.....	.....
Reformed Presbyterian Church in the United States and Canada	1	1	440	1	193	247	.....	1	.....	1	1	650

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Presbyterian bodies	15,506	14,161	$150,189,446	2,102	$6,545,025	5,417	$16,155,861	13,048	14,452	176,647	1,511,175
Presbyterian Church in the United States of America	7,935	7,405	114,882,781	1,484	5,116,899	3,465	11,503,460	7,393	8,300	118,602	1,045,056
Cumberland Presbyterian Church	2,850	2,451	5,803,960	157	208,876	436	658,400	1,817	1,846	15,596	120,311
Colored Cumberland Presbyterian Church	196	192	203,778	18	10,407	8	5,825	192	192	933	6,952
Welsh Calvinistic Methodist Church	147	145	761,350	17	27,425	34	66,916	136	138	1,681	11,347
United Presbyterian Church of North America	968	943	10,760,208	151	546,557	450	1,155,750	948	991	12,841	115,963
Presbyterian Church in the United States	3,104	2,734	15,488,489	239	539,111	942	2,598,485	2,301	2,699	24,327	189,767
Associate Synod of North America (Associate Presbyterian Church)	22	20	28,825					9	9	13	289
Associate Reformed Synod of the South	141	134	436,550	17	16,680	51	96,975	126	131	1,109	9,732
Synod of the Reformed Presbyterian Church of North America	114	110	1,258,105	12	48,650	23	52,800	103	122	1,270	9,613
Reformed Presbyterian Church in North America, General Synod	27	26	365,400	6	25,420	8	17,250	22	23	255	2,013
Reformed Presbyterian Church (Covenanted)	1										
Reformed Presbyterian Church in the United States and Canada	1	1	200,000	1	5,000			1	1	20	132

PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

HISTORY.

The earliest American Presbyterian churches were established in Virginia, New England, Maryland, and Delaware, and were chiefly of English origin, their pastors being Church of England ministers holding Presbyterian views. In Virginia, in 1611, the Rev. Alexander Whitaker was installed as pastor of a church which was governed by himself and a few of the most religious men, and in 1630 the Rev. Richard Denton located in Massachusetts, with a church which he had previously served in Yorkshire, England. Between 1642 and 1649 many of the Virginia Puritans were driven out of that colony and found refuge in Maryland and North Carolina; while Denton and his associates found New Amsterdam more friendly than New England. The English Presbyterian element in Maryland and the colonies to the northward was strengthened by the arrival, from 1670 to 1690, of a considerable number of Scotch colonists, the beginnings of a great immigration. English speaking Presbyterians were first found in New York city in 1643, with the Rev. Francis Doughty as their minister, though no church was organized there until 1717. Presbyterian churches of English origin, however, were established earlier on Long Island, among which are to be noted Southold (1640) and Jamaica (1656). The founders of the earliest churches in New Jersey—Newark (1667), Elizabeth (1668), Woodbridge (1680), and Fairfield (1680)—were from Connecticut and Long Island. The first church in Pennsylvania was that founded by Welsh colonists at Great Valley about 1690, while the church in Philadelphia dates from 1698. In 1683 the Presbytery of Laggan, Ireland, in response to a letter from William Stevens, a member of the Council of the Colony of Maryland, sent to this country the Rev. Francis Makemie, who became the apostle of American Presbyterianism. He gave himself to the work of ecclesiastical organization, and at last succeeded in bringing into organic unity the scattered Presbyterian churches throughout the colonies.

In the spring of 1706, seven ministers, representing about 22 congregations, not including the Presbyterians of New England, Virginia, the Carolinas, and Georgia, met at Philadelphia and organized a presbytery, the first ecclesiastical gathering of an intercolonial and federal character in the country. With the growth of the country and the development of immigration, particularly of Presbyterians from Scotland and the north of Ireland, the number of churches increased so that in September, 1716, the presbytery constituted itself a synod with 4 presbyteries.

In New England, owing to local conditions, the Presbyterian congregations, of which in 1770 there were fully 85, were not connected ecclesiastically with those of the other colonies, but formed in 1775 the Synod of New England, with 3 presbyteries, Londonderry, Palmer, and Salem. In 1782, however, this synod was dissolved, and, for a century, the Presbyterian Church had comparatively few adherents in the stronghold of the Congregationalists.

The general synod in 1729 passed what is called the "adopting act," by which it was agreed that all the ministers under its jurisdiction should declare their agreement in and approbation of the Confession of Faith, with the Larger and Shorter Catechisms of the Assembly of Divines at Westminster, "as being, in all essential and necessary articles, good forms of sound words, and systems of Christian doctrine," and also "adopt the said Confession as the confession of their

faith." In the same year the synod also denied to the civil magistrate power over the church and power to persecute any for their religion.

The general religious movement which characterized the early part of the eighteenth century, and manifested itself in England in Methodism, in Germany in Pietism, and in New England in The Great Awakening, found its expression in the Presbyterian Church in America through Gilbert Tennent, a pastor in Philadelphia. William Tennent, sr., who, in 1726, had founded, near Philadelphia, an academy for the training of ministers, had aroused much opposition by his statement that the prevailing grade of ministerial quality was not creditable to the Presbyterian Church. His son, Gilbert Tennent, had become convinced of the necessity of personal conversion, and in 1728, a year before the Wesleys organized the "Holy Club" and six years before Jonathan Edwards's famous sermon, began a course of preaching of the most searching type. As others joined him, the movement spread; and when Whitefield came to the country in 1739, he found most congenial fellow-workers in Gilbert Tennent, William Tennent, jr., and their associates. They, however, became so severe in their denunciation of "unconverted ministers" as to arouse bitter opposition; and the result was a division, one party, the "New Side," indorsing the revival and insisting that less stress should be laid on college training, and more on the evidence that the candidate was a regenerate man, and called by the Holy Ghost to the ministry; the other, the "Old Side," opposing revivals and disposed to insist that none but graduates of British universities or New England colleges should be accepted as candidates for the ministry. There was also division with regard to the interpretation of the Standards, but in 1758 the bodies reunited upon the basis of the Westminster Standards pure and simple. At that date the church consisted of 98 ministers, about 200 congregations, and some 10,000 communicants.

It was during the period of this division that the New Side established, in 1746, the College of New Jersey, later Princeton University, for the purpose of securing an educated ministry, and in 1768 called John Witherspoon from Scotland and installed him as president, and professor of divinity. This remarkable man exercised an increasing and powerful influence, not only in the Presbyterian Church, but throughout the middle and southern colonies. He was one of the leading persons in the joint movement of Presbyterians and Congregationalists from 1766 to 1775 to secure religious liberty and to resist the establishment of the English Episcopal Church as the state church of the colonies. He was also a member of the Continental Congress, and the only clerical signer of the Declaration of Independence.

Religious forces were among the powerful influences operating to secure the separation of the colonies from Great Britain, and the opening of the Revolutionary war found the Presbyterian Church on the colonial side. The general synod called upon the churches to uphold firmly the resolutions of Congress and to let it be seen that they were able to bring out the whole strength of this vast country to carry them into execution. At the close of the war the synod congratulated the churches on the "general and almost universal attachment of the Presbyterian body to the cause of liberty and the rights of mankind."

With the restoration of peace in 1783 the Presbyterian Church gradually recovered from the evils wrought by war, and the need of further organization was deeply felt. It had always been ecclesiastically independent, having no organic connection with European or British churches of like faith; but the independence of the United States had created new conditions for the Christian churches as well as for the American people. All denominations were no longer merely tolerated, but were entitled to full civil and religious rights in all the states. In view of these new conditions, the synod, in May, 1788, adopted the Westminster Confession of Faith, with the Larger and Shorter Catechisms, and also a constitution consisting of a form of government, a book of discipline, and a directory for worship. Certain changes were made in the confession, the catechisms, and the directory, along the lines of liberty in worship, of freedom in prayer, and above all of liberty from control by the state. The form of government was altogether a new document and established the general assembly as the governing body in the church. The first general assembly met in 1789 in Philadelphia.

The first important movement in the church after the adoption of the constitution was the formulation of a plan of union with the Congregational associations of New England. It began with correspondence in 1792, and reached its consummation in the agreements made from 1801 to 1810 between the general assembly and the associations of Connecticut and of other states. This plan allowed Congregational ministers to serve Presbyterian churches, and vice versa; and also allowed to churches composed of members of both denominations, the right of representation in both presbytery and association. It remained in force until 1837, and was useful to both denominations in securing the results of the great revivals of religion throughout the country, and also in furthering the causes of home and foreign missions.[1]

What is known as the Cumberland separation took place during this period. The Presbytery of Cumberland ordained to the ministry persons who, in the judgment of the Synod of Kentucky, were not qualified

[1] See Congregationalists, page 226.

for the office either by learning or by sound doctrine. The controversies between the two judicatories resulted in the dissolution of the presbytery by the synod in 1806, and finally, in 1810, in arrangements for the organization of the Cumberland Presbyterian Church.[1]

The membership of the church during this period, 1790 to 1837, increased from 18,000 to 220,557, due mainly to a revival of religion, of which camp meetings were one of the main features in western Pennsylvania, Ohio, and Kentucky. In this period also the first theological seminary of the church was founded at Princeton, N. J. (1811), and most of the boards were established.

About the year 1825 controversies arose respecting the plan of union and the establishment of denominational agencies for missionary and evangelistic work. The foreign mission work of the church had previously been carried on mainly through the American Board of Commissioners for Foreign Missions, located at Boston, and much of the home mission work through the American Home Mission Society. This was not satisfactory to all, and in 1831 the Synod of Pittsburg founded the Western Foreign Missionary Society as a distinctively denominational agency. The party favoring these agencies and opposed to united work was known as the "Old School," and that favoring the continuance of the plan as the "New School." Questions of doctrine were also involved in the controversy, though not to so great a degree as those of denominational policy, and led to the trial of Albert Barnes, of Philadelphia, for heresy. The Old School majority in the assembly of 1837 brought the matters at issue to a head by abrogating the plan of union, passing resolutions against the interdenominational societies, exscinding the synods of Utica, Geneva, Genesee, and the Western Reserve, and establishing the Presbyterian Board of Foreign Missions. The exscinded synods met at Auburn, N. Y., in August of the same year, adopted the "Auburn Declaration," setting forth the views of the New School, appointed trustees, and elected commissioners to the assembly of 1838. When that assembly met, the New School commissioners protested against the exclusion of the delegates from the four exscinded synods, organized an assembly of their own in the presence of the sitting assembly, and then withdrew.

For nearly twenty years both branches of the church grew slowly but steadily, and made progress in the organization of their benevolent and missionary work. Then came the slavery discussion, and growth was checked by disruption. The New School assembly of 1853 took strong ground in opposition to slavery, with the result that a number of southern presbyteries withdrew and in 1858 organized the United Synod of the Presbyterian Church.[2] In May, 1861, the Old School assembly met at Philadelphia with but 13 commissioners present from the Southern states. Dr. Gardiner Spring, of New York, offered resolutions professing loyalty to the Federal Government which were passed by a decided majority, although a minority led by Dr. Charles Hodge, while in favor of the Federal Union, felt that an ecclesiastical judicatory had no right to determine questions of civil allegiance. The "Spring resolutions" were the occasion for the organization of the Presbyterian Church in the Confederate States of America, which met in general assembly at Augusta, Ga., in December, 1861, was enlarged by union in 1864 with the United Synod referred to, and upon the cessation of hostilities in 1865 took the name of the Presbyterian Church in the United States.[2] Its membership was also increased in 1869 and 1874 by the accession of the synods of Kentucky and Missouri, which had protested by "declaration and testimony" against the action of the Old School assembly, as affecting the Christian character of the ministers and members of the southern Presbyterian churches.

The first step toward the reunion of the Old School and New School was taken, in 1862, by the establishment of fraternal correspondence between the two general assemblies. The second step was the organization by the New School, in 1863, of its own home mission work, hitherto carried on in connection with the Congregationalists. In 1866 committees of conference with a view to union were appointed, and on November 12, 1869, at Pittsburg, Pa., reunion was consummated on "the doctrinal and ecclesiastical basis of our common standards." In connection with the movement a memorial fund was raised which amounted to $7,883,983. Since 1870 the church has made steady progress along all lines, and its harmony has been seriously threatened only by the controversy (1891–1894) as to the sources of authority in religion, and the authority and credibility of the Scriptures, a controversy which, after the trials of Prof. Charles A. Briggs and Henry P. Smith, terminated in the adoption by the general assembly at Minneapolis, Minn., in 1899, of a unanimous deliverance affirming the loyalty of the church to its historic views on these subjects. In the year 1903 a movement for the revision of the Confession of Faith came to a successful close. This year was also noteworthy for the beginnings of the movement for union with the Cumberland Presbyterian Church.

The standards of the Presbyterian Church in the United States of America are twofold—the standards of doctrine and the standards of government, discipline, and worship. These last are contained in documents known as the "form of government," the "book of dis-

[1] See Cumberland Presbyterian Church, page 530.

[2] See Presbyterian Church in the United States, page 549.

cipline," and the "directory for worship," and taken together form the constitution of the church. They were first adopted in 1788, and amendments and additions have been made from time to time, the book of discipline being entirely reconstructed in 1884–85.

DOCTRINE.

The standards of doctrine of the Presbyterian Church in the United States of America are the Westminster Confession of Faith and the Larger and Shorter Catechisms. These were first adopted in 1729. In 1788 certain amendments to the Confession and Larger Catechism were approved by the general synod, giving expression to the American doctrine of the independence of the church and of religious opinion from control by the state. In 1886 the clause forbidding marriage with a deceased wife's sister was stricken out, and in 1902 certain alterations were again made, and there were added two chapters, "Of the Holy Spirit," and "Of the Love of God and Missions." A declaratory statement was also adopted, setting forth the universality of the gospel offer of salvation, declaring that sinners are condemned only on the ground of their sin, and affirming that all persons dying in infancy are elect and therefore saved. As a whole these standards are distinctly Calvinistic. They emphasize the sovereignty of God in Christ in the salvation of the individual; affirm that each believer's salvation is a part of the eternal divine plan; that salvation is not a reward for faith, but that both faith and salvation are gifts of God; that man is utterly unable to save himself; that regeneration is an act of God and of God alone; and that he who is once actually saved is always saved.

Discipline is defined in the book of discipline as "the exercise of that authority, and the application of that system of laws, which the Lord Jesus Christ has appointed in his church." In practice it is controlled by a policy of guidance and regulation, rather than one of restriction and punishment. Christian liberty is regarded as consistent with the wise administration of Christian law.

The directory of worship makes no restriction as to place or form. The church insists upon the supreme importance of the spiritual element, and leaves both ministers and people at full liberty to worship God in accordance with the dictates of their own consciences. The sacraments are administered by ministers only, and ordinarily only ministers and licentiates are authorized to teach officially. A book of common worship was approved by the general assembly in 1906 for optional use by pastors and congregations.

POLITY.

The ecclesiastical organization of the Presbyterian Church in the United States of America is set forth in the form of government. It has as its two principal factors the ministers as representatives of Christ and the ruling elders as representatives of the people; and these two classes constitute the four judicatories which form the administrative system. These are the session, which governs the congregation; the presbytery, which governs a number of congregations within a limited geographic district; the synod, which governs the congregations within a larger geographic district; and the general assembly, which is the supreme judicatory. All of these courts are vested with legislative, executive, and judicial powers.

Applicants for church membership are examined by the session as to their Christian life and belief, but are not required to assent to the creed of the church. The usual form of baptism is sprinkling, both for infants and unbaptized adults on confession of faith, though in the latter case the form is optional. The invitation to the Lord's Supper is usually general for all evangelical Christians.

The church officers include the pastor, ruling elders, and deacons; the ruling elders constituting the session with the pastor as presiding officer. The session has charge of the reception of members, the exercise of discipline, and supervision of all the spiritual affairs of the congregation. The deacons have charge of the collections of the church and are responsible to the session. Both elders and deacons are elected by the congregation. The property is usually held by trustees, representing the congregation as well as the church. The pastor is elected at a meeting of the church members and supporters called by the session. Their action is presented to the presbytery having jurisdiction, and, if approved, is accepted by the pastor elect, who is then installed by the presbytery.

A presbytery is composed of not less than five ministers, together with an elder from each of the congregations within its district. Every minister is a member of some presbytery by virtue of his office. The elders are chosen by the sessions. The presbytery has power to receive, ordain, install, and judge ministers; to supervise the business which is common to all its congregations; to review session records; to hear and dispose of cases coming before it on complaint or appeal; and to have oversight of general denominational matters, subject to the authority of the synod. The quorum of a presbytery is 3 ministers; it meets at its own appointment, and elects its own moderator and clerks.

A synod is composed either of all the ministers in its district, together with an elder from each congregation; or of an equal number of ministers and elders elected by the presbyteries of the synod, in accordance with a basis of representation duly adopted. The synod has power to review the records of its presbyteries, to hear and dispose of all complaints and appeals, to erect new presbyteries, to supervise within its bounds the administration of all denominational matters, and in general to care for its ministers and churches, subject to the authority of the general assembly. The quorum of the synod is 7 ministers, of whom not more than 3 are to be from any one presbytery. Its meetings are held on its own appointment, and, as a rule, but once a year, and it elects its own moderator and clerks.

The presbytery, synod, and general assembly have power to appoint judicial commissions, and a permanent judicial commission has been established as a supreme court. Judicial cases not affecting the doctrine or constitution of the church terminate with the synod as the final court of appeal; all others terminate with the general assembly.

WORK.

The general activities of the church are under the care of the general assembly, which acts usually through boards, although in some cases through permanent committees. The members of boards and committees are chosen by the assembly, elect their own officers, and report annually to the assembly. Special cooperating committees are appointed by synods and presbyteries for work within their own bounds.

The beginning of the missionary and benevolent boards was in the eighteenth century. Home mission work was begun by the general presbytery as early as 1708, ministerial relief by the general synod in 1719, and foreign mission work by the same judicatory in 1742. For many years this work was carried on by committees, appointed from time to time, but until the early part of the nineteenth century there was little systematic work done. The names and dates of organization of the boards conducting the different departments of the church activities in 1906 are as follows:

Board of Home Missions	1816
Board of Education	1819
Board of Foreign Missions	1837
Board of Publication and Sabbath School Work	1838
Board of the Church Erection Fund	1844
Board of Relief	1855
Board of Missions for Freedmen	1865
The College Board	1883

There are also permanent and special committees for general work: On systematic beneficence, organized in 1880; on temperance, 1881; on Christian work among seamen and soldiers, 1906; and on the ministerial sustentation fund, 1906.

The home mission work of the Presbyterian Church in the United States of America is carried on by 4 boards, each having its own specific department.

The Board of Home Missions aids feeble churches in the support of pastors; provides missionaries and evangelists for new and destitute regions and for the foreign population and special classes; and maintains mission schools among the Indians, Alaskans, Mormons, Mexicans, and mountaineers, and the people of Porto Rico and Cuba.

The Board of Publication and Sabbath School Work, so far as it is a mission board, gives attention to the organization and maintenance of Sunday schools in new fields and to the general improvement of Sunday school work. It also employs colporters, and distributes copies of the Scriptures and general literature among immigrants.

The Board of Church Erection assists congregations in the erection and completion of houses of worship and of manses for pastors.

The Board of Missions for Freedmen works among the negro population of the South. It educates teachers and preachers, and builds schoolhouses, academies, colleges, and churches. It also pays the salaries of ministers and preachers in its mission field.

In addition to the assembly's boards, there is a Woman's Board of Home Missions, and a number of the synods and presbyteries conduct within their bounds a work very similar to that of the Board of Home Missions. All, however, cooperate with the Board of Home Missions.

The work of the Board of Home Missions is indicated by the following figures for its operations in 1906:

Missionaries employed, including Cuban, Porto Rican, Mexican, and Indian helpers	1,269
Missionary teachers	555
Churches aided	1,465
Churches organized	87
Churches attaining self-support	76
Church edifices built	54
Church edifices repaired and enlarged	263
Sunday schools organized	204
Additions on profession of faith	10,735
Contributions	$1,226,114

The work of the church among the Indian tribes, the Spanish speaking people, and most of the foreign communities, was for a long time carried on by the Foreign Mission Board, but of late years has been

under the care of the Home Mission Board. Its extent is indicated by the following table:

NATIONALITY.	Churches and stations.	Membership.	Sunday schools and other agencies.	Membership.
Total	514	29,699	71	5,278
Armenian	3	183		
Bohemian	30	1,529	7	1,148
Chinese	10	438	3	140
Danish and Norwegian	1	101		
Dutch	12	1,365	2	369
French	9	508		
German	156	13,446	12	567
Hungarian (Magyar)	15	1,035		
Indian	96	5,800	7	986
Italian	32	955	9	642
Japanese	3	50	1	50
Korean	1	40		
Russian	1			
Slavic	8	337		
Spanish	128	3,483	29	1,292
Syrian	2	15		
Welsh	7	414	1	84

The mission school department shows the following record:

	Missions and schools.	Missionaries and teachers.	Pupils.	Sunday schools.	Scholars.	Membership, young people's societies.
Total	186	[1] 481	10,910	158	11,060	2,239
Alaskans	17	36	234	3	273	27
Indians	23	88	1,120	21	1,663	259
Mexicans	29	54	1,707	28	1,259	396
Mormons	28	61	1,710	24	1,201	264
Mountaineers	62	181	4,663	65	5,604	1,088
Foreigners	13	19	506	7	557	110
Porto Ricans	8	24	647	5	242	45
Cubans	6	13	323	5	261	50

[1] Includes 5 speakers, whose work is not confined to any one population element.

The home mission work of the synods shows 1,010 workers employed, 1,207 churches aided, 34 churches organized, 46 attaining self-support, 38 Sunday schools organized, 29 churches built, 7,390 additions on profession of faith, and contributions amounting to about $200,000.

The Board of Publication and Sabbath School Work in its missionary department in 1906 employed 127 Sabbath school missionaries, organized 715 new schools, held 592 Sabbath school institutes and conventions in different parts of the country, employed 24 colporters among the immigrants in 10 states, and distributed 8,920 Testaments and Bibles and over 19,000 other volumes. Contributions to the missionary department amounted to $163,331. The number of churches that developed from the Sunday schools during the year was 82, of which 74 were Presbyterian and 8 of other denominations.

The Board of Church Erection in 1906 made grants and loans, to the amount of $214,782, to 248 churches in every section of the United States, and in Alaska, Cuba, and Porto Rico. Of the churches thus aided, there were in North Dakota 18, in Indian Territory 17, in Oklahoma 12, in Kansas 14, in California, Nebraska, Oregon, and Washington, 11 each; in Minnesota 10, in Montana 9, in Colorado, Iowa, and Pennsylvania, 8 each; in Alaska 4, in Porto Rico 5, in Cuba 1; the remainder being divided among the other states and territories. The total number of churches aided since the organization of the board in 1844 is 8,067, and the total amount distributed among them, $5,105,886.

The available funds of the board amount to $663,200. Since 1870 all appropriations have been secured by mortgages. About 20 per cent of the grant mortgages and 50 per cent of the loan mortgages have been canceled, either by repayments or recoveries. In 1906 the board held approximately 4,700 mortgages, aggregating $2,650,000, and received $424,110 in contributions.

The Board of Missions for Freedmen in 1906 employed 232 ministers, aided 375 churches and missions, and reported contributions amounting to $201,633. The following table shows the distribution of the work of the board, including the schools directly connected with the churches and missions in the different states:

STATE.	Churches and missions.	Teachers.	Schools.	Contributions for self-support.
Total	375	329	106	$123,430
Alabama	17	17	5	5,607
Arkansas	13	17	8	4,880
Florida	5	2	1	1,393
Georgia	26	30	7	8,857
Oklahoma [1]	10	9	4	1,000
Kentucky	4	3	1	815
Maryland	1	1	1	82
Mississippi	4	14	1	4,510
Missouri	1			603
North Carolina	132	90	25	43,890
South Carolina	109	77	28	27,650
Tennessee	16	13	6	6,020
Texas	1	13	1	8,250
Virginia	35	43	18	9,363
West Virginia	1			510

[1] Oklahoma and Indian Territory combined.

The summary of the property of the Board of Missions for Freedmen is as follows:

Total	$1,137,866
Permanent investments	114,700
School property	641,250
Church and manse property	375,140
Notes and mortgages	6,776

The summary of these various departments of home mission enterprise shows:

Persons employed	3,217
Missionaries and teachers, Board of Home Missions	1,824
Missionaries in synodical work	1,010
Missionaries, Board of Freedmen	232
Missionaries, Board of Publication and Sabbath School Work	127
Colporters, Board of Publication and Sabbath School Work	24

Churches aided	3,369
Board of Home Missions	1,465
Synods	1,207
Board of Church Erection	248
Board of Freedmen	375
Board of Publication and Sabbath School Work	74
Contributions	$2,215,188
Board of Home Missions	1,226,114
Board of Church Erections	424,110
Board of Freedmen	201,633
Board of Publication and Sabbath School Work	163,331
Synodical work	200,000

As already stated, the earliest organized foreign missionary work of the Presbyterian churches was carried on in connection with the Congregationalists, through the American Board, organized in 1810. As there grew up a desire for specific denominational work, missionaries were sent in 1833 by the Western Foreign Missionary Society to Calcutta. After the separation between the Old School and New School, the Old School mission board extended its work into Siam and China, the New School continuing to act through the American Board. With the reunion of the two branches in 1870 certain missions of the American Board were handed over to the Presbyterian organization, and since then the Board of Foreign Missions of the united church has greatly developed its work. There are also 7 women's organizations auxiliary to the board.

In 1906 the church carried on 26 missions—7 in China, 3 in India, 2 each in Japan, Persia, and Brazil, and 1 each in Africa, Korea, Mexico, the Philippine Islands, Siam, Laos, Chile, Colombia, Guatemala, and Syria. This board has charge also of the work among the Chinese and Japanese in the United States, which, in most of the denominations, is included in the home mission department. The report for 1906 shows 136 stations and over 1,800 outstations; 890 missionaries, including 292 ordained men, 61 medical missionaries, 20 lay missionaries, and 180 single women, besides 25 female physicians; 2,611 native workers, including 182 ordained ministers and 631 licentiates; and 443 churches with 63,480 communicants.

Great emphasis has always been placed upon education, and such colleges as the Syrian Protestant College at Beirut, Syria; Forman College at Allâhabad, India; and the Canton Christian College in China, as well as others, are directly connected with, although not always under the control of, the Presbyterian missions. In 1906 there were, under the care of the missions, 995 schools of all grades, with 32,430 pupils, including 232 students preparing for the ministry. In close connection with the educational work is that of publication. The extent of this is illustrated by the fact that 9 printing presses issued during the year over 171,000,000 pages of general literature. Medical work has been carried on, particularly in Asiatic lands, and the reports show 53 hospitals and 65 dispensaries, in which 442,756 patients were treated during the year. The languages used number over 30, including most of the Chinese colloquials, 3 Indian, and 3 Philippine languages. The total value of property in foreign lands amounts to about $4,000,000, and the contributions for the year were $1,182,516.

The educational interests of the Presbyterian Church in the United States of America in this country are under the care of the Board of Education, located in Philadelphia, and of the College Board, whose headquarters are in New York city. The church has always maintained a high standard for the educational qualifications of its ministry, and has required, from the establishment of the first presbytery in 1706, that they should be, as a rule, graduates of colleges. A majority of the members of the first presbytery were graduates of one of the universities in Scotland or of Harvard College. In the form of government adopted by the general synod in 1788, special provisions were inserted enforcing high standards of ministerial education, and in 1811 the general assembly, in order to complete its system, established a theological seminary at Princeton, N. J. Since then others have been founded until there are now 12, including 2 German seminaries and 2 for colored people. In 1906 these 12 seminaries reported 76 professors and 39 other teachers; 694 students; real estate valued at $2,096,230; endowment funds, $6,226,514; scholarship funds, $1,047,253; lectureship funds, $710,850; library funds, $151,508; and special funds, $474,966. The total value of property, endowments, and funds amounted to $10,707,321, and the income for the year, including that from endowments, was $416,078. No tuition fees are charged.

The Board of Education has for its specific purpose the aiding of persons preparing for the ministry. More than 40 per cent of the ministers on the roll of the church have been aided in their education by this board, and the number of candidates under the care of the board in 1906 was 699, out of a total of 934 candidates under the supervision of the presbyteries. The receipts for the year 1906 were $140,563.

In order to secure more efficient general educational work, the general assembly in 1883 established a College Board to promote Christian education of college grade throughout the country. The income of this board, including not only collections from congregations but gifts from individuals, amounted in 1906 to $707,020, and in the year preceding, to $1,495,992, the latter sum including special contributions to certain institutions.

Among the 59 institutions of various grades affiliating with the College Board and reporting to it are: Biddle University, Elmira College, Lafayette College, Lincoln University, New York University, University

of Wooster, Washington and Jefferson College, Illinois College, and a number of smaller colleges in the West. Some of these are controlled by an ecclesiastical corporation of the Presbyterian Church, some by a board of trustees annually elected or nominated by such an ecclesiastical corporation, some by a board of trustees, two-thirds of whose members must always be, by stipulation in the charter or articles of incorporation, members of the Presbyterian Church in the United States of America, and some by a board of trustees self-perpetuating or elected in some other way. The number of students is given as 13,787; the value of property, $8,389,739, and of permanent endowment, $16,198,768; while the income from endowment and tuition was $899,500. Other institutions, as Princeton University, Hamilton College, and Western Reserve University, though not directly connected with the church, have been closely identified with its history.

In addition to the theological seminaries and colleges already mentioned there were, under the care of the Board of Missions for Freedmen, 39 academies, etc., with 7,524 students, the value of the property being $641,250. There were also in this country 12 Chinese and Japanese schools with 269 pupils, under the care of the Board of Foreign Missions; 67 parochial schools with 6,472 pupils, under the care of the Board of Missions for Freedmen, and 186 mission schools with 10,910 pupils, under the care of the Board of Home Missions.

In close harmony with the specifically educational work of other organizations the Board of Publication and Sabbath School Work, located in Philadelphia, has an editorial department which prepares lesson helps and periodicals, and reaches more than a million pupils of the different grades. A business department has charge of the books issued by the board, the manufacture of books and periodicals, the placing of the publications on the market, and the property of the board.

For the general purposes of ministerial relief the general assembly began in 1849 to gather a permanent fund, and in 1855 established the Board of Relief to have special charge of the work. In 1906 this fund amounted to more than $1,800,000, and the contributions from the congregations in the same year amounted to $148,173, while the total receipts from all sources were $218,130. The total number of families enrolled under the care of the board was over 1,000; including 412 ministers and 594 widows. The total expenditures of the board to 1906 amounted to $4,277,678.

The church has done comparatively little in establishing charitable institutions which are directly under its control. Even where institutions bear the Presbyterian name they are not ordinarily under the supervision of any such congregation, presbytery, synod, or of the general assembly. Thus there are Presbyterian hospitals in Philadelphia, New York, Pittsburg, Cincinnati, and Chicago, and in Philadelphia two homes for the aged and an orphanage; but even these, while principally sustained by Presbyterians, are not officially connected with the church. The beneficence of the Presbyterian Church, however, is by no means limited to institutions connected with it directly or indirectly, and Protestant charitable institutions of every kind have been aided largely by the gifts of Presbyterians.

Of the total membership of the Sunday schools, 266,336 were in full church membership, while 39,545 were received into the church during the year. These Sunday schools contributed toward their own support $587,851, to the Sunday school work of the Board of Publication and Sabbath School Work $82,521, and to the general benevolences of the churches, $155,497.

Young people's work in general has been recently placed in charge of the Board of Publication and Sabbath School Work, and the Boards of Home and Foreign Missions have each a department for young people. The 7,000 Christian Endeavor societies connected with the Presbyterian congregations, with their 200,000 members, constitute the largest element of the membership of the Christian Endeavor body, but the church itself has no distinctive young people's organization.

The general assembly authorized in 1906 the establishment of an organization of men, under the name of the Presbyterian Brotherhood, to promote, assist, and federate all forms of the organized Christian activity of men in the congregations. The total number of men's societies in existence at that date was 546, and 98 out of 246 presbyteries had appointed committees to stimulate the work. There is also an interdenominational men's organization connected with several of the Presbyterian denominations, and known as the Brotherhood of Andrew and Philip. This has, in the Presbyterian Church in the United States of America, about 200 societies.

The 8 benevolent and missionary boards in the Presbyterian Church have considerable property, which is held by them in the name and for the use of the church at large. This includes 2 buildings for administrative purposes, the Presbyterian Building in New York city and the Witherspoon Building in Philadelphia. The following table shows the permanent assets of the boards for 1906:

BOARD.	Total.	Real estate.	Securities.
Total	$7,926,408	$3,716,852	$4,209,556
Home Missions	1,546,392	894,255	652,137
Foreign Missions [1]	1,236,586	948,262	288,324
Education	172,764		172,764
Publication	1,238,371	1,077,515	160,856
Church Erection [2]	663,200		663,200
Relief	1,888,524	85,000	1,803,524
Freedmen	827,446	703,890	123,556
Colleges	353,125	7,930	345,195

[1] This board has property to the value of $4,000,000 outside the United States.
[2] Reversionary interest, mortgages, etc., $2,484,000; insurance, $2,500,000.

The general assembly has a board of trustees which held in 1906 property and securities to the value of $963,897, of which $324,712 was held for the Board of Relief.

The church has a large share in the maintenance of the Presbyterian Historical Society, with headquarters at the Witherspoon Building, Philadelphia, whose object is to gather and preserve material connected with the establishment and growth of the Presbyterian denominations.

STATISTICS.

The general statistics for this denomination represent the condition at the close of the ecclesiastical year, March, 1906, instead of at the close of the calendar year, as already explained (see Presbyterian bodies, page 510). These statistics, as derived from the returns of the individual church organizations, are given by states and territories and by ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 7,935 organizations in 31 synods and 225 presbyteries, distributed in every state and territory except Louisiana. Of these organizations, 3,696 are in the North Central division and 2,301 in the North Atlantic division. The state having the largest number is Pennsylvania with 1,075, followed by New York with 831 and Ohio with 656.

The total number of communicants is 1,179,566; of these, as shown by the returns for 7,340 organizations, about 37 per cent are males and 63 per cent females. According to the statistics, the denomination has 8,185 church edifices; a seating capacity for church edifices of 2,692,561, as reported by 7,362 organizations; church property valued at $114,882,781, against which there appears an indebtedness of $5,116,899; halls, etc., used for worship by 208 organizations; and 3,465 parsonages valued at $11,503,460. The Sunday schools, as reported by 7,393 organizations, number 8,300, with 118,602 officers and teachers and 1,045,056 scholars.

The number of ministers connected with the denomination is 7,603, and there are also 168 licentiates and 105 local evangelists.

As compared with the report for 1890, these figures show an increase of 1,223 organizations, 391,823 communicants, and $40,435,331 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES AND TERRITORIES: 1906

STATE OR TERRITORY.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	7,935	7,927	1,179,566	7,340	392,692	683,082	7,395	208	8,185	7,362	2,692,561
North Atlantic division	2,301	2,301	523,742	2,141	170,515	296,256	2,259	21	2,679	2,256	1,074,784
Maine	2	2	364	2	110	254	2	.....	3	2	1,200
New Hampshire	8	8	842	8	278	564	8	.....	9	8	2,700
Vermont	3	3	432	3	188	244	3	.....	3	3	1,070
Massachusetts	23	23	5,678	23	1,780	3,898	22	.....	25	22	11,930
Rhode Island	5	5	1,071	4	383	639	5	.....	5	5	1,950
Connecticut	8	8	2,252	6	441	917	8	.....	11	8	4,650
New York	831	831	186,278	779	57,342	107,039	814	7	959	812	373,864
New Jersey	346	346	78,490	325	25,624	46,017	344	1	443	344	164,796
Pennsylvania	1,075	1,075	248,335	991	84,369	136,684	1,053	13	1,221	1,052	512,624
South Atlantic division	584	583	62,596	518	20,321	35,914	539	14	600	536	190,578
Delaware	37	37	5,086	35	1,556	3,154	35	.....	41	35	12,455
Maryland	95	95	15,927	87	5,331	9,720	92	1	109	92	40,254
District of Columbia	17	17	8,182	16	2,339	4,681	17	.....	25	17	12,560
Virginia	43	43	2,615	36	847	1,317	34	2	37	33	8,695
West Virginia	71	71	8,514	67	2,842	4,783	66	3	76	66	20,580
North Carolina	149	149	10,696	131	3,627	5,919	133	5	143	133	43,060
South Carolina	111	111	8,026	92	2,588	4,161	106	1	111	104	36,634
Georgia	29	29	2,243	25	738	1,351	25	2	27	25	9,275
Florida	32	31	1,307	29	453	828	31	.....	31	31	7,065
North Central division	3,696	3,692	473,220	3,434	160,245	279,945	3,448	98	3,674	3,432	1,114,576
Ohio	656	656	114,772	597	38,459	66,758	630	3	673	626	244,739
Indiana	328	328	49,041	297	16,455	28,160	319	6	348	319	117,057
Illinois	473	471	86,251	453	29,634	52,143	461	5	504	460	185,973
Michigan	269	269	36,710	253	10,956	22,304	262	2	277	259	87,448
Wisconsin	193	193	18,077	178	5,869	11,190	179	10	194	178	47,990
Minnesota	296	296	26,412	277	9,168	15,792	269	9	282	268	69,927
Iowa	426	426	48,326	395	16,499	28,335	395	12	422	392	120,063
Missouri	225	225	25,991	204	8,963	15,045	212	2	231	212	68,354
North Dakota	182	180	6,727	168	2,391	4,148	126	26	128	125	22,613
South Dakota	121	121	6,764	114	2,445	3,901	106	5	108	104	18,439
Nebraska	223	223	20,684	209	7,449	12,105	208	7	215	208	50,623
Kansas	304	304	33,465	289	11,957	20,064	281	11	292	281	81,350
South Central division	448	447	30,418	393	10,362	16,672	365	25	391	363	99,985
Kentucky	83	82	8,543	72	2,604	4,235	78	1	89	77	25,140
Tennessee	92	92	6,786	88	2,439	3,830	85	5	91	85	23,835
Alabama	7	7	303	5	87	188	5	.....	6	5	2,000
Mississippi	6	6	192	6	63	129	4	1	4	4	1,200
Arkansas	23	23	809	17	236	388	14	2	14	14	3,075
Oklahoma [1]	179	179	9,667	161	3,565	5,664	140	14	147	140	33,560
Texas	58	58	4,118	44	1,368	2,238	39	2	40	38	11,175
Western division	906	904	89,590	854	31,249	54,295	784	50	841	775	212,638
Montana	62	62	4,096	61	1,462	2,619	51	3	55	50	9,655
Idaho	59	59	3,698	50	1,076	2,006	47	7	48	47	10,970
Wyoming	15	15	984	11	309	636	9	3	10	9	2,200
Colorado	128	128	16,055	122	5,543	9,149	102	10	108	102	33,079
New Mexico	53	53	2,864	52	1,033	1,581	43	.....	44	43	8,350
Arizona	25	25	2,884	24	999	1,385	21	3	24	21	5,245
Utah	29	29	1,902	29	683	1,219	24	2	27	24	5,255
Nevada	14	14	520	13	167	346	9	1	10	9	2,170
Washington	139	139	14,437	132	5,453	8,562	122	9	128	121	31,385
Oregon	121	121	9,701	111	3,181	6,109	114	1	125	110	28,754
California	261	259	32,449	249	11,343	20,683	242	11	262	239	75,575

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	7,935	7,405	[1] $114,882,781	1,484	$5,116,899	3,465	$11,503,460	7,393	8,300	118,602	1,045,056
North Atlantic division	2,301	2,258	67,368,089	510	3,307,290	1,301	6,166,990	2,226	2,590	47,645	438,961
Maine	2	2	23,300	1	2,900	1	3,000	2	4	28	316
New Hampshire	8	8	68,500	1	570	4	6,700	8	8	88	761
Vermont	3	3	19,000	3	1,400	2	5,500	3	3	47	530
Massachusetts	23	22	559,100	11	67,000	4	20,700	23	25	468	4,177
Rhode Island	5	5	127,000	2	22,800	1	2,500	5	5	74	713
Connecticut	8	8	539,000	3	21,000	3	38,000	8	8	165	1,681
New York	831	812	29,956,768	172	1,558,133	544	2,452,383	802	901	17,052	152,915
New Jersey	346	343	9,986,506	95	566,542	227	1,219,950	344	414	8,037	71,139
Pennsylvania	1,075	1,055	26,088,915	222	1,066,945	515	2,418,257	1,031	1,222	21,686	206,729
South Atlantic division	584	538	5,353,037	94	190,092	171	570,655	552	624	6,380	57,912
Delaware	37	35	400,500	1	6,900	17	63,600	33	37	550	5,319
Maryland	95	92	2,152,400	20	52,924	52	236,500	91	101	1,703	13,882
District of Columbia	17	17	1,198,500	7	101,450	6	57,000	17	23	606	6,809
Virginia	43	37	74,390	6	2,400	10	13,475	43	49	276	2,978
West Virginia	71	66	757,000	9	12,175	19	106,800	60	88	898	8,298
North Carolina	149	133	247,577	19	3,799	21	20,930	145	151	1,211	10,973
South Carolina	111	101	144,145	23	6,069	29	18,900	107	119	741	6,003
Georgia	29	26	59,025	.....	.....	5	2,450	28	28	193	2,325
Florida	32	31	319,500	9	4,375	12	51,000	28	28	202	1,325
North Central division	3,696	3,447	33,488,702	658	1,208,841	1,576	3,873,380	3,403	3,709	50,539	427,363
Ohio	656	628	9,096,419	90	250,401	257	798,800	617	657	10,375	86,684
Indiana	328	321	3,306,750	57	150,143	115	355,350	302	325	4,295	38,126
Illinois	473	463	6,645,425	91	299,573	256	711,925	454	507	8,069	79,979
Michigan	269	258	2,910,905	63	88,105	116	279,955	251	261	4,257	34,082
Wisconsin	193	180	1,448,650	35	28,705	81	194,500	177	210	2,363	20,568
Minnesota	296	267	2,147,831	60	64,940	98	215,400	267	293	4,047	30,767
Iowa	426	397	2,669,995	80	98,212	230	506,950	388	425	5,653	41,956
Missouri	225	211	1,924,400	42	84,836	69	136,400	197	228	3,141	27,389
North Dakota	182	128	483,402	30	35,480	66	138,300	154	164	1,207	8,569
South Dakota	121	103	300,075	14	8,523	42	63,600	106	113	999	7,313
Nebraska	223	210	971,700	46	41,748	103	182,000	208	224	2,416	20,712
Kansas	304	281	1,583,150	50	58,175	143	290,200	282	302	3,717	31,218
South Central division	448	369	1,898,050	55	59,635	110	228,095	370	408	3,644	29,741
Kentucky	83	79	762,750	7	3,710	21	58,325	66	84	707	6,684
Tennessee	92	86	362,225	5	1,550	27	54,000	87	93	865	6,964
Alabama	7	5	12,900	1	800	1	1,500	7	8	40	370
Mississippi	6	5	5,800	2	1,015	.....	.....	6	7	39	378
Arkansas	23	16	22,100	1	300	4	3,850	21	21	93	773
Oklahoma [2]	179	140	436,325	28	33,580	47	82,620	142	154	1,457	10,732
Texas	58	38	295,950	11	18,680	10	27,800	41	41	443	3,840
Western division	906	793	[1] 6,774,903	167	351,041	307	664,340	842	969	10,394	91,079
Montana	62	52	252,500	10	14,250	24	51,300	59	64	642	5,134
Idaho	59	47	172,100	9	6,612	21	38,300	54	58	468	4,369
Wyoming	15	10	58,500	5	6,150	8	15,000	13	19	130	1,113
Colorado	128	103	1,018,550	29	80,589	51	133,550	120	141	1,642	15,886
New Mexico	53	44	109,025	5	5,600	14	21,200	49	53	286	2,719
Arizona	25	22	103,800	4	2,550	9	13,715	21	23	184	2,128
Utah	29	26	283,000	8	40,100	3	1,600	27	32	280	2,669
Nevada	14	9	53,400	1	200	6	9,850	11	15	112	812
Washington	139	124	589,978	32	37,610	50	92,250	133	161	1,954	15,878
Oregon	121	109	661,890	15	17,950	44	92,525	112	128	1,334	10,994
California	261	247	[1] 3,472,160	49	139,430	77	195,050	243	275	3,362	29,377

[1] Includes $30,000, value of church property in San Francisco, Cal., destroyed by earthquake and fire.
[2] Oklahoma and Indian Territory combined.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY SYNODS AND PRESBYTERIES: 1906.

SYNOD AND PRESBYTERY.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	[1]7,935	7,927	1,179,566	7,340	392,692	683,082	7,395	208	8,185	7,362	2,692,561
Synod of Atlantic	140	140	10,269	117	3,326	5,512	131	3	138	129	45,909
Atlantic	27	27	2,304	25	815	1,446	24	2	24	24	9,504
Fairfield	55	55	4,369	38	1,276	1,859	54	.....	58	52	18,175
Hodge	17	17	666	13	195	317	15	.....	16	15	4,375
Knox	11	11	1,562	11	540	1,022	10	1	11	10	4,900
McClelland	30	30	1,368	30	500	868	28	.....	29	28	8,955
Synod of Baltimore	153	153	29,329	143	9,415	17,820	148	1	182	148	66,084
Baltimore	66	66	12,712	62	4,346	7,880	65	1	73	65	31,174
New Castle	56	56	7,128	51	2,215	4,467	52	.....	63	52	18,310
Washington City	31	31	9,489	30	2,854	5,473	31	.....	46	31	16,600
Synod of California	275	273	32,969	262	11,510	21,029	251	12	272	248	77,745
Benicia	35	34	2,539	32	726	1,764	35	.....	37	35	7,820
Los Angeles	63	63	11,913	61	4,333	7,495	55	5	61	54	23,370
Oakland	27	27	4,444	23	1,339	2,867	26	.....	27	26	9,425
Riverside	11	11	1,926	11	795	1,131	10	1	11	9	3,495
Sacramento	40	40	2,692	39	843	1,842	35	1	40	35	9,595
San Francisco	19	18	3,347	17	1,462	1,835	18	1	19	17	7,195
San Joaquin	35	35	2,094	35	703	1,391	29	3	31	29	6,525
San José	27	27	2,917	27	927	1,990	25	1	27	25	6,720
Santa Barbara	18	18	1,097	17	382	714	18	.....	19	18	3,600
Synod of Catawba	170	170	11,612	145	3,884	6,127	148	4	154	147	45,090
Cape Fear	43	43	1,977	41	682	1,186	41	.....	42	41	10,900
Catawba	47	47	4,081	31	1,180	1,860	36	2	37	36	12,035
Southern Virginia	35	35	2,052	28	611	990	27	1	27	26	6,630
Yadkin	45	45	3,502	45	1,411	2,091	44	1	48	44	15,525
Synod of Colorado	143	143	17,039	133	5,852	9,785	111	13	118	111	35,279
Boulder	23	23	2,896	23	1,036	1,860	17	3	19	17	5,035
Denver	37	37	5,837	33	2,200	3,563	30	4	31	30	11,329
Gunnison	13	13	1,241	12	408	819	11	.....	11	11	3,235
Pueblo	55	55	6,081	54	1,899	2,907	44	3	47	44	13,480
Wyoming	15	15	984	11	309	636	9	3	10	9	2,200
Synod of Florida	32	31	1,307	29	453	828	31	.....	31	31	7,065
East Florida	16	15	658	15	212	446	16	.....	16	16	4,720
South Florida	11	11	380	9	136	218	10	.....	10	10	1,570
West Florida	5	5	269	5	105	164	5	.....	5	5	775
Synod of Illinois	473	471	86,251	453	29,634	52,143	461	5	504	460	185,973
Alton	52	52	5,944	51	2,052	3,872	51	1	53	51	14,645
Bloomington	52	52	8,777	50	3,094	5,456	50	1	51	49	19,140
Cairo	40	40	4,428	39	1,624	2,764	39	.....	40	39	13,095
Chicago	97	97	29,519	92	10,033	16,685	93	3	112	93	54,413
Freeport	30	30	5,244	29	1,859	3,209	29	.....	30	29	11,650
Mattoon	34	34	4,741	30	1,469	3,021	33	.....	37	33	11,295
Ottawa	22	22	3,567	20	1,093	2,170	22	.....	25	22	8,442
Peoria	37	37	6,270	36	2,163	3,957	37	.....	37	37	13,723
Rock River	36	36	5,609	35	1,860	3,244	36	.....	38	36	12,385
Schuyler	41	41	6,065	41	2,201	3,864	41	.....	45	41	14,310
Springfield	32	30	6,087	30	2,186	3,901	30	.....	36	30	12,875
Synod of Indiana	329	329	49,216	297	16,455	28,160	320	6	349	320	117,357
Crawfordsville	56	56	7,375	48	2,409	4,251	56	.....	64	56	19,320
Fort Wayne	30	30	5,213	27	1,401	2,786	29	1	29	29	12,130
Indianapolis	46	46	9,052	39	2,872	4,687	44	2	49	44	16,437
Logansport	41	41	6,311	38	2,138	3,782	40	1	46	40	14,640
Muncie	27	27	4,906	27	1,811	3,095	26	1	26	26	11,275
New Albany	59	59	6,137	54	2,235	3,740	58	.....	61	58	17,965
Vincennes	35	35	4,692	33	1,559	2,616	32	1	34	32	12,650
White Water	35	35	5,530	31	2,030	3,203	35	.....	40	35	12,940
Synod of Indian Territory	179	179	9,676	161	3,567	5,671	141	13	148	141	33,960
Canadian	21	21	1,322	20	489	829	15	1	16	15	3,910
Choctaw	26	26	665	21	277	320	22	.....	22	22	5,225
Cimarron	15	15	1,105	13	380	641	14	.....	14	14	3,350
Kiamichi	14	14	304	14	105	199	13	1	15	13	1,660
Oklahoma	36	36	3,247	36	1,222	2,025	30	4	32	30	7,970
Rendall	9	9	139	8	68	61	6	2	8	6	1,105
Sequoyah	42	42	2,276	33	779	1,225	26	5	26	26	7,315
Washita	16	16	618	16	247	371	15	.....	15	15	3,425
Synod of Iowa	426	426	48,326	395	16,499	28,335	395	12	422	392	120,063
Cedar Rapids	36	36	5,400	35	1,734	3,101	35	1	38	35	12,810
Corning	32	32	3,594	28	1,320	2,130	29	1	29	29	7,990
Council Bluffs	30	30	3,259	30	1,117	2,142	27	1	31	27	8,715
Des Moines	55	55	6,761	53	2,377	4,024	52	1	53	52	15,770
Dubuque	[2]42	42	3,911	41	1,489	2,321	41	.....	41	41	11,170
Fort Dodge	55	55	4,857	46	1,605	2,666	44	2	52	42	10,725
Iowa	44	44	5,971	41	2,025	3,547	41	3	46	40	15,042
Iowa City	44	44	5,200	40	1,592	2,827	42	1	45	42	12,950
Sioux City	49	49	5,212	44	1,766	3,095	47	1	49	47	13,616
Waterloo	39	39	4,161	37	1,474	2,482	37	1	38	37	11,275

[1] Includes 3 independent churches.

[2] Includes 1 independent church.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY SYNODS AND PRESBYTERIES: 1906—Continued.

SYNOD AND PRESBYTERY.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Synod of Kansas	305	305	33,481	290	11,963	20,074	281	12	292	281	81,350
Emporia	67	67	8,003	63	2,819	4,644	59	5	62	59	16,275
Highland	23	23	3,232	22	1,314	1,810	23	.....	25	23	8,075
Larned	38	38	3,208	35	1,093	1,986	36	1	36	36	9,900
Neosho	61	61	7,134	58	2,549	4,288	61	.....	64	61	19,185
Osborne	26	26	1,273	22	321	582	18	4	18	18	3,445
Solomon	46	46	3,582	46	1,299	2,283	42	2	42	42	9,675
Topeka	44	44	7,049	44	2,568	4,481	42	.....	45	42	14,795
Synod of Kentucky	83	82	8,543	72	2,604	4,235	78	1	89	77	25,140
Ebenezer	29	29	3,851	28	1,223	2,153	28	.....	34	27	8,875
Louisville	24	24	2,883	16	693	1,011	23	.....	26	23	8,850
Transylvania	30	29	1,809	28	688	1,071	27	1	29	27	7,415
Synod of Michigan	267	267	36,527	252	10,936	22,271	260	2	275	257	86,648
Detroit	49	49	12,257	44	3,318	6,574	45	1	46	45	20,680
Flint	50	50	3,799	50	1,341	2,458	48	1	51	48	11,740
Grand Rapids	17	17	2,420	16	656	1,399	16	.....	17	15	4,760
Kalamazoo	19	19	2,612	19	726	1,886	19	.....	20	19	7,455
Lake Superior	[1] 32	32	2,975	29	1,031	1,866	32	.....	37	32	8,990
Lansing	23	23	3,443	20	910	2,105	23	.....	23	23	7,350
Monroe	[1] 19	19	2,714	19	773	1,941	19	.....	22	19	7,130
Petoskey	20	20	1,616	20	570	1,046	20	.....	21	20	6,043
Saginaw	38	38	4,691	35	1,611	2,996	38	.....	38	36	12,500
Synod of Minnesota	296	296	26,442	277	9,169	15,821	269	9	282	268	70,067
Adams	28	28	1,407	27	478	899	26	1	26	25	4,460
Duluth	34	34	2,535	33	865	1,478	32	2	34	32	7,344
Mankato	63	63	5,093	53	1,792	2,903	60	2	60	60	14,055
Minneapolis	30	30	6,912	29	2,318	4,064	29	.....	32	29	14,500
Red River	24	24	1,028	23	371	651	17	1	19	17	3,270
St. Cloud	42	42	1,394	38	424	769	35	2	36	35	6,745
St. Paul	37	37	5,248	36	2,008	3,145	33	.....	36	33	12,455
Winona	38	38	2,825	38	913	1,912	37	1	39	37	7,238
Synod of Missouri	247	247	26,775	220	9,191	15,416	225	4	244	225	71,029
Hannibal	36	36	2,661	31	869	1,552	30	1	31	30	8,930
Kansas City	45	45	5,627	42	1,983	3,234	43	1	46	43	14,139
Ozark	44	44	3,743	29	914	1,491	39	.....	43	39	10,385
Platte	49	49	4,697	49	1,908	2,789	47	.....	48	47	13,865
St. Louis	59	59	9,580	58	3,371	6,149	58	.....	68	58	22,085
White River	14	14	467	11	146	201	8	2	8	8	1,625
Synod of Montana	56	56	3,964	55	1,393	2,556	45	3	49	44	9,245
Butte	21	21	1,727	20	592	1,120	18	1	20	17	4,075
Great Falls	20	20	1,067	20	385	682	14	2	15	14	2,120
Helena	15	15	1,170	15	416	754	13	.....	14	13	3,050
Synod of Nebraska	223	223	20,684	209	7,449	12,105	208	7	215	208	50,623
Box Butte	16	16	622	16	213	409	15	1	15	15	2,430
Hastings	34	34	2,860	31	1,018	1,614	32	.....	32	32	8,548
Kearney	44	44	3,217	38	1,009	1,850	34	4	36	34	8,118
Nebraska City	44	44	5,919	42	2,167	3,426	44	.....	45	44	13,181
Niobrara	35	35	1,905	33	629	1,124	34	1	34	34	6,170
Omaha	50	50	6,161	49	2,413	3,682	49	1	53	49	12,176
Synod of New Jersey	346	346	78,490	325	25,624	46,017	344	1	443	344	164,796
Elizabeth	38	38	10,877	35	3,228	5,722	37	1	50	37	33,800
Jersey City	40	40	9,121	37	3,048	5,628	39	.....	47	39	18,120
Monmouth	49	49	6,976	49	2,495	4,481	49	.....	60	49	18,074
Morris and Orange	44	44	11,330	41	3,594	6,585	44	.....	65	44	22,978
Newark	39	39	14,683	36	4,824	8,697	39	.....	57	39	25,475
New Brunswick	38	38	10,131	34	3,340	5,774	38	.....	49	38	21,092
Newton	36	36	6,293	35	2,242	3,851	36	.....	42	36	1,507
West Jersey	62	62	9,079	58	2,853	5,279	62	.....	73	62	23,750
Synod of New Mexico	78	78	5,748	76	2,032	2,966	64	3	68	64	13,595
Arizona	25	25	2,884	24	999	1,385	21	3	24	21	5,245
Pecos Valley	11	11	583	11	227	356	7	.....	7	7	1,810
Rio Grande	16	16	817	15	228	339	15	.....	15	15	2,440
Santa Fé	26	26	1,464	26	578	886	21	.....	22	21	4,100
Synod of New York	882	882	197,098	827	60,570	113,688	864	7	1,017	862	397,914
Albany	51	51	10,923	48	3,380	6,553	51	.....	68	51	26,370
Binghamton	32	32	6,456	31	2,069	4,062	31	.....	34	31	12,960
Boston	39	39	7,777	38	2,490	5,238	38	.....	43	38	17,800
Brooklyn	43	43	17,966	40	4,992	8,581	42	.....	53	42	29,430
Buffalo	56	56	11,920	55	4,168	7,622	52	3	57	52	22,586
Cayuga	24	24	5,195	24	1,626	3,569	24	.....	27	24	10,350
Champlain	20	20	2,103	20	726	1,377	20	.....	23	20	6,990
Chemung	23	23	3,023	22	998	2,005	23	.....	24	23	7,150
Columbia	19	19	1,913	19	623	1,290	19	.....	23	19	6,485

[1] Includes 1 independent church.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY SYNODS AND PRESBYTERIES: 1906—Continued.

SYNOD AND PRESBYTERY.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Synod of New York—Continued.											
Genesee	18	18	3,507	17	1,128	2,113	18	.....	20	18	6,800
Geneva	20	20	5,550	19	1,658	3,259	20	.....	24	20	10,860
Hudson	46	46	6,803	40	1,828	3,774	43	.....	48	43	15,835
Long Island	24	24	3,983	23	1,206	2,404	24	.....	33	24	9,855
Lyons	18	18	3,228	18	1,031	2,197	18	.....	18	18	6,255
Nassau	30	30	4,491	25	1,428	2,582	29	.....	40	29	12,530
New York	56	56	29,258	45	7,570	11,786	51	4	70	50	42,510
Niagara	22	22	3,318	22	1,074	2,244	22	.....	24	22	8,010
North River	31	31	5,675	30	1,915	3,709	31	.....	39	31	14,502
Otsego	28	28	3,778	27	1,319	2,384	28	.....	31	28	9,535
Rochester	49	49	13,725	46	4,707	8,476	49	.....	52	49	23,345
St. Lawrence	41	41	5,790	40	1,883	3,453	41	.....	41	41	13,667
Steuben	25	25	4,708	24	1,382	2,945	25	.....	25	25	9,055
Syracuse	43	43	8,414	40	2,531	5,225	42	.....	49	42	18,225
Troy	40	40	8,562	37	2,627	5,221	39	.....	47	38	17,398
Utica	44	44	9,031	40	3,040	5,758	44	.....	52	44	19,350
Westchester	40	40	10,001	37	3,171	5,861	40	.....	52	40	20,061
Synod of North Dakota	181	179	6,679	167	2,370	4,121	125	26	127	124	22,623
Bismarck	15	15	541	15	212	329	8	2	8	8	1,675
Fargo	26	26	1,348	25	511	832	20	6	20	20	4,040
Minnewaukon	29	29	818	28	316	489	18	4	18	18	2,790
Mouse River	44	42	1,050	37	327	670	27	4	28	26	4,900
Oakes	18	18	614	18	179	435	10	7	10	10	1,488
Pembina	49	49	2,308	44	825	1,366	42	3	43	42	7,730
Synod of Ohio	655	655	114,597	597	38,459	66,758	629	3	672	625	244,439
Athens	33	33	3,862	29	1,234	2,483	29	.....	29	29	8,825
Bellefontaine	20	20	3,819	20	1,428	2,391	20	.....	21	20	7,900
Chillicothe	29	29	4,878	19	1,537	2,861	25	.....	28	25	10,680
Cincinnati	65	65	12,467	64	4,184	8,048	64	1	72	64	25,340
Cleveland	42	42	11,229	41	3,895	7,021	41	1	49	41	22,591
Columbus	36	36	6,216	34	1,549	2,809	36	.....	37	35	11,905
Dayton	45	45	10,292	40	3,414	6,190	43	.....	50	42	19,877
Huron	22	22	2,899	21	992	1,887	21	.....	22	21	7,290
Lima	34	34	5,815	30	1,969	3,299	33	.....	35	33	12,700
Mahoning	38	38	8,696	36	2,912	5,110	37	.....	38	37	16,035
Marion	26	26	3,417	24	997	1,727	26	.....	26	26	8,275
Maumee	42	42	5,953	36	1,921	3,251	36	1	39	35	13,660
Portsmouth	34	34	4,251	25	1,488	2,202	32	.....	32	31	9,350
St. Clairsville	45	45	6,920	42	2,296	3,754	44	.....	45	44	16,340
Steubenville	63	63	10,610	57	3,974	6,029	61	.....	64	61	23,576
Wooster	35	35	6,067	33	2,024	3,135	35	.....	35	35	13,200
Zanesville	46	46	7,206	46	2,645	4,561	46	.....	50	46	16,895
Synod of Oregon	121	121	9,701	111	3,181	6,109	114	1	125	110	28,754
Grande Ronde	12	12	779	11	156	400	11	.....	11	11	2,575
Pendleton	17	17	563	17	174	389	12	1	12	12	2,205
Portland	34	34	4,590	29	1,560	2,895	34	.....	41	30	10,054
Southern Oregon	20	20	1,237	18	392	819	20	.....	22	20	4,970
Willamette	38	38	2,532	36	899	1,606	37	.....	39	37	8,950
Synod of Pennsylvania	1,073	1,073	248,421	988	84,297	136,522	1,051	13	1,219	1,050	512,224
Blairsville	51	51	11,241	51	4,375	6,866	49	.....	55	49	19,071
Butler	37	37	7,261	37	3,023	4,238	37	.....	37	37	14,825
Carlisle	54	54	9,706	50	3,107	5,485	54	.....	66	54	22,283
Chester	56	56	11,950	49	3,566	6,244	53	3	73	53	22,700
Clarion	50	50	7,389	49	2,712	4,516	49	.....	51	49	16,445
Erie	68	68	12,825	64	4,436	7,790	65	2	72	65	26,311
Huntingdon	79	79	12,521	71	4,262	7,415	79	.....	98	79	30,880
Kittanning	49	49	8,246	46	2,908	4,205	49	.....	51	48	17,965
Lackawanna	101	101	17,567	96	6,074	10,261	99	2	112	99	34,425
Lehigh	48	48	8,567	46	3,118	5,152	47	1	52	47	20,335
Northumberland	50	50	9,014	46	2,961	5,491	47	1	52	47	19,220
Philadelphia	78	78	42,221	68	14,391	22,795	78	.....	96	78	112,635
Philadelphia, North	65	65	17,306	57	5,131	8,702	63	1	84	63	31,472
Pittsburg	136	136	41,960	119	13,237	20,245	134	2	143	134	63,108
Redstone	48	48	7,697	43	2,846	4,181	46	1	52	46	15,983
Shenango	32	32	7,660	30	3,108	4,372	31	.....	34	31	14,315
Washington	23	23	6,035	20	1,885	3,169	23	.....	25	23	10,500
Wellsborough	17	17	1,817	16	458	976	17	.....	18	17	5,286
Westminster	31	31	7,438	30	2,699	4,419	31	.....	48	31	14,465
Synod of South Dakota	129	129	6,975	122	2,549	4,008	114	5	116	112	18,899
Aberdeen	30	30	1,405	29	508	885	25	1	25	25	4,489
Black Hills	14	14	375	14	106	269	11	2	11	11	1,915
Central Dakota	28	28	1,837	26	605	1,158	25	1	25	24	4,960
Dakota, Indian	30	30	1,577	30	787	790	27	.....	27	27	2,560
Southern Dakota	27	27	1,781	23	543	906	26	1	28	25	4,975
Synod of Tennessee	121	121	8,453	115	2,959	4,949	107	9	118	107	32,235
Birmingham	18	18	771	14	230	447	12	1	14	12	4,350
French Broad	12	12	1,026	12	329	697	10	2	14	10	4,050
Holston	17	17	1,115	17	449	666	15	2	17	15	4,625
Kingston	22	22	1,323	21	479	843	19	3	20	19	5,040
Le Vere	9	9	434	9	139	295	9	.....	9	9	2,050
Rogersville	8	8	285	8	129	156	7	1	7	7	1,795
Union	35	35	3,499	34	1,204	1,845	35	.....	37	35	10,325

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY SYNODS AND PRESBYTERIES: 1906—Continued.

SYNOD AND PRESBYTERY.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Synod of Texas	58	58	4,118	44	1,368	2,238	39	2	40	38	11,175
Austin	31	31	2,026	25	701	1,056	21	2	22	20	5,825
North Texas	16	16	1,270	12	394	691	11	.....	11	11	2,950
Trinity	11	11	822	7	273	491	7	.....	7	7	2,400
Synod of Utah	60	60	3,687	58	1,269	2,332	48	6	52	48	10,700
Boise	16	16	1,236	15	440	760	11	2	12	11	2,895
Kendall	15	15	549	14	146	353	13	2	13	13	2,550
Utah	29	29	1,902	29	683	1,219	24	2	27	24	5,255
Synod of Washington	167	167	16,350	153	5,943	9,455	145	12	151	144	36,910
Bellingham	12	12	846	11	303	531	12	.....	12	12	2,400
Central Washington	23	23	1,252	23	495	757	19	2	20	18	4,000
Olympia	35	35	3,274	33	1,153	2,069	32	2	33	32	8,075
Puget Sound	29	29	6,262	26	2,522	3,410	26	1	29	26	10,225
Spokane	36	36	2,551	35	928	1,595	30	5	31	30	5,985
Walla Walla	32	32	2,165	25	542	1,093	26	2	26	26	6,225
Synod of West Virginia	73	73	8,640	69	2,897	4,854	68	3	78	68	21,080
Grafton	20	20	2,237	19	852	1,375	20	.....	22	20	5,805
Parkersburg	30	30	2,277	28	787	1,380	27	1	34	27	7,425
Wheeling	23	23	4,126	22	1,258	2,099	21	2	22	21	7,850
Synod of Wisconsin	194	194	18,199	178	5,874	11,177	180	10	195	179	48,590
Chippewa	29	29	2,564	23	717	1,407	27	2	28	27	8,206
La Crosse	18	18	1,281	18	425	856	18	.....	22	18	4,222
Madison	45	45	4,024	42	1,336	2,630	39	3	41	38	9,490
Milwaukee	40	40	4,952	35	1,646	2,796	38	1	40	38	10,752
Winnebago	62	62	5,378	60	1,750	3,488	58	4	64	58	15,920

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY SYNODS AND PRESBYTERIES: 1906.

SYNOD AND PRESBYTERY.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	17,935	7,405	[2]$114,882,781	1,484	$5,116,899	3,465	$11,503,460	7,393	8,300	118,602	1,045,056
Synod of Atlantic	140	127	203,170	23	6,069	34	21,350	135	147	934	8,328
Atlantic	27	23	42,400	2	240	7	6,125	25	27	126	1,123
Fairfield	55	51	60,205	14	1,613	18	11,200	54	64	443	3,578
Hodge	17	16	36,325	.....	.....	3	1,000	17	17	107	1,358
Knox	11	10	22,700	.....	.....	2	1,450	11	11	86	967
McClelland	30	27	41,540	7	4,216	4	1,575	28	28	172	1,302
Synod of Baltimore	153	148	3,761,150	28	161,274	77	360,600	145	168	2,892	26,291
Baltimore	66	65	1,908,300	16	49,474	35	179,500	65	69	1,302	11,198
New Castle	56	52	568,100	3	8,650	27	97,100	49	59	807	6,924
Washington City	31	31	1,284,750	9	103,150	15	84,000	31	40	783	8,169
Synod of California	275	256	3,525,560	50	139,630	83	204,900	254	290	3,474	30,189
Benicia	35	35	234,650	4	3,045	11	20,500	31	35	334	2,930
Los Angeles	63	59	1,077,400	18	51,850	16	53,500	62	68	993	9,365
Oakland	27	25	590,700	7	45,375	9	30,000	26	32	514	4,119
Riverside	11	10	130,350	3	9,000	5	11,500	11	12	165	1,596
Sacramento	40	35	263,800	7	13,925	15	28,550	35	45	403	3,275
San Francisco	19	18	[2]814,000	2	7,400	.....	.....	18	18	265	2,897
San Joaquin	35	31	140,650	2	2,135	11	25,100	30	36	328	2,815
San José	27	26	191,260	5	6,000	12	28,550	25	26	335	2,179
Santa Barbara	18	17	82,750	2	900	4	7,200	16	18	137	1,013
Synod of Catawba	170	149	235,117	23	6,099	21	17,405	166	175	1,159	10,617
Cape Fear	43	40	60,000	8	2,690	5	5,100	42	44	253	2,056
Catawba	47	37	55,317	6	699	3	2,580	45	48	353	3,129
Southern Virginia	35	29	38,840	6	2,400	6	4,975	35	38	197	2,289
Yadkin	45	43	80,960	3	310	7	4,750	44	45	356	3,143
Synod of Colorado	143	113	1,077,050	34	86,739	59	148,550	133	160	1,772	16,999
Boulder	23	18	127,150	2	9,000	12	27,100	22	26	303	2,852
Denver	37	30	418,100	11	50,800	11	38,800	34	43	610	5,431
Gunnison	13	11	80,350	3	1,639	6	12,300	12	13	153	1,390
Pueblo	55	44	392,950	13	19,150	22	55,350	52	59	576	6,213
Wyoming	15	10	58,500	5	6,150	8	15,000	13	19	130	1,113
Synod of Florida	32	31	319,500	9	4,375	12	51,000	28	28	202	1,325
East Florida	16	16	287,900	4	2,075	7	41,300	15	15	102	682
South Florida	11	10	19,800	4	1,700	3	6,200	9	9	68	442
West Florida	5	5	11,800	1	600	2	3,500	4	4	32	201
Synod of Illinois	473	463	6,645,425	91	299,573	256	711,925	454	507	8,069	79,979
Alton	52	52	312,800	6	5,950	24	58,000	49	50	677	5,832
Bloomington	52	50	647,700	7	7,650	35	105,800	47	53	762	6,980
Cairo	40	39	252,350	14	29,405	25	49,625	39	43	507	4,317
Chicago	97	93	2,944,750	36	184,298	23	122,475	96	121	2,700	32,673
Freeport	30	30	337,000	5	17,500	23	68,100	28	30	491	3,994
Mattoon	34	33	270,000	3	6,000	20	45,300	34	37	449	3,641
Ottawa	22	22	206,300	3	3,800	15	47,100	19	21	322	3,013
Peoria	37	37	472,600	2	3,900	22	58,075	35	37	535	5,696
Rock River	36	36	327,025	3	4,245	21	43,000	36	39	522	4,786
Schuyler	41	41	341,900	8	11,825	30	65,300	41	41	575	4,807
Springfield	32	30	533,000	4	25,000	18	49,150	30	35	529	4,240
Synod of Indiana	329	322	3,306,950	57	150,143	116	357,350	303	326	4,318	38,309
Crawfordsville	56	56	466,100	5	9,333	17	48,200	52	56	848	5,728
Fort Wayne	30	29	387,200	10	31,900	9	22,650	29	29	464	4,225
Indianapolis	46	45	643,650	10	44,630	12	33,700	39	46	637	7,216
Logansport	41	40	445,500	5	17,500	18	65,900	40	43	576	5,310
Muncie	27	26	480,300	9	29,575	10	45,000	25	25	364	3,584
New Albany	59	57	246,600	10	10,930	17	39,800	52	53	517	4,046
Vincennes	35	34	323,000	5	2,675	18	71,900	32	37	448	4,508
White Water	35	35	314,600	3	3,600	15	30,200	34	37	464	3,692
Synod of Indian Territory	179	141	437,825	29	33,880	47	82,620	142	154	1,452	10,712
Canadian	21	15	62,625	4	5,660	4	8,350	16	20	200	1,151
Choctaw	26	22	16,050	2	450	1	600	16	18	77	395
Cimarron	15	14	53,600	3	6,200	7	9,950	14	14	154	1,290
Kiamichi	14	13	5,350	.....	.....	1	500	13	16	65	436
Oklahoma	36	30	121,000	8	5,360	11	19,500	32	34	584	3,632
Rendall	9	6	4,850	.....	.....	1	500	8	8	31	212
Sequoyah	42	26	128,200	8	14,480	13	27,800	29	30	241	2,839
Washita	16	15	46,150	4	1,730	9	15,420	14	14	100	757
Synod of Iowa	426	397	2,669,995	80	98,212	230	506,950	388	425	5,653	41,956
Cedar Rapids	36	35	407,100	9	25,725	23	57,200	35	38	750	4,205
Corning	32	30	128,750	7	4,950	17	33,100	28	29	346	2,439
Council Bluffs	30	29	151,430	7	4,600	16	35,100	29	33	385	2,709
Des Moines	55	52	332,750	11	12,985	25	52,300	47	48	608	4,752
Dubuque	[3]42	41	214,850	8	8,737	21	45,700	38	41	767	3,148

[1] Includes 3 independent churches.
[2] Includes $30,000, value of church property in San Francisco, Cal., destroyed by earthquake and fire
[3] Includes 1 independent church.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY SYNODS AND PRESBYTERIES: 1906—Continued.

SYNOD AND PRESBYTERY.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Synod of Iowa—Continued.											
Fort Dodge	55	44	$245,515	10	$9,353	24	$60,200	46	53	566	4,391
Iowa	44	40	344,500	2	800	23	51,250	43	52	574	5,563
Iowa City	44	42	339,800	9	9,362	26	57,150	39	41	531	4,726
Sioux City	49	46	281,300	9	10,200	31	69,700	48	53	666	6,196
Waterloo	39	38	224,000	8	11,500	24	45,250	35	37	460	3,827
Synod of Kansas	305	281	1,583,150	50	58,175	143	290,200	283	303	3,725	31,258
Emporia	67	59	290,050	6	6,650	31	57,350	64	72	837	6,887
Highland	23	23	172,900	4	2,650	13	26,500	21	23	290	2,865
Larned	38	35	153,350	4	2,900	18	30,800	36	37	425	3,306
Neosho	61	61	396,350	19	31,845	29	62,800	57	60	789	6,714
Osborne	26	19	49,000	3	940	11	17,850	20	20	193	1,374
Solomon	46	42	151,800	10	4,790	20	43,200	41	44	478	3,827
Topeka	44	42	369,700	4	8,400	21	51,700	44	47	713	6,285
Synod of Kentucky	83	79	762,750	7	3,710	21	58,325	66	84	707	6,684
Ebenezer	29	28	252,500	4	2,600	6	23,500	25	37	329	3,436
Louisville	24	24	387,800	2	510	5	11,800	18	19	205	1,716
Transylvania	30	27	122,450	1	600	10	23,025	23	28	173	1,532
Synod of Michigan	267	256	2,885,905	63	88,105	114	275,455	249	259	4,225	33,753
Detroit	49	45	1,088,820	12	25,750	18	45,080	47	49	1,080	9,665
Flint	50	48	223,800	10	9,575	18	36,400	44	45	447	3,882
Grand Rapids	17	16	160,835	3	990	9	29,525	16	16	285	2,219
Kalamazoo	19	18	242,100	4	4,390	11	29,400	17	17	248	2,235
Lake Superior	[1]32	32	231,000	8	21,250	15	41,750	31	37	386	3,987
Lansing	23	22	242,600	5	9,300	13	22,800	21	21	633	2,887
Monroe	[1]19	19	219,500	1	700	10	29,000	18	18	268	2,606
Petoskey	20	20	112,200	4	6,100	7	15,000	18	19	192	1,816
Saginaw	38	36	365,050	16	10,050	13	26,500	37	37	686	4,456
Synod of Minnesota	296	267	2,150,231	60	64,940	99	217,900	268	294	4,061	30,888
Adams	28	26	55,900	9	4,155	11	16,800	25	27	214	1,793
Duluth	34	32	192,600	2	7,200	11	25,400	34	38	415	3,468
Mankato	63	57	268,925	18	15,430	28	60,550	57	59	607	5,111
Minneapolis	30	29	796,700	8	17,800	7	17,700	28	36	1,003	8,983
Red River	24	18	46,430	4	6,750	8	14,250	23	24	377	1,549
St. Cloud	42	35	117,326	7	3,255	5	11,300	32	35	241	1,876
St. Paul	37	33	518,700	7	7,850	12	37,900	36	39	868	5,521
Winona	38	37	153,650	5	2,500	17	34,000	33	36	336	2,587
Synod of Missouri	247	226	1,945,000	42	84,836	73	140,250	217	248	3,231	28,142
Hannibal	36	30	148,500	7	7,800	8	19,550	27	27	276	2,078
Kansas City	45	43	441,450	7	39,300	12	19,200	41	41	561	4,507
Ozark	44	39	174,200	3	11,736	13	26,700	36	40	385	3,736
Platte	49	46	192,800	14	10,025	20	33,450	43	49	617	4,001
St. Louis	59	58	979,150	11	15,975	17	40,500	56	77	1,329	13,326
White River	14	10	8,900	.....	.....	3	850	14	14	63	494
Synod of Montana	56	46	249,150	10	14,250	24	51,300	53	58	621	4,875
Butte	21	18	82,000	3	1,800	10	20,200	19	21	307	2,086
Great Falls	20	15	60,050	3	7,200	8	14,100	20	22	163	1,497
Helena	15	13	107,100	4	5,250	6	17,000	14	15	151	1,292
Synod of Nebraska	223	210	971,700	46	41,748	103	182,000	208	224	2,416	20,712
Box Butte	16	15	29,650	10	3,312	5	6,700	15	16	121	955
Hastings	34	32	114,600	4	1,700	20	28,800	32	33	321	2,588
Kearney	44	35	149,400	10	8,500	17	36,050	38	39	368	2,957
Nebraska City	44	44	327,900	6	10,904	27	46,050	43	44	584	4,987
Niobrara	35	34	91,700	4	1,402	14	25,750	33	34	327	2,233
Omaha	50	50	258,450	12	15,930	20	38,650	47	58	695	6,992
Synod of New Jersey	346	343	9,986,506	95	566,542	227	1,219,950	344	414	8,037	71,139
Elizabeth	38	37	1,391,000	7	53,300	23	127,600	37	44	1,115	9,675
Jersey City	40	39	1,217,100	23	100,300	14	112,300	39	44	998	9,692
Monmouth	49	49	594,200	8	15,000	35	133,425	49	58	658	5,246
Morris and Orange	44	44	1,594,706	9	75,942	33	186,425	44	56	1,070	8,806
Newark	39	39	2,551,500	17	208,850	26	241,000	39	50	1,687	15,401
New Brunswick	38	38	1,157,500	9	34,900	28	171,000	38	52	925	8,784
Newton	36	35	465,500	4	4,000	32	93,800	36	41	539	4,611
West Jersey	62	62	1,015,000	18	74,250	36	154,400	62	69	1,045	8,924
Synod of New Mexico	78	66	212,825	9	8,150	23	34,915	70	76	470	4,847
Arizona	25	22	103,800	4	2,550	9	13,715	21	23	184	2,128
Pecos Valley	11	7	21,300	4	3,000	1	1,500	9	9	63	542
Rio Grande	16	15	43,775	.....	.....	7	10,100	15	16	79	730
Santa Fé	26	22	43,950	1	2,600	6	9,600	25	28	144	1,447
Synod of New York	882	862	31,314,168	193	1,673,803	560	2,531,283	853	956	17,940	161,203
Albany	51	51	1,322,000	9	66,400	39	133,100	50	56	1,408	9,793
Binghamton	32	31	485,900	11	32,100	23	60,950	32	33	631	5,263
Boston	39	38	737,900	17	90,170	12	38,400	39	43	654	5,961
Brooklyn	43	41	2,403,200	25	263,600	13	112,000	43	56	1,746	19,739

[1] Includes 1 independent church.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY SYNODS AND PRESBYTERIES: 1906—Continued.

SYNOD AND PRESBYTERY.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Synod of New York—Continued.											
Buffalo	56	52	$1,597,730	16	$195,000	28	$137,091	51	61	1,206	11,108
Cayuga	24	24	552,200	2	7,883	15	43,650	22	24	459	3,701
Champlain	20	20	254,200	3	1,450	16	48,100	20	21	220	1,788
Chemung	23	23	205,000	7	18,443	17	33,300	22	22	289	2,395
Columbia	19	19	141,700			14	35,100	16	18	222	1,036
Genesee	18	18	205,100	1	1,500	15	48,700	18	18	323	3,153
Geneva	20	20	397,500	2	350	20	67,900	20	22	417	3,910
Hudson	46	44	545,200	8	12,735	39	131,200	44	48	608	4,547
Long Island	24	24	375,300	1	800	21	98,600	24	28	347	2,968
Lyons	18	18	186,300	3	4,400	17	39,950	18	18	264	2,546
Nassau	30	29	587,100	8	35,900	20	124,500	30	33	541	4,240
New York	56	49	12,640,683	13	406,000	14	472,592	55	78	1,944	24,041
Niagara	22	22	279,200	6	21,200	16	72,600	22	23	419	3,456
North River	31	31	686,300	2	7,200	28	105,000	30	36	486	3,732
Otsego	28	28	262,000	2	1,700	21	54,850	27	28	359	2,387
Rochester	49	49	1,225,000	16	75,022	27	69,600	47	49	1,049	11,029
St. Lawrence	41	41	531,455	3	6,100	21	66,000	39	39	534	4,436
Steuben	25	25	368,500	7	12,250	21	56,200	24	25	570	3,734
Syracuse	43	42	1,528,800	9	277,400	23	77,300	39	42	756	6,528
Troy	40	40	1,010,500	10	36,150	25	79,100	38	41	708	5,535
Utica	44	43	787,400	2	4,400	30	81,100	43	49	774	6,581
Westchester	40	40	1,998,000	10	95,650	25	244,400	40	45	1,006	7,591
Synod of North Dakota	181	127	484,302	30	35,480	66	138,300	154	164	1,211	8,611
Bismarck	15	8	39,325	3	4,150	2	5,500	13	13	120	776
Fargo	26	22	110,077	3	10,760	14	25,650	23	23	194	1,381
Minnewaukon	29	18	48,900	3	725	7	31,300	26	26	192	1,193
Mouse River	44	27	105,700	9	11,910	9	14,850	35	37	224	1,699
Oakes	18	10	25,000	1	1,100	9	15,400	16	21	144	930
Pembina	49	42	155,300	11	6,835	25	45,600	41	44	337	2,632
Synod of Ohio	655	627	9,096,219	90	250,401	256	796,800	616	656	10,352	86,501
Athens	33	29	232,400	2	2,500	10	27,850	31	31	420	2,869
Bellefontaine	20	20	172,250	3	11,500	6	16,500	19	20	289	2,528
Chillicothe	29	25	287,800	2	910	16	44,900	24	25	342	2,944
Cincinnati	65	64	1,478,019	7	50,100	25	90,800	64	70	1,257	10,846
Cleveland	42	41	1,677,050	9	39,650	11	50,700	41	47	910	8,756
Columbus	36	36	426,800	7	7,169	10	29,300	33	34	477	4,166
Dayton	45	43	967,000	10	22,175	24	87,000	43	48	836	7,399
Huron	22	21	283,100	2	2,200	8	16,600	18	20	305	2,481
Lima	34	33	360,800	6	5,100	21	61,850	32	33	511	4,464
Mahoning	38	37	652,100	8	25,262	12	31,900	35	36	1,100	6,212
Marion	26	26	216,600	3	7,700	11	20,600	23	25	329	2,451
Maumee	42	37	434,100	8	43,670	18	41,700	38	40	648	6,222
Portsmouth	34	30	255,400	5	1,915	9	31,000	30	30	365	3,367
St. Clairsville	45	44	406,500	4	11,650	15	45,700	43	48	621	5,452
Steubenville	63	61	593,400	9	5,200	26	100,900	62	68	854	7,971
Wooster	35	34	319,800	2	6,000	18	48,600	35	35	492	3,732
Zanesville	46	46	333,100	3	7,700	16	50,900	45	46	596	4,641
Synod of Oregon	121	109	661,890	15	17,950	44	92,525	112	128	1,334	10,994
Grande Ronde	12	11	28,100	1	200	5	4,800	10	11	120	1,138
Pendleton	17	12	27,100	1	1,600	5	6,800	15	16	122	909
Portland	34	30	467,250	8	13,650	10	44,600	34	46	563	4,676
Southern Oregon	20	19	48,300	1	900	10	18,000	18	20	191	1,631
Willamette	38	37	91,140	4	1,600	14	18,325	35	35	338	2,640
Synod of Pennsylvania	1,073	1,053	26,079,415	222	1,066,945	515	2,418,757	1,029	1,220	21,689	206,847
Blairsville	51	49	732,900	10	13,800	26	142,000	51	58	780	8,226
Butler	37	37	305,200	7	18,300	11	19,700	37	37	436	4,269
Carlisle	54	54	1,286,350	7	31,171	34	152,650	48	64	1,078	9,453
Chester	56	55	1,083,100	11	74,575	29	156,500	54	81	1,075	10,352
Clarion	50	49	412,700	12	25,345	22	85,600	48	52	632	5,871
Erie	68	64	894,900	9	8,050	27	91,300	64	70	1,070	9,073
Huntingdon	79	79	906,200	7	13,965	44	154,800	74	92	1,207	10,690
Kittanning	49	49	548,700	5	14,025	14	32,400	48	48	596	5,155
Lackawanna	101	100	1,664,483	18	33,565	63	283,359	89	111	1,786	17,928
Lehigh	48	47	751,810	6	23,975	32	142,650	47	52	945	8,071
Northumberland	50	48	794,300	9	22,350	26	131,300	42	46	842	6,423
Philadelphia	78	78	7,098,900	38	301,108	21	232,000	78	87	3,151	37,061
Philadelphia, North	65	62	1,816,800	18	87,900	35	211,800	65	87	2,275	17,191
Pittsburg	136	134	5,534,522	46	356,441	42	239,248	136	162	3,131	33,447
Redstone	48	46	789,750	8	18,100	27	134,100	48	56	660	6,240
Shenango	32	32	410,400	1	2,000	15	39,300	31	34	546	4,807
Washington	23	22	275,800	3	9,600	13	43,500	23	27	435	3,885
Wellsborough	17	17	149,800	3	4,225	8	26,500	15	16	199	1,768
Westminster	31	31	622,800	4	8,450	26	100,050	31	40	845	6,937
Synod of South Dakota	129	111	303,125	14	8,523	42	63,600	112	119	1,016	7,530
Aberdeen	30	25	73,100	6	2,623	8	11,300	26	30	269	1,991
Black Hills	14	11	47,300	1	1,500	6	7,900	12	12	96	703
Central Dakota	28	22	85,000	2	2,500	12	23,750	26	26	245	1,993
Dakota, Indian	30	27	26,200			4	1,050	23	24	71	828
Southern Dakota	27	26	71,525	5	1,900	12	19,600	25	27	335	2,015
Synod of Tennessee	121	111	434,025	10	3,465	34	64,000	116	124	1,201	10,420
Birmingham	18	13	24,700	3	1,815	2	2,050	18	20	102	867
French Broad	12	11	48,600	2	100	5	7,750	12	12	238	2,495
Halston	17	16	55,725	1	50	8	14,000	16	20	128	1,606
Kingston	22	20	101,050			7	6,900	20	20	189	1,717
Le Vere	9	9	11,200	1	400	2	1,350	9	9	50	413
Rogersville	8	8	5,150					8	8	47	344
Union	35	34	187,600	3	1,100	10	31,950	33	35	447	2,978

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY SYNODS AND PRESBYTERIES: 1906—Continued.

SYNOD AND PRESBYTERY.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Synod of Texas	58	38	$295,950	11	$18,680	10	$27,800	41	41	443	3,840
Austin	31	20	168,100	3	2,400	3	12,600	21	21	233	1,846
North Texas	16	12	58,550	3	5,600	6	11,700	12	12	120	1,052
Trinity	11	6	69,300	5	10,680	1	3,500	8	8	90	942
Synod of Utah	60	50	385,300	12	42,262	15	23,700	56	63	524	4,921
Boise	16	11	60,900	2	1,200	7	17,500	15	17	172	1,593
Kendall	15	13	41,400	2	962	5	4,600	14	14	72	659
Utah	29	26	283,000	8	40,100	3	1,600	27	32	280	2,669
Synod of Washington	167	147	659,778	37	42,060	59	108,450	158	188	2,178	17,995
Bellingham	12	12	30,700	2	550	9	11,750	12	13	155	1,436
Central Washington	23	19	67,425	4	6,650	6	9,200	21	23	182	1,395
Olympia	35	32	176,050	9	8,700	18	43,700	33	37	557	4,072
Puget Sound	29	28	182,353	8	12,100	5	8,350	29	47	594	5,270
Spokane	36	30	124,650	10	9,810	12	22,300	35	40	442	3,343
Walla Walla	32	26	78,600	4	4,250	9	13,150	28	28	248	2,479
Synod of West Virginia	73	68	769,000	9	12,175	20	108,800	62	90	915	8,415
Grafton	20	20	177,100	4	6,550	5	15,700	18	25	237	2,097
Parkersburg	30	27	175,400	4	3,825	6	36,900	23	42	313	2,963
Wheeling	23	21	416,500	1	1,800	9	56,200	21	23	365	3,355
Synod of Wisconsin	194	181	1,470,650	35	28,705	82	196,500	178	211	2,381	20,776
Chippewa	29	28	194,700	4	2,075	14	29,700	25	27	369	3,736
La Crosse	18	18	89,400	7	3,850	9	18,400	18	26	211	1,809
Madison	45	39	274,050	6	7,200	22	56,300	38	39	396	3,180
Milwaukee	40	38	534,350	7	5,300	15	41,900	36	40	541	4,529
Winnebago	62	58	378,150	11	10,280	22	50,200	61	79	864	7,522

CUMBERLAND PRESBYTERIAN CHURCH.

HISTORY.

The opening years of the nineteenth century witnessed a remarkable religious awakening in various parts of the United States. Revivals were numerous, and in certain sections were accompanied by strange "bodily exercises." The leader of the revival in the "Cumberland country" in Kentucky and Tennessee was the Rev. James McGready, a Presbyterian minister, and a member of the Synod of Kentucky. He and other ministers conducting the services felt constrained to call the attention of the general assembly of the Presbyterian Church to the peculiar manifestations. The assembly, in reply, recognizing that, although the movement had been accompanied by "extraordinary effects on the body," it had accomplished great good, admonished those in charge of the work of the danger of excesses, and expressed the opinion that these facts may be in a considerable degree produced by natural causes. As the revival work progressed, these physical manifestations became so marked as to create an unfavorable reaction, and some Presbyterian ministers set themselves against the entire movement. Others favored it, on the ground that various communities in which it was carried on were indeed transformed. The division in sentiment resulted finally in two distinct parties, revival and antirevival; the one inclined to regard the bodily exercises as a sign of divine approval; the other unable to see any good in the work because of the extravagances.

At the first meeting of the Synod of Kentucky in 1802 the southwestern portion of the Presbytery of Transylvania, including the Cumberland country, was constituted the Presbytery of Cumberland. As the revival, which had started in the Transylvania Presbytery, spread to the various small settlements in this section, the demand for ministers became greater than the supply, and the revival party, which controlled the new presbytery, believed that the emergency, as well as precedent, justified them in introducing into the ministry men who had not had the usual academic and theological training. A few such were inducted into the ministry, and others were set apart as "exhorters." In addition to this, those thus inducted into the ministry were permitted, if they so desired, to adopt the Westminster Confession "as far as they deemed it agreeable to the Word of God," the reservation having special reference to "the idea of fatality, which," as they later expressed it, "seems to be taught under the mysterious doctrine of predestination."

The antirevival party objected both to the admission into the ministry of men who were not up to the usual literary and theological standard, and to the permission of this reservation in regard to doctrine; and took the whole matter to the Synod of Kentucky, which in 1805 appointed a commission to confer with the members of the Cumberland Presbytery, and adjudicate on their presbyterial proceedings. The commission met in December, 1805, assumed full synodical power, against the protest of the revival party, and reached the con-

clusion, in reference to the men who had been inducted into the ministry by the Presbytery of Cumberland, that the majority of them were "not only illiterate, but erroneous in sentiment;" and solemnly prohibited them "from exhorting, preaching, and administering ordinances in consequence of any authority which they have obtained from the Cumberland Presbytery, until they submit to our jurisdiction, and undergo the requisite examination."

The Rev. James McGready, the Rev. Samuel McAdow, and three others were also cited to appear at the next meeting of the synod. The synod in 1806 sanctioned the proceedings of the commission, dissolved the Presbytery of Cumberland, attached its members to the Presbytery of Transylvania, and directed that body to deal with "the recusant members." In May, 1809, the general assembly confirmed the action of the synod.

Meanwhile the revival party formed a council for the special care of the weak churches and preaching centers, over thirty in number, which were in sympathy with them. On receipt of news of the assembly's action, at a meeting of this council in October, 1809, the formation of an independent presbytery was strongly urged. This, however, was impracticable, as the elders, who made up the great majority of the council, could not participate in such an organization, and of the ministers only two favored the action, whereas at least three were necessary to the constitution of a new presbytery. The Rev. James McGready, the leader of the revival, and generally looked upon as the father of the Cumberland Presbyterian Church, never favored it, and never identified himself with the independent body. Others also had withdrawn from the council, and it was finally decided to adjourn to March 20, 1810, after which meeting every member would be free to act as he pleased, unless in the meantime a way should be found to constitute an independent presbytery. This was accomplished, and on February 4, 1810, an independent presbytery was constituted by the Rev. Finis Ewing, the Rev. Samuel King, and the Rev. Samuel McAdow, at the home of the latter in Dickson county, Tenn. The name of the dissolved presbytery, Cumberland, was adopted, a licentiate, Mr. McLean, was ordained, and a compact allowing reservation in creed subscription was entered into.

At the adjourned meeting of the council nearly all the churches in the Cumberland country adhered to the new presbytery, but they were weak, and at most could not have represented more than a few hundred members. While the new movement was launched as an independent presbytery, the wish and hope of those connected with it was not that it should become a separate denomination, but that it might be reunited with the Synod of Kentucky. The organization, however, grew rapidly, and in the course of a few years it became apparent that a new denomination had entered upon its career. At first it was referred to as "the members of the Cumberland Presbytery." As the denominational idea became more apparent, it was called the "Cumberland Presbyterian," the next step being to call it the "Cumberland Presbyterian Church."

In October, 1813, the Presbytery of Cumberland, or General Presbytery, was divided into 3 presbyteries, and a general synod was constituted. This continued to be the supreme judicatory until 1828, when there was a reorganization. In place of the general synod, 4 synods were constituted and a general assembly, which met in 1829. At this time there were 18 presbyteries, representing the states of Kentucky, Tennessee, Illinois, Missouri, and Alabama. By 1853 the church had 20 synods, 79 presbyteries, and 1,250 churches with a membership estimated at 100,000. The first fairly accurate statistics were gathered in 1875, and showed 2,158 churches, 1,232 ministers, 98,242 communicants, and congregational property valued at $2,069,000.

The fact that the strength of the church was in the border states made it inevitable that the slavery question should become prominent. During the discussions preceding the war, the assembly took the position that the church of God is a spiritual body whose jurisdiction extends only to matters of faith and morals and has no power to legislate upon subjects upon which Christ and His apostles did not legislate. During the war commissioners from the southern presbyteries did not meet with the general assembly, and that body in 1864 adopted strong resolutions against disunion. After the war the southern members again attended, and, being in the majority, rescinded these resolutions. For a time it seemed as if division was inevitable; it was, however, averted, and the church remained one. Then came the question of the colored churches, resulting in a mutual agreement for the establishment of the Colored Cumberland Presbyterian Church, as affording to the negroes the opportunities they needed most for church development.[1]

There have been various propositions for union with other churches—the Presbyterian Church in the United States, the Presbyterian Church in the United States of America, the Evangelical Lutheran Church, and the Methodist Protestant Church. The chief cause of failure, in the last instance, seems to have been the divergence between the two bodies in regard to the doctrine of the "perseverance of believers," the Cumberland Assembly being unwilling to accept the full Arminian position taken by the Methodist Protestant Church.

When the Presbyterian Church in the United States of America had completed its revision of the Con-

[1] See Colored Cumberland Presbyterian Church, page 537.

fession of Faith and had taken essentially the position called for by the Cumberland Church in its early history, the question arose again of the union of the two bodies, and in 1903 both general assemblies appointed committees on fraternity and union. These held a joint meeting and formulated a basis of union which was approved by the general assemblies in 1904, and was ratified by the presbyteries of each body in the succeeding year, when the general assemblies took action for the organic union of the two churches. Meanwhile considerable opposition had arisen in the Cumberland Church, and a protest had been filed against the constitutionality of the assembly's action. The civil court, to which the matter was referred, held that action to be legal; and when it became evident that it would be carried through, another movement was started by the opposition in the Cumberland Church, "to enjoin the general assembly * * * from taking the final steps to merge, or unite, or consolidate the Cumberland Presbyterian Church with the Presbyterian Church in the United States of America." The court refused the injunction, and the general assembly, by a vote of 165 to 91, approved the report and "adjourned sine die as a separate assembly, to meet in and as a part of the One Hundred and Nineteenth General Assembly of the Presbyterian Church in the United States of America." The opposition then filed a protest, and determined to "continue and perpetuate the General Assembly of the Cumberland Presbyterian Church as same was constituted and organized on May 17, 1906," and declared itself "to be the Cumberland Presbyterian Church, the repository of its established faith, the owners of its property, and the protectors of its trusts." It held that all offices had been vacated, appointed men to fill the vacancies in the boards, rescinded "the action and announcements" of the general assembly, and adjourned to meet in Dickson county, Tenn., the birthplace of the denomination. Suits were brought in a number of courts with regard to church property, with varying results, although the greater number of decisions recognized the authority of the action of the general assembly for union with the Presbyterian Church in the United States of America.

DOCTRINE.

In doctrine the Cumberland Presbyterian Church is essentially Calvinistic of the more moderate type, that is, it has uniformly protested against the doctrine of reprobation; but recognizes fully the sovereignty of God and the doctrine of the perseverance of the saints. The Westminster Confession continued to be the creed of the church until 1814, when a revision was made which was designed to be a popular statement of doctrine emphasizing human responsibility, and this was again revised along much the same lines in 1883.

From various causes many have joined the Cumberland Presbyterian Church who were inclined to Arminian statements of doctrine. The result has been that a party has developed within the church which claims that Cumberland Presbyterianism is really the via media between Calvinism and Arminianism. While this has not found expression in definite statements of creed, it has modified very materially the position of many churches and even presbyteries, and a considerable part of the opposition to the union with the Presbyterian Church in the United States of America appears to have been occasioned by the presence of this element, which looked upon the revision of the Westminster Confession by that Church as less thorough and complete than was claimed for it by its advocates.

So far as church membership is concerned, no subscription to the confession is required. Those who are ordained to the ministry, eldership, and diaconate, are required to subscribe to the Confession of Faith.

POLITY.

In polity the Cumberland Presbyterian Church has always been thoroughly presbyterian,[1] its government being exercised by the various courts—session, presbytery, synod, and general assembly. The principle of delegated authority is supreme, and the conditions of church membership include a pledge to abide by and support the rules and regulations of the Cumberland Presbyterian Church. A movement toward emphasizing the share of the local church in the general polity of the denomination was started but never carried through. In worship the church is nonliturgical, the sermon being made the chief feature.

WORK.

The organized agencies, through which the home missionary activities of the church have been carried on, are the Board of Missions and Church Erection, located at St. Louis, Mo., and the Woman's Board of Missions, with headquarters at Evansville, Ind. The mission of the former is the planting of churches and helping in the erection of buildings; the latter, cooperating with the former, gives special attention to the establishment and maintenance of schools in needy sections. Previous to 1845 the missionary activities were carried on in a more or less sporadic manner; but in this year a board was organized, which gave unity and direction to the work. It was not until 1880 that the Woman's Board was organized.

The home fields occupied by these agencies have been mainly in the South, the Southwest, and the far West, and for a number of years attention was specially directed to establishing churches in cities. These have generally become self-supporting in a period of from five to ten years, and many of the strongest

[1] See Presbyterian Church in the United States of America, page 514.

churches in the denomination were established by this means. Up to 1891, according to the best available information, about $635,400 had been expended by the denomination at large in the interest of home mission work. This, however, does not include amounts raised in the mission stations for their own work, or amounts raised by presbyteries for purely presbyterial purposes. Accurate records of all these amounts would doubtless show an aggregate of about $1,000,000. The report for 1906 shows 75 persons employed in this work, 98 churches aided, and $83,597 expended.

The two boards mentioned superintend also the foreign missionary operations of the church. In early times these included work among the American Indians in Indian Territory, and, later, missionaries were sent to Africa and to Turkey. During the civil war these were recalled, but after the war was over interest in foreign missions revived, and contributions were made through the American Board, until missions were planted in Japan, Mexico, and China. The report for 1906 shows 11 stations and a number of outstations, 35 missionaries, and 86 native helpers, making a total of 121 persons employed; 11 self-supporting churches and a number of congregations, with a total of 1,299 communicants; 4 schools with about 500 pupils; and 1 hospital and dispensary, which has treated over 8,000 patients. The total value of mission property is estimated at $55,000, and the contributions for the year amounted to $72,121.

For some years the only schools were such as it was possible to open in a frontier country, but they received the best support that a poor people could give. In 1826 Cumberland College, later Cumberland University, was established. This was the beginning of work for higher education, which has been maintained ever since, schools being opened from time to time in various places, according to the needs and ability of the church. The educational statistics for the year 1906 were as follows: Number of colleges, academies, etc., 14; students, 3,025; amount contributed, $15,000; value of buildings, grounds, equipment, etc., $1,155,000; amount of endowment, $750,000.

Previous to 1881 the care of disabled ministers and their families devolved upon the various presbyteries, but in this year a Board of Ministerial Relief was established which, since its organization, has assisted 371 heads of families, 198 of these being ministers, and has raised $223,260. There is at Evansville, Ind., a home for disabled ministers, worth about $10,000, with an endowment of $35,000; and, at Bowling Green, Ky., property valued at $10,000, which is to be used as an orphanage. These have 40 inmates, and for their support $3,355 was received in 1906. There is also a printing and publishing plant at Nashville, Tenn., valued at $230,000.

The development of Sunday schools has been somewhat retarded on account of the large number of churches situated in country places. The Christian Endeavor movement has, from the first, had official recognition, and most of the larger churches in the towns and cities have organized local societies; there are reported about 800 societies, with a membership of 10,000.

The attitude of the church toward such organizations as the American Sunday School Union, the American Tract Society, the American Bible Society, Young Men's Christian Association, temperance societies, and kindred organizations has been one of sympathetic cooperation.

STATISTICS.

The general statistics for this denomination represent the condition at the close of the ecclesiastical year, March, 1906, instead of at the close of the calendar year, as already explained (see Presbyterian bodies, page 510). These statistics, as derived from the returns of the individual church organizations, are given by states and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 2,850 organizations in 17 synods and 114 presbyteries, distributed in 24 states. Of these organizations, 2,002 are in the South Central division, Texas leading with 541, followed by Tennessee with 536.

The total number of communicants reported is 195,770; of these, as shown by the returns for 2,310 organizations, about 42 per cent are males and 58 per cent females. According to the statistics, the denomination has 2,474 church edifices; a seating capacity for church edifices of 767,348, as reported by 2,325 organizations; church property valued at $5,803,960, against which there appears an indebtedness of $208,876; halls, etc., used for worship by 108 organizations; and 436 parsonages valued at $658,400. The Sunday schools, as reported by 1,817 organizations, number 1,846, with 15,596 officers and teachers and 120,311 scholars.

The number of ministers connected with the denomination is 1,514, and there are also 121 licentiates.

As compared with the report for 1890, these figures show an increase of 59 organizations, 30,830 communicants, and $2,288,450 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	2,850	2,846	195,770	2,310	69,691	96,259	2,398	108	2,474	2,325	767,348
North Atlantic division	62	62	8,991	57	3,351	4,649	61	1	63	61	22,515
New Jersey	2	2	79	2	33	46	2	.....	2	2	325
Pennsylvania	60	60	8,912	55	3,318	4,603	59	1	61	59	22,190
South Atlantic division	15	15	835	14	346	474	13	.....	14	13	5,605
North Carolina	1	1	110	1	45	65	1	.....	2	1	1,500
Georgia	10	10	599	10	259	340	10	.....	10	10	3,700
Florida	4	4	126	3	42	69	2	.....	2	2	405
North Central division	712	711	58,113	566	20,147	29,106	668	6	696	651	198,587
Ohio	23	23	2,458	22	945	1,488	23	.....	23	23	6,055
Indiana	57	57	6,376	52	2,374	3,745	54	1	69	52	19,275
Illinois	193	193	17,208	148	5,723	8,338	182	.....	185	182	58,295
Iowa	19	19	1,190	17	425	651	18	.....	18	17	4,575
Missouri	380	379	28,637	301	9,944	13,890	353	5	362	346	102,192
Nebraska	6	6	307	3	107	160	5	.....	5	5	1,150
Kansas	34	34	1,937	23	629	834	33	.....	34	26	7,045
South Central division	2,002	1,999	123,050	1,626	44,231	59,581	1,603	98	1,647	1,547	527,096
Kentucky	205	205	16,916	169	5,966	8,021	194	3	199	185	67,895
Tennessee	536	536	42,464	450	16,000	20,595	510	9	521	501	183,560
Alabama	162	162	8,588	122	2,759	3,790	151	4	164	139	40,600
Mississippi	119	119	5,991	99	2,362	3,011	96	4	97	94	29,783
Louisiana	27	27	1,152	25	467	576	27	.....	27	26	8,925
Arkansas	260	260	11,990	222	4,476	6,345	194	21	197	192	62,610
Oklahoma[1]	152	150	4,351	106	1,303	2,068	70	13	75	67	14,423
Texas	541	540	31,598	433	10,898	15,175	361	44	367	343	119,300
Western division	59	59	4,781	47	1,616	2,449	53	3	54	53	13,545
Colorado	4	4	718	4	319	399	4	.....	4	4	1,450
Washington	9	9	615	8	241	364	6	2	6	6	1,400
Oregon	10	10	540	6	155	320	9	.....	9	9	1,650
California	36	36	2,908	29	901	1,366	34	1	35	34	9,045

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	2,850	2,451	$5,803,960	157	$208,876	436	$658,400	1,817	1,846	15,596	120,311
North Atlantic division	62	61	609,100	13	59,100	17	56,200	61	63	779	7,185
New Jersey	2	2	3,500	1	350	1	1,800	2	2	13	55
Pennsylvania	60	59	605,600	12	58,750	16	54,400	59	61	766	7,130
South Atlantic division	15	13	45,550	1	7,000	1	3,000	9	9	61	515
North Carolina	1	1	10,000	.....	.....	.....	.....	1	1	8	136
Georgia	10	10	31,550	1	7,000	1	3,000	6	6	39	295
Florida	4	2	4,000	.....	.....	.....	.....	2	2	14	84
North Central division	712	682	1,899,725	36	51,840	139	200,725	564	573	5,902	44,091
Ohio	23	23	82,200	2	3,100	7	16,300	21	21	275	1,917
Indiana	57	54	263,250	4	2,560	20	29,700	53	55	657	5,323
Illinois	193	190	599,450	8	16,950	57	88,425	165	169	1,756	14,053
Iowa	19	18	46,100	1	1,600	6	7,100	16	16	161	961
Missouri	380	360	837,500	16	24,655	44	54,400	273	275	2,683	19,472
Nebraska	6	5	11,000	1	125	1	1,000	6	6	52	390
Kansas	34	32	60,225	4	2,850	4	3,800	30	31	318	1,975
South Central division	2,002	1,643	3,046,585	103	87,786	254	361,675	1,133	1,147	8,347	63,562
Kentucky	205	193	351,895	13	14,035	16	31,150	129	133	968	7,671
Tennessee	536	507	984,645	28	23,873	57	69,875	368	370	2,667	20,275
Alabama	162	150	231,585	4	9,525	16	45,850	89	89	587	4,480
Mississippi	119	102	138,475	3	2,250	17	19,350	48	48	414	1,915
Louisiana	27	25	13,900	1	100	3	2,100	14	14	81	483
Arkansas	260	202	285,634	14	12,740	24	29,175	141	144	1,079	8,162
Oklahoma[1]	152	82	109,316	17	6,970	13	13,150	61	63	438	3,270
Texas	541	382	931,135	23	18,293	108	151,025	283	286	2,113	17,306
Western division	59	52	203,000	4	3,150	25	36,800	50	54	507	4,958
Colorado	4	4	35,000	.....	.....	3	4,000	4	4	50	664
Washington	9	6	19,200	.....	.....	2	5,200	7	7	80	703
Oregon	10	9	24,200	.....	.....	2	3,750	6	6	70	659
California	36	33	124,600	4	3,150	18	23,850	33	37	307	2,932

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY SYNODS AND PRESBYTERIES: 1906.

SYNOD AND PRESBYTERY.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	2,850	2,846	195,770	2,310	69,691	96,259	2,398	108	2,474	2,325	767,348
Synod of Alabama	161	161	8,501	121	2,740	3,757	148	4	161	136	38,955
Birmingham	36	36	2,342	15	694	838	34	.....	39	27	8,150
Florida	4	4	126	3	42	69	2	.....	2	2	405
McGready	21	21	1,085	18	374	524	21	.....	28	18	5,960
Robert Donnell	44	44	2,320	29	585	743	39	1	39	38	8,840
Springville	31	31	1,649	31	675	974	30	.....	30	29	9,025
Talladega	25	25	979	25	370	609	22	3	23	22	6,575
Synod of Arkansas	260	260	12,001	223	4,495	6,372	194	21	197	192	62,410
Arkansas	53	53	2,762	38	948	1,428	33	4	35	33	11,600
Bartholomew	21	21	947	16	293	400	18	.....	18	18	6,500
Burrow	29	29	1,202	23	417	667	21	2	21	21	5,445
Fort Smith	40	40	2,126	38	811	1,175	27	3	27	26	8,590
Little Rock	18	18	817	16	339	429	17	.....	17	16	4,950
Morrillton	28	28	1,324	27	524	794	20	4	20	20	6,475
Mound Prairie	47	47	1,776	46	740	996	37	8	38	37	11,800
White River	24	24	1,047	19	423	483	21	.....	21	21	7,050
Synod of Illinois	195	195	17,285	149	5,739	8,359	184	.....	187	184	58,595
Chicago	5	5	676	1	90	185	5	.....	5	5	1,900
Decatur	17	17	2,093	12	733	1,008	15	.....	15	15	5,150
Ewing	26	26	2,336	24	932	1,164	26	.....	27	26	10,500
Foster	37	37	2,822	16	539	805	37	.....	37	37	9,100
Illinois	20	20	1,047	13	295	496	13	.....	14	13	4,675
Lincoln	12	12	1,619	11	667	882	11	.....	11	11	4,650
Mount Vernon	31	31	2,426	30	954	1,442	31	.....	31	31	9,080
Rushville	11	11	972	9	308	482	10	.....	10	10	2,750
Sangamon	22	22	2,026	22	791	1,235	22	.....	23	22	6,290
Vandalia	14	14	1,268	11	430	660	14	.....	14	14	4,500
Synod of Indiana	55	55	6,299	51	2,358	3,724	52	1	67	50	18,975
Indiana	30	30	4,007	29	1,500	2,465	29	1	37	29	10,950
Morgan	16	16	1,154	13	394	585	15	.....	20	14	5,200
Wabash	9	9	1,138	9	464	674	8	.....	10	7	2,825
Synod of Indianola	152	150	4,351	106	1,303	2,068	70	13	75	67	14,423
Cherokee	19	19	656	15	170	400	14	1	14	14	2,375
Chickasaw	43	43	1,300	31	397	559	18	5	22	17	4,250
Choctaw	34	34	753	24	196	366	20	1	21	18	3,198
Greer	19	19	571	13	181	230	6	2	6	6	1,350
Oklahoma	16	16	646	16	263	383	10	3	10	10	2,550
Washita	21	19	425	7	96	130	2	1	2	2	700
Synod of Iowa	19	19	1,190	17	425	651	18	.....	18	17	4,575
Colesburg	5	5	475	5	176	299	4	.....	4	4	1,350
Iowa	10	10	475	8	153	208	10	.....	10	9	2,425
West Iowa	4	4	240	4	96	144	4	.....	4	4	800
Synod of Kansas	44	44	2,969	30	1,059	1,396	42	.....	43	35	9,445
Fort Scott	12	12	721	9	245	344	12	.....	13	11	3,025
Kansas City	10	10	635	7	196	274	10	.....	10	7	1,970
Nebraska	7	7	344	4	121	183	6	.....	6	6	1,350
Rocky Mountain	4	4	718	4	319	399	4	.....	4	4	1,450
Wichita	11	11	551	6	178	196	10	.....	10	7	1,650
Synod of Kentucky	206	206	17,049	170	6,059	8,128	195	3	200	185	67,795
Cumberland	30	30	2,444	26	972	1,210	27	.....	28	26	9,430
Leitchfield	30	30	1,924	29	839	1,067	28	2	28	28	9,700
Logan	47	47	3,560	36	1,227	1,651	44	1	44	35	11,800
Louisville	12	12	1,131	11	439	662	12	.....	14	12	4,450
Mayfield	31	31	2,983	19	868	1,118	31	.....	31	31	12,000
Owensboro	20	20	1,642	13	330	439	20	.....	21	20	6,215
Princeton	36	36	3,365	36	1,384	1,981	33	.....	34	33	14,200
Synod of Mississippi	124	124	6,204	103	2,423	3,113	101	4	102	99	31,833
Bell	19	19	832	15	250	404	18	.....	18	18	5,270
Mississippi	19	19	784	17	326	398	15	2	15	14	5,900
New Hope	47	47	2,794	36	1,118	1,381	35	1	36	34	11,238
Oxford	21	21	1,071	18	437	564	16	1	16	16	5,050
Yazoo	18	18	723	17	292	366	17	.....	17	17	4,375
Synod of Missouri	380	379	28,619	300	9,921	13,860	353	5	362	346	102,592
Chillicothe	18	18	1,053	11	291	447	11	1	11	11	3,320
Kirksville	27	27	2,171	1	30	50	26	.....	26	26	5,830
Lexington	67	66	5,797	60	2,364	3,175	63	1	64	59	19,767
McGee	37	37	2,572	24	776	1,049	36	.....	36	36	12,000
Neosho	23	23	1,375	22	527	833	22	.....	22	20	6,175
New Lebanon	31	31	2,535	29	1,030	1,388	31	.....	31	31	9,150
Ozark	31	31	2,482	29	969	1,274	29	1	30	29	1,050
Platte	41	41	2,590	30	913	1,305	40	.....	40	40	11,710
St. Louis	10	10	1,008	8	368	505	10	.....	10	9	2,700
Salt River	38	38	3,457	37	1,404	1,991	35	1	39	35	12,100
Springfield	25	25	2,094	20	672	1,003	20	1	23	20	8,175
West Plains	17	17	586	14	192	326	15	.....	15	15	4,650
West Prairie	15	15	899	15	385	514	15	.....	15	15	5,965

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY SYNODS AND PRESBYTERIES: 1906—Continued.

SYNOD AND PRESBYTERY.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Synod of Ohio	23	23	2,458	22	945	1,488	23		23	23	6,055
Athens	10	10	698	9	266	407	10		10	10	2,205
Columbus	7	7	558	7	204	354	7		7	7	1,600
Miami	6	6	1,202	6	475	727	6		6	6	2,250
Synod of Oregon	19	19	1,155	14	396	684	15	2	15	15	3,050
Portland	3	3	440	1	133	267	3		3	3	700
Walla Walla	10	10	625	8	241	394	7	2	7	7	1,550
Willamette	6	6	90	5	22	53	5		5	5	800
Synod of Pacific	36	36	2,908	29	901	1,366	34	1	35	34	9,045
California	10	10	603	10	235	368	9	1	10	9	1,940
Los Angeles	5	5	417	3	129	170	5		5	5	1,450
Sacramento	8	8	516	8	185	331	8		8	8	1,905
Tulare	13	13	1,372	8	352	497	12		12	12	3,750
Synod of Pennsylvania	62	62	8,991	57	3,351	4,649	61	1	63	61	22,515
Allegheny	17	17	1,408	17	570	838	16	1	16	16	5,850
Pennsylvania	17	17	2,340	15	743	1,016	17		17	17	5,700
Pittsburg	16	16	3,082	14	1,267	1,623	16		18	16	5,890
Union	12	12	2,161	11	771	1,172	12		12	12	5,075
Synod of Tennessee	372	372	28,944	306	10,583	13,421	353	8	357	349	129,060
Chattanooga	56	56	3,255	54	1,430	1,790	53	2	53	52	17,150
Clarksville	34	34	2,785	33	1,180	1,530	34		34	33	12,910
Columbia	46	46	3,513	42	1,460	1,807	43		44	43	14,210
Cookeville	42	42	2,334	22	622	809	39	1	39	39	14,850
East Tennessee	28	28	2,067	27	918	1,099	25	3	26	25	13,200
Elk	48	48	5,237	38	1,821	2,239	48		49	48	17,900
Knoxville	43	43	2,691	30	892	1,098	37	2	38	36	12,825
Lebanon	49	49	5,253	39	1,614	2,126	48		48	48	17,425
McMinnville	26	26	1,809	21	646	923	26		26	25	8,590
Synod of Texas	568	567	32,750	458	11,365	15,751	388	44	394	369	128,225
Abilene	26	26	1,126	23	418	563	18	3	18	18	5,800
Amarillo	25	25	1,085	14	327	466	12	3	12	12	3,500
Austin	30	30	1,606	19	419	599	21	1	21	19	5,675
Bacon	26	26	1,550	19	494	660	18	2	18	17	4,625
Bonham	27	27	2,263	24	812	1,136	26		26	24	8,950
Brownwood	34	34	1,501	21	567	692	12	3	12	12	4,350
Corsicana	49	49	3,228	44	1,297	1,740	35	4	35	35	11,885
Dallas	25	25	3,249	14	763	1,115	20		22	20	8,375
Denton	34	34	2,033	27	817	1,015	30	1	30	27	10,400
Fort Worth	40	40	3,403	26	963	1,407	32		32	24	8,825
Greenville	24	24	873	24	391	482	15	2	15	15	4,350
Gregory	29	29	1,049	29	420	629	18	2	18	18	5,780
Louisiana	25	25	1,092	23	444	539	25		25	24	8,425
Marshall	22	22	1,139	22	434	705	20	1	22	19	6,875
Red River	24	24	1,765	24	732	1,033	19	3	19	19	5,950
San Antonio	14	14	740	12	177	295	11	1	12	11	4,700
San Jacinto	8	8	350	3	101	156	3		3	3	800
Snyder	23	23	550	21	210	302	6	9	6	6	1,950
Texas	35	34	1,742	27	630	900	22	3	22	22	7,460
Waco	28	28	1,498	28	621	877	17	3	18	16	6,250
Weatherford	20	20	908	14	328	440	8	3	8	8	3,300
Synod of West Tennessee	174	174	14,096	154	5,628	7,472	167	1	175	163	59,800
Hopewell	42	42	3,921	39	1,609	2,180	42		42	39	16,075
Madison	55	55	3,211	41	1,129	1,446	50	1	57	50	16,800
Memphis	23	23	2,118	22	861	1,217	23		23	22	6,950
Obion	54	54	4,846	52	2,029	2,629	52		53	52	19,975

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY SYNODS AND PRESBYTERIES: 1906.

SYNOD AND PRESBYTERY.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	2,850	2,451	$5,803,960	157	$208,876	436	$658,400	1,817	1,846	15,596	120,311
Synod of Alabama	161	147	232,685	4	9,525	15	45,750	89	89	592	4,499
Birmingham	36	33	108,950	1	4,000	3	32,500	19	19	145	1,469
Florida	4	2	4,000	.....	.....	.....	.....	2	2	14	84
McGready	21	21	19,435	.....	.....	1	200	14	14	127	600
Robert Donnell	44	39	56,000	2	5,500	5	8,200	22	22	113	887
Springville	31	30	25,250	.....	.....	4	3,250	21	21	123	1,037
Talladega	25	22	19,050	1	25	2	1,600	11	11	70	422
Synod of Arkansas	260	202	286,634	14	12,740	25	30,675	141	144	1,078	8,162
Arkansas	53	38	78,025	3	4,075	9	10,400	31	32	301	2,123
Bartholomew	21	19	8,950	1	150	.....	.....	7	7	34	292
Burrow	29	21	30,375	4	2,605	2	2,600	19	21	141	1,037
Fort Smith	40	29	53,044	4	1,760	4	3,800	24	24	201	1,666
Little Rock	18	17	30,850	.....	.....	2	3,000	9	9	74	537
Morrillton	28	20	25,800	.....	.....	2	4,500	19	19	126	1,066
Mound Prairie	47	37	45,890	2	4,150	5	5,375	22	22	140	957
White River	24	21	13,700	.....	.....	1	1,000	10	10	61	484
Synod of Illinois	195	192	601,050	8	16,950	57	88,425	167	171	1,776	14,163
Chicago	5	5	42,000	2	6,250	1	1,500	5	5	67	660
Decatur	17	16	90,150	.....	.....	8	9,650	15	15	200	1,453
Ewing	26	26	42,450	3	700	4	5,350	25	26	187	1,704
Foster	37	37	119,500	2	9,700	11	19,500	32	32	318	2,341
Illinois	20	20	12,850	.....	.....	2	1,100	10	10	68	483
Lincoln	12	11	93,200	.....	.....	5	11,125	10	13	155	1,558
Mount Vernon	31	31	67,700	1	300	10	14,400	24	24	253	2,059
Rushville	11	10	16,700	.....	.....	3	6,500	11	11	128	800
Sangamon	22	22	69,500	.....	.....	8	13,100	21	21	235	1,622
Vandalia	14	14	47,000	.....	.....	5	6,200	14	14	165	1,483
Synod of Indiana	55	52	261,650	4	2,560	20	29,700	51	53	637	5,213
Indiana	30	29	168,700	3	2,260	12	16,700	30	30	421	3,565
Morgan	16	15	49,950	1	300	4	5,800	12	12	89	628
Wabash	9	8	43,000	.....	.....	4	7,200	9	11	127	1,020
Synod of Indianola	152	82	109,316	17	6,970	13	13,150	61	63	438	3,270
Cherokee	19	17	36,750	3	1,120	2	2,300	15	15	99	759
Chickasaw	43	18	26,136	6	2,760	7	4,700	15	15	118	847
Choctaw	34	27	13,715	3	1,840	1	3,000	13	15	76	504
Greer	19	7	9,200	1	200	1	250	5	5	46	335
Oklahoma	16	10	20,115	2	450	2	2,900	11	11	83	685
Washita	21	3	3,600	2	600	.....	.....	2	2	16	140
Synod of Iowa	19	18	46,100	1	1,600	6	7,100	16	16	161	961
Colesburg	5	4	24,900	1	1,600	2	3,200	3	3	43	348
Iowa	10	10	15,100	.....	.....	3	2,700	9	9	82	443
West Iowa	4	4	6,100	.....	.....	1	1,200	4	4	36	170
Synod of Kansas	44	41	102,725	5	2,975	8	8,800	40	41	417	3,059
Fort Scott	12	11	18,900	2	2,300	2	2,300	9	10	113	803
Kansas City	10	10	16,525	.....	.....	1	500	10	10	108	659
Nebraska	7	6	12,500	1	125	1	1,000	7	7	59	450
Rocky Mountain	4	4	35,000	.....	.....	3	4,000	4	4	50	664
Wichita	11	10	19,800	2	550	1	1,000	10	10	87	483
Synod of Kentucky	206	194	345,495	14	14,065	15	29,550	129	132	958	7,626
Cumberland	30	27	22,800	1	400	1	650	14	16	101	652
Leitchfield	30	27	19,495	2	625	1	1,300	19	19	107	825
Logan	47	44	80,500	3	830	3	8,400	25	25	182	1,461
Louisville	12	12	52,600	2	4,300	2	3,700	8	9	81	614
Mayfield	31	31	39,650	2	5,050	2	4,000	16	16	117	973
Owensboro	20	20	54,050	2	2,160	2	2,700	18	18	133	1,033
Princeton	36	33	76,400	2	700	4	8,800	29	29	237	2,069
Synod of Mississippi	124	107	141,375	3	2,250	18	19,450	50	50	423	1,980
Bell	19	18	28,700	.....	.....	2	800	9	9	51	382
Mississippi	19	13	3,400	.....	.....	.....	.....	2	2	11	70
New Hope	47	40	62,000	1	400	8	9,400	21	21	257	872
Oxford	21	19	36,700	2	1,850	6	7,450	14	14	79	532
Yazoo	18	17	10,575	.....	.....	2	1,800	4	4	25	124
Synod of Missouri	380	360	840,000	16	24,655	43	52,900	273	275	2,687	19,442
Chillicothe	18	16	30,300	.....	.....	2	2,500	8	8	99	784
Kirksville	27	26	45,375	.....	.....	3	2,600	21	21	210	1,292
Lexington	67	64	198,550	3	13,550	8	8,800	53	54	598	4,772
McGee	37	37	90,000	.....	.....	2	5,500	17	17	150	1,033
Neosho	23	22	30,400	4	2,035	4	4,100	16	16	186	1,219
New Lebanon	31	31	52,625	3	5,100	7	10,100	24	24	215	1,611
Ozark	31	29	43,100	.....	.....	5	4,600	23	23	227	1,426
Platte	41	40	72,000	2	3,000	3	3,800	31	32	278	1,829
St. Louis	10	10	119,900	1	75	2	2,500	8	8	129	1,065
Salt River	38	35	81,000	1	295	3	5,300	26	26	202	1,693
Springfield	25	21	43,450	.....	.....	1	600	23	23	214	1,531
West Plains	17	15	13,600	.....	.....	.....	.....	12	12	104	630
West Prairie	15	14	19,400	2	600	3	2,500	11	11	75	557

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY SYNODS AND PRESBYTERIES: 1906—Continued.

SYNOD AND PRESBYTERY.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Synod of Ohio	23	23	$82,200	2	$3,100	7	$16,300	21	21	275	1,917
Athens	10	10	17,500			5	7,300	9	9	91	642
Columbus	7	7	24,700	1	2,700	1	4,000	6	6	62	471
Miami	6	6	40,000	1	400	1	5,000	6	6	122	804
Synod of Oregon	19	15	43,400			4	8,950	13	13	150	1,362
Portland	3	3	20,800			2	3,750	3	3	51	530
Walla Walla	10	7	19,700			2	5,200	7	7	80	703
Willamette	6	5	2,900					3	3	19	129
Synod of Pacific	36	33	124,600	4	3,150	18	23,850	33	37	307	2,932
California	10	8	41,700	1	2,000	4	5,450	10	10	73	530
Los Angeles	5	5	15,250	2	850	2	3,900	5	5	39	443
Sacramento	8	8	19,350			4	2,700	7	9	68	634
Tulare	13	12	48,300	1	300	8	11,800	11	13	127	1,325
Synod of Pennsylvania	62	61	609,100	13	59,100	17	56,200	61	63	779	7,185
Allegheny	17	16	83,300	1	2,500	3	5,400	17	17	185	1,244
Pennsylvania	17	17	107,000	1	500	5	12,500	16	16	197	1,510
Pittsburg	16	16	275,000	7	54,500	2	6,500	16	17	235	2,986
Union	12	12	143,800	4	1,600	7	31,800	12	13	162	1,445
Synod of Tennessee	372	351	683,812	18	24,305	39	52,775	247	249	1,798	14,306
Chattanooga	56	51	93,450	5	9,010	5	13,300	35	35	273	1,933
Clarksville	34	34	65,450	2	825	8	8,250	27	27	187	1,344
Columbia	46	42	90,700	2	1,300	6	7,700	29	30	202	1,480
Cookeville	42	38	24,592	2	440	1	75	15	15	86	683
East Tennessee	28	26	50,050			3	3,000	24	24	176	1,760
Elk	48	48	74,200	2	400	4	5,100	34	34	223	1,618
Knoxville	43	38	50,550	2	630	5	6,050	26	27	213	2,029
Lebanon	49	49	191,150	3	11,700	2	3,500	39	39	317	2,621
McMinnville	26	25	43,670			5	5,800	18	18	121	838
Synod of Texas	568	407	945,035	24	18,393	111	153,125	297	300	2,194	17,789
Abilene	26	19	33,833	3	1,050	7	6,300	15	15	106	664
Amarillo	25	12	40,500			6	7,200	11	11	65	616
Austin	30	23	45,500	1	700	3	3,100	15	15	103	649
Bacon	26	19	27,880	3	340	4	4,500	17	17	120	1,008
Bonham	27	26	88,200	1	2,500	6	10,050	26	26	217	1,722
Brownwood	34	14	47,117	1	2,000	7	8,500	7	7	73	570
Corsicana	49	41	92,900	2	590	12	18,350	24	24	193	1,477
Dallas	25	20	71,250	1	400	9	10,950	20	20	163	1,860
Denton	34	32	67,733	2	1,100	8	11,400	18	18	141	840
Fort Worth	40	32	118,750	1	500	12	24,975	27	27	228	2,019
Greenville	24	14	8,367	1	30			7	7	43	280
Gregory	29	20	22,800	2	533	2	1,400	12	12	71	570
Louisiana	25	23	11,700	1	100	3	2,100	13	13	75	455
Marshall	22	22	37,005	1	1,000	6	8,300	17	17	113	754
Red River	24	19	70,650	1	3,000	8	8,950	10	10	82	992
San Antonio	14	12	35,250	1	1,800	4	7,600	8	8	56	384
San Jacinto	8	3	19,000	1	750	1	2,500	3	3	25	275
Snyder	23	6	11,950			1	250	7	7	33	190
Texas	35	25	23,900			2	2,250	20	21	131	958
Waco	28	17	45,150			8	12,650	15	16	119	1,068
Weatherford	20	8	25,600	1	2,000	2	1,800	5	6	37	438
Synod of West Tennessee	174	166	348,783	10	6,538	20	21,700	128	129	926	6,445
Hopewell	42	42	64,633	2	58	6	6,800	32	32	250	1,719
Madison	55	49	55,900	4	4,930	3	2,400	33	33	187	1,352
Memphis	23	23	112,350	2	350	6	4,050	18	18	125	828
Obion	54	52	115,900	2	1,200	5	8,450	45	46	364	2,546

COLORED CUMBERLAND PRESBYTERIAN CHURCH.

HISTORY.

Before the civil war it was estimated that there were some 20,000 colored members of the Cumberland Presbyterian Church. They belonged to the same congregations as the white people, and sat under the same pastors, though they had preachers of their own race, and often held separate meetings. These preachers, however, were not fully ordained, and were practically little more than exhorters. With the close of the war and the changed conditions, application was made by these churches for a separate organization, and they were legally set apart by the General Assembly of the Cumberland Presbyterian Church at Murfreesboro, Tenn., in May, 1869, each synod being instructed to order the presbyteries in its bounds to ordain the colored ministers under their charge and organize them into presbyteries of their own. Accordingly, in the fall of that year, three presbyteries, all in Tennessee, were set apart. The first synod organized was the Tennessee Synod, in 1871, at

Fayetteville; and the first general assembly was organized in 1874 at Nashville. The discussion in regard to union with the Presbyterian Church in the United States of America has not materially affected this body, which remains distinct.

DOCTRINE AND POLITY.

In doctrine the Colored Cumberland Presbyterian Church accepts in general the Westminster Confession of Faith, but emphasizes the following points: (1) There are no eternal reprobates; (2) Christ died not for a part only, but for all mankind; (3) all persons dying in infancy are saved through Christ and the sanctification of the Spirit; (4) the Spirit of God operates in the world coextensively with Christ's atonement, in such a manner as to leave all men inexcusable.

In polity the Colored Cumberland Presbyterian Church is in accord with other Presbyterian bodies, having the usual courts—session, presbytery, synod, and general assembly—and, as officers, bishops or pastors, ruling elders, and deacons.[1]

WORK.

The general activities of the church are under the care of boards appointed by the general assembly. The home missionary work is carried on in 4 states and 2 territories, and during the year 1906 there were 17 agents employed and 8 churches aided, at an expense to the church of $450. No foreign missionary work is carried on, any interest in that department being directed toward the work of the Cumberland Presbyterian Church.

The educational work of the church includes 3 schools, 1 each in Tennessee, Alabama, and Kentucky, with 11 teachers, 350 pupils, and property valued at $6,750. The amount contributed for educational purposes during the year 1906 was $2,500, a considerable advance over previous years for which the average was $1,500.

There is also a Board of Ministerial Relief having charge of the superannuated ministers, widows, and orphans of the church, and a movement has been started for a permanent home for this department of church work. There is also a publishing plant valued at $1,500. The Christian Endeavor and missionary societies number 100, with a membership of 1,500, and contribute for general missionary purposes about $400 annually.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 196 organizations in 5 synods and 18 presbyteries, located in 8 states. Of these organizations, 183 are in the South Central division, Tennessee leading with 79.

The total number of communicants reported is 18,066; of these, about 47 per cent are males and 53 per cent females. According to the statistics, the denomination has 195 church edifices; a seating capacity for church edifices of 71,165, as reported by 191 organizations; church property valued at $203,778, against which there appears an indebtedness of $10,407; and 8 parsonages valued at $5,825. There are 192 Sunday schools reported, with 933 officers and teachers and 6,952 scholars.

The number of ministers connected with the denomination is 375, and there are also about 100 licentiates.

As compared with the report for 1890, these figures show an increase of 5,110 communicants and $7,952 in the value of church property, but a decrease of 28 organizations.

[1] See Presbyterian Church in the United States of America, page 514.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	196	196	18,066	196	8,405	9,661	195	1	195	191	71,165
North Central division	13	13	1,408	13	633	775	13	.....	13	13	4,800
Illinois	9	9	913	9	418	495	9	.....	9	9	3,450
Missouri	3	3	410	3	170	240	3	.....	3	3	1,050
Kansas	1	1	85	1	45	40	1	.....	1	1	300
South Central division	183	183	16,658	183	7,772	8,886	182	1	182	178	66,365
Kentucky	26	26	2,042	26	899	1,143	25	1	25	25	7,855
Tennessee	79	79	6,640	79	3,048	3,592	79	.....	79	79	30,735
Alabama	55	55	5,805	55	2,586	3,219	55	.....	55	53	21,125
Oklahoma[1]	2	2	80	2	35	45	2	.....	2	2	800
Texas	21	21	2,091	21	1,204	887	21	.....	21	19	5,850

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	196	192	$203,778	18	$10,407	8	$5,825	192	192	933	6,952
North Central division	13	13	46,700	7	8,832	2	3,900	13	13	77	832
Illinois	9	9	23,950	6	8,732	1	3,500	9	9	60	672
Missouri	3	3	21,250	1	100	.....	.....	3	3	12	125
Kansas	1	1	1,500	.....	.....	1	400	1	1	5	35
South Central division	183	179	157,078	11	1,575	6	1,925	179	179	856	6,120
Kentucky	26	25	29,410	3	475	.....	.....	24	24	120	935
Tennessee	79	78	71,155	5	1,015	1	300	77	77	355	2,466
Alabama	55	53	42,331	3	85	5	1,625	55	55	291	1,997
Oklahoma[1]	2	2	1,200	.....	.....	.....	.....	2	2	6	50
Texas	21	21	12,982	.....	.....	.....	.....	21	21	84	672

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY SYNODS AND PRESBYTERIES: 1906.

SYNOD AND PRESBYTERY.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	196	196	18,066	196	8,405	9,661	195	1	195	191	71,165
Alabama Synod	53	53	5,715	53	2,546	3,169	53	.....	53	52	20,875
Florence	13	13	1,401	13	590	811	13	.....	13	13	5,225
Huntsville	20	20	2,166	20	1,050	1,116	20	.....	20	19	7,675
Pleasant Hill	5	5	800	5	298	502	5	.....	5	5	2,100
South Alabama	11	11	1,013	11	443	570	11	.....	11	11	4,400
Tuscaloosa	4	4	335	4	165	170	4	.....	4	4	1,475
Illinois Synod	6	6	693	6	296	397	6	.....	6	6	2,400
Woodald	6	6	693	6	296	397	6	.....	6	6	2,400
Kentucky Synod	30	30	2,337	30	1,056	1,281	29	1	29	29	9,155
Bowling Green	10	10	569	10	265	304	10	.....	10	10	2,455
Cumberland	12	12	1,004	12	417	587	11	1	11	11	3,800
Purchase	8	8	764	8	374	390	8	.....	8	8	2,900
Tennessee Synod	86	86	7,230	86	3,303	3,927	86	.....	86	85	32,885
Elk River	22	22	1,735	22	783	952	22	.....	22	22	10,635
Hiwassee	18	18	955	18	377	578	18	.....	18	17	6,100
Kansouri	6	6	575	6	250	325	6	.....	6	6	2,150
Middleton	16	16	1,317	16	693	624	16	.....	16	16	4,700
New Hope	11	11	1,290	11	637	653	11	.....	11	11	4,425
Walter-Hopewell	13	13	1,358	13	563	795	13	.....	13	13	4,875
Texas Synod	21	21	2,091	21	1,204	887	21	.....	21	19	5,850
Angelina	7	7	862	7	487	375	7	.....	7	7	2,350
Brazos River	7	7	619	7	365	254	7	.....	7	5	1,600
East Texas	7	7	610	7	352	258	7	.....	7	7	1,900

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY SYNODS AND PRESBYTERIES: 1906.

SYNOD AND PRESBYTERY.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	196	192	$203,778	18	$10,407	8	$5,825	192	192	933	6,952
Alabama Synod	53	52	41,531	3	85	5	1,625	53	53	281	1,906
Florence	13	13	14,105			4	1,325	13	13	83	494
Huntsville	20	19	13,500			1	300	20	20	97	636
Pleasant Hill	5	5	3,950					5	5	14	205
South Alabama	11	11	6,501	3	85			11	11	65	448
Tuscaloosa	4	4	3,475					4	4	22	123
Illinois Synod	6	6	19,250	5	8,712	1	3,500	6	6	49	587
Woodald	6	6	19,250	5	8,712	1	3,500	6	6	49	587
Kentucky Synod	30	29	34,910	4	495			28	28	136	1,055
Bowling Green	10	10	7,350					9	9	41	269
Cumberland	12	11	8,950	1	20			11	11	57	525
Purchase	8	8	18,610	3	475			8	8	38	261
Tennessee Synod	86	84	95,105	6	1,115	2	700	84	84	383	2,732
Elk River	22	22	24,055	3	265			22	22	78	718
Hiwassee	18	16	12,775					18	18	77	467
Kansouri	6	6	23,950	1	100	1	400	6	6	23	210
Middleton	16	16	7,950					14	14	66	465
New Hope	11	11	12,125					11	11	68	375
Walter-Hopewell	13	13	14,250	2	750	1	300	13	13	71	497
Texas Synod	21	21	12,982					21	21	84	672
Angelina	7	7	5,175					7	7	30	247
Brazos River	7	7	3,157					7	7	24	217
East Texas	7	7	4,650					7	7	30	208

WELSH CALVINISTIC METHODIST CHURCH.

HISTORY.

The movement in England led by John and Charles Wesley and George Whitefield, which resulted in the organization of Methodism, included various factors. The Wesleys were Arminian in their type of theology; Whitefield was a Calvinist, and so were quite a number who, while in sympathy with the Methodist movement, held Calvinistic doctrine and preferred the Presbyterian form of church government. Among these were the members of the Countess of Huntingdon's Connection, with whom Whitefield was afterward identified; but the largest community was the outcome of a revival in Wales. For a long time these Welsh churches sought to remain in the Church of England, but found that impracticable, and in 1811 formed a church, Calvinistic in theology, Presbyterian in polity, Methodist in its conception of spiritual life, and retaining the use of the Welsh language in its services. The organization was incomplete for a long time, the first ordination of ministers taking place in 1811, while the first general assembly was not organized until 1864.

As Welsh communities were gathered in the United States, a church of this order was founded in 1824 at Remsen, N. Y., and a presbytery was organized four years later. Since then the denomination has grown as the Welsh immigration has increased, and has for the most part been confined to those communities where Welsh has been widely spoken. In 1892 a forward evangelical movement was begun, and in three years 6,000 people were gathered in congregations. The pressure of the development of American influences, however, has been felt, and the English language is fast gaining control in the services of the church.

DOCTRINE.

The statement of doctrine is summed up in forty-four articles, formulated by three of the church's divines, under the direction of the synod. These articles correspond in general to the Westminster Confession of the Presbyterian Church, and the Thirty-nine Articles of the Episcopal Church, though they pass by in silence the subject of "eternal reprobation."

POLITY.

The church organization is presbyterian, though it differs from that of other Presbyterian bodies in some minor details. The local church has as its officers the pastor and deacons, the latter being laymen elected by the congregation, and taking the place of both elders and deacons in other Presbyterian churches. The pastor and deacons constitute the church court or session, receive members, inquire into their conduct, have power to admonish or suspend for offenses, make recommendations for ordination of licensed preachers, and elect representatives to the district meeting.

The district meeting, or presbytery, consists of the ministers and lay representatives from the churches within its limits. It has legislative authority on matters bearing directly and solely on the interest of churches, ministers, and members affiliated with it. It has power to entertain and decide appeals from the churches; to examine and license candidates for the ministry; to examine and recognize deacons, inquire into their conduct, and suspend for offenses; to remove pastors; to unite and divide congregations; and, in general, to care for the welfare of the local churches.

The synod is the highest legislative and judicial court of the denomination. In some states it meets semiannually; in others it meets annually. It is composed of ministerial and lay delegates elected by the district meetings within its limits. It hears and decides appeals from the district meetings; forms new districts; examines and ordains ministers; inquires into the characters of both ordained and unordained ministers, and suspends for offenses; decides all questions of doctrine and discipline; and exercises supervision over district meetings.

The general assembly is a triennial body, and its function is not that of legislation as in other Presbyterian bodies, but that of general supervision of the work of the denomination at home and on the foreign field. It is composed of two ministerial and two lay representatives from the various state synods, together with their ex-moderators and clerks. It provides literature for the adherents of the body, appoints auditors for its periodicals, provides grants for missionary work, and takes direct charge of the foreign field.

WORK.

The missionary work is under the care of a general board, which is composed of one member elected from each synod, and meets triennially. Its object is to give financial aid to weak churches, provide gospel services for Welshmen wherever found in the United States, and establish churches in Welsh speaking communities. During 1906 there were 30 missionaries employed, 40 churches were aided and the contributions amounted to $3,478.

Up to the year 1904 the American church worked in conjunction with a foreign missionary board in Wales, but in that year severed its connection with that board, deciding to take up a field of its own. The following year the district of Habiganj in South Sylhet, India, was allotted to it, and is now occupied by a missionary and his wife, together with a woman medical missionary and 5 native helpers. Owing to the very recent establishment, fuller statistics are not available. The number of converts is 18. A hospital, a residence, and a schoolhouse are in course of erection. The contributions for this work during 1906 were $3,450.

The Wisconsin Conference has a fund of $18,000, the interest of which is devoted to the support of students. There are 50 Christian Endeavor societies with 1,400 members.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 147 organizations in 6 synods and 17 presbyteries, located in 14 states. Of these organizations, about two-thirds are in the North Central division, Wisconsin leading with 39.

The total number of communicants reported is 13,280; of these, as shown by the returns for 143 organizations, about 44 per cent are males and 56 per cent females. According to the statistics, the denomination has 156 church edifices; a seating capacity for church edifices of 40,282; church property valued at $761,350, against which there appears an indebtedness of $27,425; and 34 parsonages valued at $66,916. The number of Sunday schools reported is 138, with 1,681 officers and teachers and 11,347 scholars.

The number of ministers connected with the denomination is 87, and there are also 18 licentiates.

As compared with the report for 1890, these figures show a decrease of 40 organizations, but an increase of 558 communicants, and $135,475 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	147	147	13,280	143	5,683	7,106	144	2	156	143	40,282
North Atlantic division	49	49	5,639	48	2,380	3,014	48	1	52	48	15,783
Vermont	6	6	652	6	321	331	6	.....	8	6	1,603
New York	19	19	1,837	19	785	1,052	19	.....	20	19	5,445
Pennsylvania	24	24	3,150	23	1,274	1,631	23	1	24	23	8,735
North Central division	97	97	7,510	94	3,253	4,011	95	1	103	94	24,324
Ohio	24	24	2,223	23	879	1,169	24	.....	28	24	7,740
Indiana	1	1	9	1	4	5	1	.....	1	1	350
Illinois	2	2	502	2	238	264	2	.....	2	2	1,070
Wisconsin	39	39	2,579	38	1,109	1,432	38	.....	41	37	8,364
Minnesota	13	13	1,063	13	496	567	13	.....	13	13	3,150
Iowa	8	8	539	8	237	302	8	.....	9	8	2,170
Missouri	2	2	73	2	36	37	1	1	1	1	160
South Dakota	3	3	190	2	99	58	3	.....	3	3	430
Nebraska	3	3	242	3	116	126	3	.....	3	3	540
Kansas	2	2	90	2	39	51	2	.....	2	2	350
Western division	1	1	131	1	50	81	1	.....	1	1	175
Colorado	1	1	131	1	50	81	1	.....	1	1	175

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	147	145	$761,350	17	$27,425	34	$66,916	136	138	1,681	11,347
North Atlantic division	49	49	335,100	13	22,150	10	24,800	42	44	647	4,668
Vermont	6	6	23,200	2	2,100	1	2,000	6	7	106	611
New York	19	19	130,400	3	4,000	5	14,000	13	14	155	1,003
Pennsylvania	24	24	181,500	8	16,050	4	8,800	23	23	386	3,054
North Central division	97	95	421,250	4	5,275	24	42,116	93	93	1,019	6,604
Ohio	24	24	171,500	3	4,275	5	6,566	22	22	321	1,993
Indiana	1	1	2,800	1	1,000	.....	.....	1	1	5	25
Illinois	2	2	42,300	.....	.....	.....	.....	2	2	32	238
Wisconsin	39	38	137,900	.....	.....	12	26,300	38	38	367	2,274
Minnesota	13	13	37,600	.....	.....	2	4,000	13	13	137	1,013
Iowa	8	8	18,700	.....	.....	2	2,200	8	8	71	438
Missouri	2	1	350	.....	.....	1	250	2	2	11	75
South Dakota	3	3	4,100	.....	.....	.....	.....	2	2	24	170
Nebraska	3	3	3,700	.....	.....	2	2,800	3	3	37	303
Kansas	2	2	2,300	.....	.....	.....	.....	2	2	14	75
Western division	1	1	5,000	.....	.....	.....	.....	1	1	15	75
Colorado	1	1	5,000	.....	.....	.....	.....	1	1	15	75

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY SYNODS AND PRESBYTERIES: 1906.

SYNOD AND PRESBYTERY.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	147	147	13,280	143	5,683	7,106	144	2	156	143	40,282
Minnesota Synod	20	20	1,516	19	707	776	20	.....	20	20	4,630
First	13	13	853	13	380	473	13	.....	13	13	3,025
Second	4	4	473	4	228	245	4	.....	4	4	1,175
Third	3	3	190	2	99	58	3	.....	3	3	430
New York Synod	25	25	2,489	25	1,106	1,383	25	.....	28	25	7,048
Eastern New York and Vermont	8	8	1,088	8	516	572	8	.....	10	8	2,503
New York City	1	1	350	1	170	180	1	.....	1	1	500
Oneida	16	16	1,051	16	420	631	16	.....	17	16	4,045
Ohio Synod	29	29	2,577	28	1,031	1,371	29	.....	33	29	9,310
Jackson and Gallia	9	9	776	8	265	336	9	.....	10	9	2,490
Northwestern	9	9	1,182	9	489	693	9	.....	12	9	3,650
Pittsburg	11	11	619	11	277	342	11	.....	11	11	3,170
Pennsylvania Synod	20	20	2,805	19	1,126	1,434	19	1	20	19	7,515
Northern	14	14	2,011	13	750	1,016	14	.....	15	14	5,965
Southern	6	6	794	6	376	418	5	1	5	5	1,550
Western Synod	12	12	812	12	366	446	11	1	12	11	2,345
Eastern	5	5	277	5	133	144	4	1	4	4	880
Western	7	7	535	7	233	302	7	.....	8	7	1,465
Wisconsin Synod	41	41	3,081	40	1,347	1,696	40	.....	43	39	9,434
Dodgeville	4	4	239	4	87	152	4	.....	5	4	785
La Crosse Valley	3	3	126	3	52	74	3	.....	3	3	950
Waukesha	14	14	1,472	14	666	806	13	.....	14	12	3,030
Welsh Prairie	20	20	1,244	19	542	664	20	.....	21	20	4,669

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ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY SYNODS AND PRESBYTERIES: 1906.

SYNOD AND PRESBYTERY.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	147	145	$761,350	17	$27,425	34	$66,916	136	138	1,681	11,347
Minnesota Synod	20	20	50,700	.....	.....	2	4,000	19	19	196	1,363
First	13	13	34,300	.....	.....	2	4,000	13	13	120	871
Second	4	4	12,300	.....	.....	.....	.....	4	4	52	322
Third	3	3	4,100	.....	.....	.....	.....	2	2	24	170
New York Synod	25	25	153,600	5	6,100	6	16,000	19	21	261	1,614
Eastern New York and Vermont	8	8	41,200	3	3,100	3	7,500	8	9	154	972
New York City	1	1	60,000	.....	.....	.....	.....	1	1	10	75
Oneida	16	16	52,400	2	3,000	3	8,500	10	11	97	567
Ohio Synod	29	29	194,600	5	5,575	6	6,866	27	27	378	2,412
Jackson and Gallia	9	9	19,300	.....	.....	2	2,666	9	9	134	763
Northwestern	9	9	121,000	2	1,800	3	3,900	9	9	149	992
Pittsburg	11	11	54,300	3	3,775	1	300	9	9	95	657
Pennsylvania Synod	20	20	161,200	7	15,750	3	8,500	19	19	334	2,660
Northern	14	14	129,500	5	14,350	2	5,500	13	13	240	2,048
Southern	6	6	31,700	2	1,400	1	3,000	6	6	94	612
Western Synod	12	11	21,050	.....	.....	5	5,250	12	12	113	786
Eastern	5	4	7,550	.....	.....	2	1,450	5	5	37	283
Western	7	7	13,500	.....	.....	3	3,800	7	7	76	503
Wisconsin Synod	41	40	180,200	.....	.....	12	26,300	40	40	399	2,512
Dodgeville	4	4	10,500	.....	.....	3	7,500	4	4	44	255
La Crosse Valley	3	3	4,400	.....	.....	.....	.....	3	3	18	135
Waukesha	14	13	105,700	.....	.....	3	7,500	13	13	138	951
Welsh Prairie	20	20	59,600	.....	.....	6	11,300	20	20	199	1,171

UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA.

HISTORY.

The most successful attempt at union of the different Presbyterian bodies in the United States which represent the Covenanter and Secession movements in Scotland, was that accomplished in 1858, when the greater part of the Associate Synod (Secession) and the Associate Reformed Synod (Secession and Covenanter) were brought together in the United Presbyterian Church of North America, in the city of Pittsburg.[1] Whatever was distinctive in the views and usages of the two branches of the church, together with their colleges, seminaries, missionary enterprises, traditions, and records, became the inheritance of the United Church.

DOCTRINE.

In doctrine the United Presbyterian Church accepts the Westminster Confession of Faith and Catechisms as its doctrinal standards, modifying somewhat the chapters on the power of civil magistrates. Accompanying these standards, as a part of the basis of the union, was a "judicial testimony," declaring the sense in which these symbols were received. This testimony, consisting of eighteen articles, contains the declarations of doctrine and order on which the United Presbyterian Church justifies its separation from other Presbyterian churches.

These eighteen articles affirm: The plenary inspiration of the Scriptures; the eternal sonship of Christ; the fall of man in Adam's transgression; man's present inability to secure salvation; atonement through the satisfaction of the justice of God by the sacrifice of Christ, who thereby placed himself in the room of a definite number chosen before the foundation of the world; the imputation of Christ's righteousness to the believer; the free and unconditional offer of salvation to all who hear it; the necessity of appropriation and persuasion, as well as of intellectual assent to the gospel, in order to saving faith; repentance as a fruit of justifying faith, not a ground of the sinner's pardon; obedience to the moral law as a perpetual obligation, but not a condition of salvation; the quickening, regenerating, sanctifying work of the Holy Spirit; the headship of Christ, involving His dominion over the church and over all created things; the supremacy, in authority and obligations, of the law of God; that slaveholding is a violation of that law; that secret societies are inconsistent with the letter and spirit of Christianity; that the observance and offer of church communion should be limited to those keeping the ordinances; that public social covenanting is a moral duty; that the songs contained in the Book of Psalms should be used in public and private worship, to the exclusion of the devotional compositions of uninspired men.

[1] See Associate Presbyterian Church, page 555, and Synod of the Reformed Presbyterian Church, page 560.

POLITY.

In organization and government the church is in accord with other Presbyterian bodies, having the same courts—session, presbytery, synod, and general assembly—and observing the same general methods of baptism, admission to church membership, ordination to the ministry, etc.[2]

WORK.

The activities of the church are conducted by boards under the immediate authority of the general assembly. The home missionary work is carried on chiefly through three boards—home missions, freedmen's missions, and church extension.

In 1906 the Board of Home Missions aided in the support of 250 congregations, provided church privileges for 19,000 communicants and thousands of other attendants; organized about 25 new missions, and assisted 2,000 teachers to provide Sabbath school instruction for 25,000 pupils. The Board of Freedmen's Missions supported 106 missionaries, and conducted 10 organized congregations, 6 unorganized missions, and 18 Sabbath schools. To the Board of Church Extension belongs the credit of having helped build almost one-half of the church edifices now in use in the denomination. The three branches of this home department employed a total of 350 persons, and aided 307 churches, at an expense of $325,050.

The foreign missionary work of the church is conducted in India, Egypt, and the Sudan, through its Board of Foreign Missions, located in Philadelphia. The report for 1906 shows 93 stations and over 400 outstations; 176 American missionaries and 833 native workers, reaching about 30,000 persons every Sabbath; 90 organized congregations, of which 25 are self-supporting; 19,798 communicants, of whom 1,780 were received during the year; 388 Sunday schools with 18,787 scholars; 365 schools with 13,750 pupils, including 2 theological seminaries and 2 colleges with 777 students; 10 hospitals and dispensaries, treating 116,418 patients; church property valued at $1,437,250; amount expended for all departments, $366,164, of which $262,368 was for strictly evangelistic work. The foreign churches are associated in two synods, the Synod of the Punjab in India, and the Synod of the Nile in Egypt and the Sudan, each having four presbyteries, with 101 ministers, 31 licentiates, and 35 theological students.

The educational work of the church in the United States includes 12 institutions of higher education; 2 theological seminaries, 8 colleges, and 2 academies, with a total of 4,279 students; and 15 parochial schools with 2,345 students. For this general work, $51,476 was contributed during the year. The property value is estimated at $797,000, and there are endowments amounting to $1,176,137.

[2] See Presbyterian Church in the United States of America, page 514.

The church has also 3 philanthropic institutions with 1,141 inmates; property valued at $325,000; and endowment amounting to $100,000. The amount contributed for their support during the year was $67,339.

The young people's denominational organization is known as the "Young People's Christian Union," which has 1,067 societies with a membership of 38,420. In 1906 these contributed $40,046 for local expenses and for the boards of the church. The Sunday schools also contributed $144,669 for the same purposes. The latest organization in the church is the Men's League of the United Presbyterian Church, formed in Pittsburg in 1906, with 1,000 members, and having a large number of local branches. The Women's Missionary Society, with its board of directors, works in close relation with the boards of the church, reporting to the general assembly annually.

The grand total of contributions for all purposes during the year 1906 amounted to $2,101,473.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 968 organizations in 11 synods and 61 presbyteries, located in 31 states. Of these organizations, 438 are in the North Central division and 427 in the North Atlantic division, Pennsylvania leading with 331.

The total number of communicants reported is 130,342; of these, as shown by the returns for 940 organizations, about 40 per cent are males and 60 per cent females. According to the statistics, the denomination has 984 church edifices; a seating capacity for church edifices of 322,950; church property valued at $10,760,208, against which there appears an indebtedness of $546,557; halls, etc., used for worship by 19 organizations; and 450 parsonages valued at $1,155,750. The Sunday schools, as reported by 948 organizations, number 991, with 12,841 officers and teachers and 115,963 scholars.

The number of ministers connected with the denomination is 994, and there are also 33 licentiates.

As compared with the report for 1890, these figures show an increase of 102 organizations, 35,940 communicants, and $5,352,124 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	968	964	130,342	940	50,834	76,427	936	19	984	935	322,950
North Atlantic division	427	427	71,711	410	27,712	41,849	417	5	440	417	162,329
Vermont	4	4	283	4	124	159	4	.....	4	4	1,125
Massachusetts	12	12	2,540	11	863	1,352	12	.....	13	12	6,475
Rhode Island	4	4	670	4	224	446	4	.....	4	4	1,300
Connecticut	1	1	173	.....	.....	.....	1	.....	1	1	400
New York	68	68	10,115	64	3,702	5,734	67	.....	75	67	26,619
New Jersey	7	7	1,343	7	561	782	7	.....	7	7	3,350
Pennsylvania	331	331	56,587	320	22,238	33,376	322	5	336	322	123,060
South Atlantic division	13	13	1,564	13	579	985	13	.....	15	13	3,865
Delaware	1	1	114	1	40	74	1	.....	1	1	300
Maryland	2	2	340	2	140	200	2	.....	2	2	780
West Virginia	9	9	1,026	9	359	667	9	.....	11	9	2,485
North Carolina	1	1	84	1	40	44	1	.....	1	1	300
North Central division	438	436	49,291	429	19,388	28,972	433	2	450	432	134,041
Ohio	143	143	18,336	141	7,246	10,853	142	1	149	142	47,440
Indiana	27	27	2,802	27	1,099	1,703	27	.....	28	27	8,525
Illinois	72	72	9,555	70	3,594	5,621	71	.....	78	70	23,324
Michigan	12	12	1,017	12	369	648	12	.....	13	12	3,740
Wisconsin	7	7	546	7	205	341	7	.....	8	7	1,610
Iowa	87	86	8,890	85	3,491	5,122	86	1	86	86	25,381
Missouri	15	15	1,589	15	636	953	15	.....	15	15	4,300
South Dakota	1	1	36	1	14	22	1	.....	1	1	350
Nebraska	23	23	2,459	22	1,005	1,401	23	.....	23	23	6,651
Kansas	51	50	4,061	49	1,729	2,308	49	.....	49	49	12,720
South Central division	25	25	1,371	25	580	791	16	8	16	16	3,950
Tennessee	8	8	544	8	218	326	6	2	6	6	1,500
Alabama	6	6	249	6	108	141	1	5	1	1	400
Mississippi	1	1	70	1	25	45	1	.....	1	1	250
Arkansas	3	3	146	3	64	82	2	1	2	2	450
Oklahoma [1]	7	7	362	7	165	197	6	.....	6	6	1,350
Western division	65	63	6,405	63	2,575	3,830	57	4	63	57	18,765
Idaho	3	3	72	3	37	35	1	.....	1	1	100
Colorado	9	9	1,798	9	739	1,059	9	.....	9	9	3,500
Washington	21	21	1,616	21	640	976	19	2	22	19	5,950
Oregon	9	7	706	7	304	402	7	1	8	7	2,430
California	23	23	2,213	23	855	1,358	21	1	23	21	6,785

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	968	943	[1] $10,760,208	151	$546,557	450	$1,155,750	948	991	12,841	115,963
North Atlantic division	427	419	6,814,522	82	396,417	145	435,550	415	438	6,310	58,295
Vermont	4	4	12,700	.....	.....	4	3,700	4	4	34	230
Massachusetts	12	12	208,500	5	45,850	1	3,000	12	14	212	1,621
Rhode Island	4	4	51,000	1	2,400	.....	.....	4	4	84	655
Connecticut	1	1	20,000	.....	.....	.....	.....	1	1	20	121
New York	68	68	1,212,200	12	57,550	41	109,900	67	71	959	8,584
New Jersey	7	7	114,500	3	11,500	.....	.....	7	9	185	2,049
Pennsylvania	331	323	5,195,622	61	279,117	99	318,950	320	335	4,816	45,035
South Atlantic division	13	13	167,900	3	5,850	6	20,800	13	13	174	1,752
Delaware	1	1	16,000	1	3,500	.....	.....	1	1	13	135
Maryland	2	2	47,000	1	700	1	10,000	2	2	45	390
West Virginia	9	9	102,900	1	1,650	4	10,200	9	9	102	707
North Carolina	1	1	2,000	.....	.....	1	600	1	1	14	520
North Central division	438	434	3,000,086	51	124,190	261	588,700	430	443	5,347	45,680
Ohio	143	142	1,137,125	16	55,044	62	169,400	139	145	1,729	14,909
Indiana	27	27	345,700	1	2,000	14	31,700	26	28	275	2,364
Illinois	72	72	503,100	11	33,100	52	132,750	72	75	1,066	9,608
Michigan	12	12	55,700	1	350	6	11,900	12	12	151	1,192
Wisconsin	7	7	18,700	.....	.....	6	11,400	6	6	62	496
Iowa	87	86	449,950	6	10,350	67	132,950	87	87	991	8,167
Missouri	15	15	163,361	5	10,700	5	17,000	14	15	206	1,874
South Dakota	1	1	10,000	.....	.....	.....	.....	1	1	9	50
Nebraska	23	23	135,450	3	7,436	15	25,650	23	24	312	2,731
Kansas	51	49	181,000	8	5,210	34	55,950	50	50	546	4,289
South Central division	25	17	47,250	4	1,150	9	10,600	25	27	208	2,564
Tennessee	8	6	10,950	.....	.....	4	5,550	8	8	70	863
Alabama	6	1	2,000	.....	.....	1	750	6	6	44	922
Mississippi	1	1	5,000	.....	.....	1	2,000	1	1	9	50
Arkansas	3	2	6,000	1	400	1	700	3	4	21	165
Oklahoma [2]	7	7	23,300	3	750	2	1,600	7	8	64	564
Western division	65	60	[1] 730,450	11	18,950	29	100,100	65	70	802	7,672
Idaho	3	2	1,800	.....	.....	.....	.....	3	3	17	142
Colorado	9	9	152,500	4	12,950	5	15,500	9	9	177	1,664
Washington	21	19	162,650	2	1,200	8	23,000	21	23	255	2,343
Oregon	9	8	62,800	.....	.....	6	14,300	9	11	83	848
California	23	22	[1] 350,700	5	4,800	10	47,300	23	24	270	2,675

[1] Includes $80,000, value of church property in San Francisco, Cal., destroyed by earthquake and fire.
[2] Oklahoma and Indian Territory combined.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY SYNODS AND PRESBYTERIES: 1906.

SYNOD AND PRESBYTERY.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	[1]968	964	130,342	940	50,834	76,427	936	19	984	935	322,950
Synod of California	23	23	2,213	23	855	1,358	21	1	23	21	6,785
Los Angeles	10	10	1,026	10	386	640	10	.....	10	10	3,580
San Francisco	13	13	1,187	13	469	718	11	1	13	11	3,205
Synod of Columbia	33	31	2,394	31	981	1,413	27	3	31	27	8,480
Oregon	10	8	724	8	313	411	7	1	8	7	2,430
Puget Sound	11	11	816	11	319	497	11	.....	11	11	3,425
Spokane	12	12	854	12	349	505	9	2	12	9	2,625
First Synod of the West	139	139	25,280	137	10,101	15,094	138	1	140	138	52,225
Allegheny	34	34	8,707	34	3,388	5,319	34	.....	35	34	15,330
Beaver Valley	27	27	4,302	27	1,810	2,492	26	1	27	26	10,040
Butler	27	27	4,194	26	1,721	2,413	27	.....	27	27	8,975
Cleveland	12	12	2,403	12	916	1,487	12	.....	12	12	4,650
Lake	24	24	3,199	23	1,271	1,903	24	.....	24	24	7,750
Mercer	15	15	2,475	15	995	1,480	15	.....	15	15	5,480
Synod of Illinois	82	82	10,707	80	3,994	6,373	81	.....	89	80	26,109
Chicago	13	13	2,028	13	769	1,259	13	.....	13	13	4,710
Illinois, Central	9	9	721	9	279	442	9	.....	9	9	2,950
Illinois, Southern	23	23	3,295	22	1,233	1,872	22	.....	25	21	6,350
Monmouth	16	16	2,710	16	1,039	1,671	16	.....	18	16	6,364
Rock Island	14	14	1,407	13	469	788	14	.....	16	14	4,125
Wisconsin	7	7	546	7	205	341	7	.....	8	7	1,610
Synod of Iowa	91	90	9,424	89	3,751	5,396	90	1	90	90	26,581
Cedar Rapids	11	11	1,268	11	526	742	11	.....	11	11	3,120
College Springs	26	26	2,996	26	1,290	1,706	26	.....	26	26	7,590
Des Moines	26	26	2,365	26	952	1,413	26	.....	26	26	7,171
Iowa, Northwestern	6	6	297	6	104	193	6	.....	6	6	1,250
Keokuk	15	14	1,898	13	628	993	14	1	14	14	5,300
Le Claire	7	7	600	7	251	349	7	.....	7	7	2,150
Synod of Kansas	65	64	4,737	63	2,015	2,698	61	1	61	61	15,670
Arkansas Valley	16	15	1,190	15	518	672	14	.....	14	14	3,625
Concordia	9	9	423	9	197	226	9	.....	9	9	1,645
Garnett	13	13	1,197	12	501	672	13	.....	13	13	3,625
Kansas City	[1]12	12	1,078	12	424	654	12	.....	12	12	3,550
Oklahoma	7	7	362	7	165	197	6	.....	6	6	1,350
Pittsburg	8	8	487	8	210	277	7	1	7	7	1,875
Synod of Nebraska	34	34	4,482	33	1,839	2,590	34	.....	34	34	10,576
Colorado	9	9	1,798	9	739	1,059	9	.....	9	9	3,500
Omaha	11	11	1,275	11	502	773	11	.....	11	11	3,161
Pawnee	14	14	1,409	13	598	758	14	.....	14	14	3,915
Synod of New York	121	121	19,742	114	7,127	11,329	120	.....	131	120	50,019
Albany	8	8	1,142	8	465	677	8	.....	9	8	3,324
Argyle	12	12	2,234	11	772	1,142	12	.....	18	12	5,750
Boston	16	16	3,210	15	1,087	1,798	16	.....	17	16	7,775
Caledonia	15	15	2,218	13	722	1,316	15	.....	15	15	4,620
Delaware	19	19	2,474	18	973	1,322	19	.....	20	19	5,525
New Jersey	6	6	1,249	6	516	733	6	.....	6	6	2,950
New York	16	16	2,314	15	815	1,326	15	.....	15	15	8,200
Philadelphia	25	25	4,618	24	1,653	2,856	25	.....	27	25	10,750
Vermont	4	4	283	4	124	159	4	.....	4	4	1,125
Synod of Ohio	100	100	11,928	98	4,658	7,033	99	1	105	99	32,325
Detroit	11	11	992	11	359	633	11	.....	12	11	3,490
Mansfield	12	12	1,448	12	527	921	12	.....	12	12	4,025
Muskingum	34	34	4,047	33	1,593	2,315	33	1	34	33	10,555
Steubenville	22	22	2,981	21	1,228	1,655	22	.....	26	22	7,815
Wheeling	21	21	2,460	21	951	1,509	21	.....	21	21	6,440
Synod of Pittsburg	184	184	29,500	176	11,562	17,159	176	4	187	176	65,715
Big Spring	10	10	1,130	10	434	696	10	.....	15	10	3,125
Brookville	15	15	1,151	15	517	634	15	.....	15	15	4,700
Chartiers	21	21	4,206	18	1,567	2,361	20	1	20	20	8,270
Conemaugh	22	22	2,774	22	1,125	1,649	21	.....	22	21	6,750
Frankfort	18	18	1,685	17	684	908	18	.....	21	18	5,690
Kiskiminetas	12	12	1,715	12	724	991	12	.....	12	12	4,200
Monongahela	49	49	11,751	47	4,497	7,077	44	2	46	44	22,005
Westmoreland	37	37	5,088	35	2,014	2,843	36	1	36	36	10,975
Second Synod	96	96	9,935	96	3,951	5,984	89	7	93	89	28,465
Indiana	11	11	1,128	11	441	687	11	.....	11	11	3,400
Indiana, Northern	10	10	647	10	276	371	10	.....	10	10	2,325
Ohio, First	22	22	2,605	22	990	1,615	22	.....	24	22	7,490
Princeton	9	9	939	9	370	569	9	.....	10	9	3,106
Sidney	17	17	1,512	17	611	901	17	.....	17	17	5,100
Tennessee	15	15	877	15	366	511	8	7	8	8	2,200
Xenia	12	12	2,227	12	897	1,330	12	.....	13	12	4,850

[1] Includes 1 independent church.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY SYNODS AND PRESBYTERIES: 1906.

SYNOD AND PRESBYTERY.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	[1]968	943	[2]$10,760,208	151	$546,557	450	$1,155,750	948	991	12,841	115,963
Synod of California	23	22	350,700	5	4,800	10	47,300	23	24	270	2,675
Los Angeles	10	10	180,500	4	4,000	3	17,500	10	10	123	1,263
San Francisco	13	12	[2]170,200	1	800	7	29,800	13	14	147	1,412
Synod of Columbia	33	29	227,250	2	1,200	14	37,300	33	37	355	3,333
Oregon	10	9	63,600	.....	.....	6	14,300	10	12	88	872
Puget Sound	11	11	107,000	2	1,200	5	16,000	11	12	138	1,261
Spokane	12	9	56,650	.....	.....	3	7,000	12	13	129	1,200
First Synod of the West	139	137	1,664,750	26	128,910	33	89,000	135	139	2,119	18,833
Allegheny	34	33	799,500	8	75,500	5	13,800	34	35	830	7,581
Beaver Valley	27	26	281,500	6	16,150	6	12,700	25	26	367	3,236
Butler	27	27	148,350	.....	.....	6	18,800	27	29	305	2,654
Cleveland	12	12	158,700	5	21,550	6	22,600	12	12	193	1,721
Lake	24	24	173,300	5	14,210	8	19,000	22	22	248	2,021
Mercer	15	15	103,400	2	1,500	2	2,100	15	15	176	1,620
Synod of Illinois	82	82	632,700	13	35,300	61	149,850	81	85	1,211	11,029
Chicago	13	13	162,500	7	22,300	10	38,050	13	14	315	3,027
Illinois, Central	9	9	51,000	1	500	7	13,900	9	9	97	758
Illinois, Southern	23	23	187,400	4	11,500	13	20,200	23	25	360	3,246
Monmouth	16	16	136,000	1	1,000	13	41,700	16	17	219	2,228
Rock Island	14	14	77,100	.....	.....	12	24,600	14	14	158	1,274
Wisconsin	7	7	18,700	.....	.....	6	11,400	6	6	62	496
Synod of Iowa	91	90	487,511	9	18,850	69	140,450	91	92	1,054	8,677
Cedar Rapids	11	11	56,800	1	3,650	10	19,600	11	11	156	1,226
College Springs	26	26	144,711	6	12,500	18	38,300	26	27	314	2,523
Des Moines	26	26	136,500	1	700	18	35,650	26	26	265	2,320
Iowa, Northwestern	6	6	27,500	.....	.....	5	11,500	6	6	64	453
Keokuk	15	14	102,000	1	2,000	11	23,500	15	15	178	1,593
Le Claire	7	7	20,000	.....	.....	7	11,900	7	7	77	562
Synod of Kansas	65	62	231,500	12	6,360	36	61,050	63	64	656	5,207
Arkansas Valley	16	14	43,250	4	1,025	10	16,700	16	16	162	1,229
Concordia	9	9	21,700	.....	.....	3	4,100	8	8	81	505
Garnett	13	13	45,750	1	500	11	16,150	13	13	145	1,311
Kansas City	[1]12	12	69,000	3	3,685	7	17,600	12	12	141	1,115
Oklahoma	7	7	23,300	3	750	2	1,600	7	8	64	564
Pittsburg	8	7	28,500	1	400	3	4,900	7	7	63	483
Synod of Nebraska	34	34	292,550	7	20,386	22	44,150	34	35	507	4,575
Colorado	9	9	152,500	4	12,950	5	15,500	9	9	177	1,664
Omaha	11	11	80,000	2	6,800	8	13,650	11	12	159	1,479
Pawnee	14	14	60,050	1	636	9	15,000	14	14	171	1,432
Synod of New York	121	121	2,387,200	35	183,240	52	148,900	119	127	1,963	18,254
Albany	8	8	125,500	2	8,000	6	14,700	8	8	123	1,017
Argyle	12	12	107,500	.....	.....	12	28,200	12	14	213	1,778
Boston	16	16	259,500	6	48,250	1	3,000	16	18	296	2,276
Caledonia	15	15	158,000	4	10,050	9	22,500	15	15	183	1,658
Delaware	19	19	92,200	.....	.....	12	26,500	18	19	193	1,692
New Jersey	6	6	89,500	3	11,500	.....	.....	6	8	172	1,901
New York	16	16	774,000	6	39,500	2	18,000	16	17	280	2,708
Philadelphia	25	25	768,300	14	65,940	6	32,300	24	24	469	4,994
Vermont	4	4	12,700	.....	.....	4	3,700	4	4	34	230
Synod of Ohio	100	99	663,500	3	2,900	36	94,000	98	103	1,166	9,821
Detroit	11	11	53,700	1	350	6	11,900	11	11	145	1,162
Mansfield	12	12	76,800	.....	.....	6	12,300	12	13	154	1,123
Muskingum	34	33	147,600	1	900	7	13,300	32	32	351	2,989
Steubenville	22	22	197,500	.....	.....	11	40,500	22	26	280	2,769
Wheeling	21	21	187,900	1	1,650	6	16,000	21	21	236	1,778
Synod of Pittsburg	184	178	2,972,272	28	110,017	68	231,250	178	189	2,488	23,450
Big Spring	10	10	78,000	2	442	6	9,950	10	10	124	844
Brookville	15	15	48,500	1	150	3	9,200	14	14	134	785
Chartiers	21	20	243,300	1	800	7	21,700	21	25	318	3,212
Conemaugh	22	22	167,272	3	11,200	8	16,600	21	22	224	2,028
Frankfort	18	18	102,000	.....	.....	7	12,800	18	18	149	1,191
Kiskiminetas	12	12	96,000	2	800	5	16,300	12	12	154	1,225
Monongahela	49	45	1,866,600	14	66,525	15	82,500	49	53	975	9,878
Westmoreland	37	36	370,600	5	30,100	17	62,200	33	35	410	4,287
Second Synod	96	89	850,275	11	34,594	49	112,500	93	96	1,052	10,109
Indiana	11	11	76,600	1	2,000	8	18,200	11	12	117	1,055
Indiana, Northern	10	10	26,500	.....	.....	4	6,000	10	10	81	690
Ohio, First	22	22	386,250	6	10,944	14	35,200	21	21	283	2,474
Princeton	9	9	46,700	.....	.....	2	7,500	8	9	98	665
Sidney	17	17	125,275	1	1,150	7	15,300	16	16	163	1,278
Tennessee	15	8	14,950	.....	.....	6	6,900	15	15	128	2,305
Xenia	12	12	174,000	3	20,500	8	23,400	12	13	182	1,642

[1] Includes 1 independent church.

[2] Includes $80,000, value of church property in San Francisco, Cal., destroyed by earthquake and fire.

PRESBYTERIAN CHURCH IN THE UNITED STATES.

HISTORY.

Previous to the civil war the Presbyterian churches in the United States held widely different positions in regard to slavery. The larger denominations did not take positive ground, but left local bodies free to act as they judged best. Some of the smaller and stricter churches, however, were stringent in their rules, and even went so far as to exclude slaveholders from their communion. As early as 1818 the general assembly expressed itself very strongly in denunciation of slavery, but at the same time recommended consideration toward those so circumstanced as to be unable to carry out the full recommendation of the church. After the separation between the "Old School" and the "New School," the latter was more aggressive, and the New School Assembly, in 1853, called upon its southern presbyteries to report "the real facts in relation to this subject." The result was that several synods and presbyteries, mostly in the border states, seceded and, in 1858, formed the United Synod of the Presbyterian Church.

When the civil war broke out, the Old School General Assembly, in session in Philadelphia, through what were known as the "Spring resolutions," pledged its whole constituency to the support of the Federal Government in the contest which was then beginning. The southern churches which were connected with the assembly took the ground that this action violated the constitution of the church, in that it assumed to decide a disputed political question, and would inevitably introduce the strife and rancor of political discussion into the church courts. There was also a deep seated conviction that the difference of opinion as to the status of slavery was radical and irreconcilable. The great majority of the northern churches, whether or not they gave formal expression to their belief, regarded slavery as sinful. The southern churches refused absolutely to "make slaveholding a sin or nonslaveholding a term [condition] of communion." Accordingly 47 presbyteries formally withdrew from connection with the Old School General Assembly, and their commissioners met in Augusta, Ga., December 4, 1861, and organized the General Assembly of the Confederate States of America.

In 1864 the United Synod and the General Assembly of the Confederate States came together, and in the following year adopted the name "The Presbyterian Church in the United States." This united church was further enlarged by the accession of several bodies which had proclaimed themselves independent of the Northern Assembly, in protest against any political action by an ecclesiastical body. Of these the largest were the Synod of Kentucky, which joined in 1869, and the Synod of Missouri, which joined in 1874.

As the discussions connected with the civil war subsided, fraternal relations were established with the northern churches, in 1882, and in 1888 the two general assemblies held a joint meeting in Philadelphia in celebration of the centenary of the adoption of the constitution of the church. In 1897 they also united in celebrating the two hundred and fiftieth anniversary of the Westminster Assembly, which formulated the Confession of Faith and Catechism of the Church.

Various efforts have been made to bring together these two great sections of the Presbyterian Church. As yet, however, they have not been successful, owing partly to differences in doctrinal emphasis and church conduct, but chiefly to diversity in community and church life. The northern churches make no distinction between white and colored; the southern churches have adopted a policy of separation, being moved thereto by the conviction that the best development of the negroes would be secured by the increased responsibility thus laid upon them, and by apprehension that social embarrassment might result from ecclesiastical relations. So far as may be, the colored members are organized into separate congregations, and these into separate presbyteries, with reference to an ultimate Colored Presbyterian Church. An independent synod was thus set off by the assembly in 1897, but two presbyteries, composed exclusively of negroes, owing to remoteness, remain as constituent parts of the synods in whose bounds they are located.

DOCTRINE AND POLITY.

In doctrinal matters the church is strictly Calvinistic, adheres closely to the standards, and, while allowing liberty of dissent in minor matters, requires strict creed subscription from all its ministers and office bearers. It particularly excludes from its courts all discussion of political questions, holds to the plenary inspiration of the Bible, and has not abated faith in its inerrancy. It claims that the Scriptures forbid women to teach and exhort, or to lead in public or promiscuous assemblies.

In polity the principal distinctive feature is the recognition of ruling elders as entitled to deliver the charge in the installation of a pastor, and to serve as moderators of any of the higher courts.

WORK.

The activities of the church are under the care of executive committees appointed annually by the general assembly, and directly responsible to it. The home missionary work is conducted in part by such an executive committee, and in part by the presbyteries, each presbytery raising funds for local needs and working according to its own methods. The executive committee receives its support from the whole church. It aids the weaker presbyteries and conducts

new work on the frontier. In some cases the local work is administered by the synod instead of by the presbytery, particularly through commissioned evangelists in destitute regions. The aid of the executive committee includes assistance not merely in the conduct of services, but in the erection of churches and manses. The committee also conducts schools for the Indian tribes in Oklahoma and for the whites in the Appalachian mountains. In the conduct of the local work, appropriations are made by the executive committee to the presbyteries, not to the specific field or the missionaries to be aided, thus securing presbyterial control for the entire work. The assembly's committee in 1906 aided 146 ministers and 378 churches, and received contributions amounting to $232,757, a considerable advance over the sum received in 1901, which was $151,728. This makes no account of the number of ministers or churches aided directly by the presbyteries, or of the many individual contributions through other channels.

The foreign missionary work is under the care of an executive committee, and is carried on in China, Japan, Korea, Mexico, Brazil, Cuba, and Kongo Free State. The report for 1906 shows 49 stations and 432 outstations, occupied by 206 American missionaries and 293 native helpers; 55 churches with 10,824 members; 61 schools with 3,471 scholars; 4 hospitals and dispensaries treating about 15,000 patients during the year; and property valued at $250,000. The amount of contributions was $266,318, showing a steady advance since the work began in 1870.

The educational interests of the Presbyterian Church in the United States are represented by 6 theological seminaries, 1 of which is for negroes, and 156 colleges, academies, and schools of higher grade, with a total of 17,170 students; and 53 mission schools with 2,600 pupils. Of these schools, 30 are under the care of the executive committees of the assembly; 40 are under synodical care; 31 under presbyterial care; and about 40, in the Appalachian mountains, are supported through private channels. In a few cases control is exercised jointly with some kindred church, as the Presbyterian Church in the United States of America. The value of school property is estimated at $7,200,285, including endowments, and the contributions in 1906 for educational purposes amounted to $632,000.

The philanthropic work of the church in 1906 included 10 orphanages with about 860 inmates; 2 hospitals in which 565 patients were treated; 1 home for aged people with 19 inmates; and 1 training school for nurses. The orphanages are owned and controlled by the synods in whose territory they are located, and have property valued at $778,941. One hospital is valued at $25,000; the other is rented. The contributions for the support of these institutions included $77,903 for the orphanages, $3,860 for the hospitals, and $1,600 for the home.

The young people's societies, generally called Westminster leagues, with Covenanter companies for boys, and Miriam chapters for girls, number 1,078 with 24,703 members. There are also 1,763 women's societies for church work with 42,066 members. The women's societies raised for general church purposes in 1906 the sum of $200,492; the Westminster leagues, $36,831; and the Sunday schools, $138,589.

The general assembly in 1906 authorized the organization in its congregations of societies composed of men, to be known as Presbyterian brotherhoods, for the purpose of stimulating a more active interest among men in the work and services of the church.

Through its Executive Committee of Ministerial Relief, the church aids in the support of aged or infirm ministers, and of the widows and orphans of deceased ministers. The amount contributed in 1906 to this cause was $137,652, of which a little more than $100,000 was for an endowment fund, thereby raising this fund to nearly $200,000. Aid was given to 31 ministers; to 125 widows, in whose homes were 69 fatherless children under 14 years of age; and to 13 orphans. For the evangelization of the negroes, including maintenance of a training school for ministers, there was raised the sum of $14,247; for colportage and Sunday school missions, $13,547; for the Bible cause, mainly in support of the American Bible Society, $7,442; for expenses of the church courts, $21,942; and for miscellaneous and unclassified causes, $183,102.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and territories and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 3,104 organizations in 13 synods and 83 presbyteries, located in 16 states, the territory of New Mexico, and the District of Columbia. Of these organizations, 1,482 are in the South Atlantic division, and 1,461 in the South Central division, North Carolina leading with 424.

The total number of communicants reported is 266,345; of these, as shown by the returns for 2,789 organizations, about 39 per cent are males and 61 per cent females. According to the statistics, the denomination has 3,012 church edifices; a seating capacity for church edifices of 898,087, as reported by 2,698 organizations; church property valued at $15,488,489, against which there appears an indebtedness of $539,111; halls, etc., used for worship by 60 organizations; and 942 parsonages valued at $2,598,485. The Sunday schools, as reported by 2,301 organizations, number 2,699, with 24,327 officers and teachers and 189,767 scholars.

The number of ministers connected with the denomination is 1,606, and there are also 53 licentiates.

As compared with the report for 1890, these figures show an increase of 713 organizations, 86,624 communicants, and $6,676,337 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	3,104	3,086	266,345	2,789	95,474	149,625	2,722	60	3,012	2,698	898,087
South Atlantic division	1,482	1,478	139,207	1,352	50,771	77,627	1,371	22	1,583	1,365	480,668
Maryland	14	14	1,628	13	495	995	14	.....	16	14	4,825
District of Columbia	2	2	454	2	147	307	2	.....	2	2	560
Virginia	334	333	36,569	316	13,108	21,619	327	4	443	327	119,000
West Virginia	126	125	10,047	110	3,084	5,482	109	4	136	108	35,439
North Carolina	424	423	41,322	382	15,955	22,368	397	8	431	393	147,336
South Carolina	274	274	23,395	247	8,787	12,247	245	2	264	244	84,056
Georgia	227	226	20,258	206	7,155	11,470	204	2	216	204	68,927
Florida	81	81	5,534	76	2,040	3,139	73	2	75	73	20,525
North Central division	160	160	14,713	148	5,197	8,883	140	6	142	139	42,526
Missouri	160	160	14,713	148	5,197	8,883	140	6	142	139	42,526
South Central division	1,461	1,447	112,354	1,288	39,482	63,068	1,210	32	1,286	1,193	374,743
Kentucky	184	180	20,143	173	7,204	11,789	177	.....	204	177	57,905
Tennessee	188	185	21,390	155	7,086	11,146	178	1	194	175	66,916
Alabama	208	208	15,368	179	5,477	8,002	175	2	183	175	58,062
Mississippi	262	258	15,641	234	5,588	8,495	212	9	215	207	57,720
Louisiana	88	87	7,198	78	2,338	4,715	75	1	79	74	24,250
Arkansas	89	89	7,357	83	2,680	4,269	83	1	89	82	24,235
Oklahoma [1]	47	47	1,323	36	438	654	30	2	34	27	6,265
Texas	395	393	23,934	350	8,671	13,998	280	16	288	276	79,390
Western division	1	1	71	1	24	47	1	.....	1	1	150
New Mexico	1	1	71	1	24	47	1	.....	1	1	150

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	3,104	2,734	$15,488,489	239	$539,111	942	$2,598,485	2,301	2,699	24,327	189,767
South Atlantic division	1,482	1,369	7,667,424	100	298,474	483	1,387,310	1,183	1,470	12,751	101,214
Maryland	14	14	214,800	3	14,300	10	57,450	12	15	175	1,188
District of Columbia	2	2	40,000	1	6,000	.....	.....	2	2	30	185
Virginia	334	326	2,045,200	21	72,875	147	386,310	279	422	3,887	30,102
West Virginia	126	109	514,642	5	14,925	42	131,750	102	149	1,100	10,051
North Carolina	424	400	1,721,180	29	71,945	115	275,050	336	390	3,193	27,276
South Carolina	274	248	1,186,035	13	35,571	79	231,550	213	228	1,897	14,204
Georgia	227	202	1,649,300	22	77,258	65	232,800	180	203	1,962	14,510
Florida	81	68	296,267	6	5,600	25	72,400	59	61	507	3,698
North Central division	160	144	853,350	14	56,034	43	98,000	123	135	1,408	10,457
Missouri	160	144	853,350	14	56,034	43	98,000	123	135	1,408	10,457
South Central division	1,461	1,220	6,964,215	125	184,603	415	1,110,675	994	1,093	10,160	78,026
Kentucky	184	178	1,284,825	19	22,207	61	183,950	148	171	1,642	12,360
Tennessee	188	171	1,240,000	5	7,425	68	196,100	146	161	2,054	13,775
Alabama	208	175	1,029,575	18	40,049	52	152,450	146	158	1,372	10,567
Mississippi	262	213	714,175	11	13,732	70	165,650	158	164	1,191	8,970
Louisiana	88	78	708,050	12	43,995	25	87,650	64	76	707	5,712
Arkansas	89	82	426,850	9	24,510	32	77,000	75	79	768	5,871
Oklahoma [1]	47	31	40,250	14	3,508	5	7,300	26	30	160	1,356
Texas	395	292	1,520,490	37	29,177	102	240,575	231	254	2,266	19,415
Western division	1	1	3,500	.....	.....	1	2,500	1	1	8	70
New Mexico	1	1	3,500	.....	.....	1	2,500	1	1	8	70

[1] Oklahoma and Indian Territory combined.

RELIGIOUS BODIES.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY SYNODS AND PRESBYTERIES: 1906.

SYNOD AND PRESBYTERY.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	[1] 3,104	3,086	266,345	2,789	95,474	149,625	2,722	60	3,012	2,698	898,087
Synod of Alabama	209	209	15,384	180	5,482	8,013	176	2	184	176	58,362
Central Alabama	8	8	232	8	105	127	8		8	8	2,600
East Alabama	51	51	3,411	46	1,119	1,552	44	1	45	44	13,475
Mobile	23	23	1,966	22	760	1,164	23		24	23	7,490
North Alabama	71	71	6,166	48	1,931	3,128	45	1	48	45	16,172
Tuscaloosa	56	56	3,609	56	1,567	2,042	56		59	56	18,625
Synod of Arkansas	89	89	7,357	83	2,680	4,269	83	1	89	82	24,235
Arkansas	28	28	2,109	27	772	1,297	25		27	25	6,835
Ouachita	32	32	2,457	28	898	1,429	30	1	31	29	8,325
Pine Bluff	14	14	1,483	13	513	732	14		15	14	4,350
Washbourne	15	15	1,308	15	497	811	14		16	14	4,725
Synod of Florida	81	81	5,573	76	2,055	3,163	73	2	75	73	20,625
Florida	30	30	2,030	27	713	1,064	28	2	29	28	7,375
St. Johns	24	24	1,628	22	578	948	21		22	21	6,500
Suwanee	27	27	1,915	27	764	1,151	24		24	24	6,750
Synod of Georgia	226	225	20,203	205	7,135	11,435	203	2	215	203	68,527
Athens	31	31	2,061	31	821	1,240	31		32	31	11,500
Atlanta	63	63	7,522	58	2,524	3,826	59		62	59	21,220
Augusta	21	21	2,125	21	760	1,365	21		23	21	6,300
Cherokee	35	35	2,671	34	1,041	1,527	34		36	34	11,350
Macon	45	45	3,140	44	1,160	1,936	40	2	42	40	10,830
Savannah	[1] 31	30	2,684	17	829	1,541	18		20	18	7,327
Synod of Kentucky	185	181	20,260	174	7,244	11,866	178		205	178	58,080
Ebenezer	29	29	3,248	28	1,004	1,894	28		30	28	8,560
Louisville	42	42	6,081	41	2,310	3,768	40		47	40	14,125
Muhlenburg	21	21	1,686	21	660	1,026	20		22	20	6,000
Paducah	15	15	1,834	14	481	796	15		21	15	5,300
Transylvania	28	28	3,189	26	1,221	1,843	28		29	28	8,825
West Lexington	50	46	4,222	44	1,568	2,539	47		56	47	15,270
Synod of Louisiana	93	93	7,727	84	2,572	5,010	81	1	84	80	25,975
Louisiana	33	33	1,730	25	638	982	30		30	30	7,560
New Orleans	31	31	4,149	31	1,282	2,867	23	1	26	22	9,240
Red River	29	29	1,848	28	652	1,161	28		28	28	9,175
Synod of Mississippi	257	252	15,112	228	5,354	8,200	206	9	210	201	55,995
Central Mississippi	68	68	4,391	64	1,623	2,504	56	4	56	56	15,115
Chickasaw	28	28	1,308	27	557	741	20	4	20	20	6,650
Ethel	24	20	415	14	117	186	14		15	9	2,425
Meridian	54	53	3,382	42	1,175	1,610	43		44	43	10,375
Mississippi	22	22	2,004	22	728	1,276	21		22	21	6,570
North Mississippi	35	35	2,066	33	580	911	29	1	30	29	9,385
Tombeckbee	26	26	1,546	26	574	972	23		23	23	5,475
Synod of Missouri	160	160	14,713	148	5,197	8,883	140	6	142	139	42,526
Lafayette	45	45	2,925	45	1,129	1,796	37		37	37	9,960
Missouri	29	29	2,608	25	950	1,485	28		28	28	9,240
Palmyra	19	19	1,619	16	526	867	18	1	18	18	4,576
Potosi	26	26	1,686	23	501	988	19	4	19	18	5,425
St. Louis	23	23	2,463	22	929	1,529	21	1	21	21	6,815
Upper Missouri	18	18	3,412	17	1,162	2,218	17		19	17	6,510
Synod of North Carolina	425	424	41,352	383	15,963	22,390	398	8	432	394	147,586
Albemarle	36	36	2,553	27	849	1,253	33		36	32	10,338
Asheville	29	29	1,812	29	693	1,119	26	2	27	26	6,875
Concord	72	71	7,219	58	2,438	3,586	62	1	65	60	24,263
Fayetteville	87	87	8,911	83	3,804	4,917	85	1	89	85	34,660
Kings Mountain	35	35	2,835	31	1,066	1,400	34		37	34	11,300
Mecklenburg	48	48	7,435	42	2,971	3,902	43	3	46	43	19,275
Orange	67	67	6,641	63	2,539	3,885	66		82	65	25,525
Wilmington	51	51	3,946	50	1,603	2,328	49	1	50	49	15,350
Synod of South Carolina	273	273	23,365	246	8,779	12,225	244	2	263	243	83,806
Bethel	57	57	6,227	53	2,371	3,470	57		61	57	19,675
Charleston	31	31	2,679	31	1,102	1,577	26		31	25	7,701
Enoree	58	58	4,979	57	2,036	2,763	53	1	57	53	20,170
Harmony	33	33	2,722	33	1,182	1,540	32		37	32	10,100
Pee Dee	28	28	1,913	28	774	1,139	28		28	28	9,175
South Carolina	66	66	4,845	44	1,314	1,736	48	1	49	48	16,985

[1] Includes 1 independent church.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY SYNODS AND PRESBYTERIES: 1906—Continued.

SYNOD AND PRESBYTERY.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Synod of Tennessee	187	184	21,273	154	7,046	11,069	177	1	193	174	66,741
Columbia	24	24	2,105	19	602	809	23	.....	28	22	8,350
Holston	34	34	2,848	31	1,127	1,680	30	1	30	30	12,050
Knoxville	26	26	3,407	20	980	1,621	25	.....	28	23	9,350
Memphis	32	31	4,460	25	1,322	2,396	30	.....	30	30	10,921
Nashville	43	43	6,186	38	2,188	3,295	42	.....	48	42	15,720
Western District	28	26	2,267	21	827	1,268	27	.....	29	27	10,350
Synod of Texas	443	441	25,328	387	9,133	14,699	311	18	323	304	85,805
Brazos	45	45	3,075	44	1,265	1,751	36	.....	37	36	10,715
Brownwood	27	27	1,176	23	424	720	11	3	11	11	2,725
Central Texas	39	38	2,943	37	1,065	1,857	32	1	33	32	9,350
Dallas	59	59	4,277	55	1,634	2,550	43	.....	45	43	15,900
Durant	31	31	842	27	311	485	21	1	21	20	4,735
Eastern Texas	49	49	1,827	39	641	1,081	32	8	33	32	8,600
El Paso	32	31	1,185	25	374	605	15	3	15	15	3,505
Fort Worth	30	30	2,722	26	859	1,512	23	1	23	20	6,300
Indian	17	17	506	10	139	182	10	1	14	8	1,780
Paris	53	53	3,068	46	1,101	1,682	45	.....	48	44	12,700
Western Texas	61	61	3,707	55	1,320	2,274	43	.....	43	43	9,495
Synod of Virginia	476	474	48,698	441	16,834	28,403	452	8	597	451	159,824
Abingdon	50	50	3,607	50	1,429	2,178	48	1	65	48	17,150
Chesapeake	20	20	1,824	20	626	1,198	20	.....	22	20	5,590
East Hanover	35	34	6,217	33	2,138	4,071	34	.....	49	34	14,450
Greenbrier	38	38	3,011	29	790	1,299	29	1	38	29	11,184
Kanawha	16	16	2,103	16	739	1,364	13	1	14	13	4,600
Lexington	77	77	11,185	74	4,180	6,589	75	.....	124	74	30,550
Maryland	14	14	1,628	13	495	995	14	.....	16	14	4,825
Montgomery	54	54	5,850	49	1,773	3,374	53	.....	69	53	18,280
Norfolk	26	26	3,615	21	1,416	1,838	25	1	34	25	10,735
Roanoke	48	48	3,217	46	1,108	1,534	48	.....	53	48	13,300
West Hanover	44	44	2,330	42	876	1,439	42	2	51	42	13,275
Winchester	54	53	4,111	48	1,264	2,524	51	2	62	51	15,885

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY SYNODS AND PRESBYTERIES: 1906.

SYNOD AND PRESBYTERY.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	[1] 3,104	2,734	$15,488,489	239	$539,111	942	$2,598,485	2,301	2,699	24,327	189,767
Synod of Alabama	209	176	1,032,175	18	40,049	52	152,950	146	158	1,376	10,579
Central Alabama	8	7	8,700	1	20	2	2,000	8	9	45	318
East Alabama	51	45	209,400	3	1,214	12	36,800	42	44	332	2,407
Mobile	23	23	164,300	1	15,000	4	12,500	12	13	131	1,121
North Alabama	71	45	448,525	10	20,725	16	53,550	46	50	543	4,586
Tuscaloosa	56	56	201,250	3	3,090	18	48,100	38	42	325	2,147
Synod of Arkansas	89	82	426,850	9	24,510	32	77,000	75	79	768	5,871
Arkansas	28	25	183,300	3	6,050	14	34,100	23	24	279	1,924
Ouachita	32	30	115,550	5	14,460	7	12,200	28	28	237	1,814
Pine Bluff	14	14	60,900	.....	.....	7	22,300	13	14	119	1,117
Washbourne	15	13	67,100	1	4,000	4	8,400	11	13	133	1,016
Synod of Florida	81	68	298,667	6	5,600	26	74,400	60	62	513	3,746
Florida	30	24	60,067	1	500	9	27,500	22	24	182	1,372
St. Johns	24	20	81,400	3	2,300	9	26,000	18	18	166	1,220
Suwanee	27	24	157,200	2	2,800	8	20,900	20	20	165	1,154
Synod of Georgia	226	201	1,644,300	22	77,258	64	230,300	179	202	1,952	14,450
Athens	31	31	81,950	3	5,450	6	14,000	20	23	142	1,275
Atlanta	63	59	490,650	7	18,650	12	37,700	59	67	743	6,281
Augusta	21	21	310,250	2	8,000	12	44,600	20	22	211	1,215
Cherokee	35	34	130,800	2	1,250	13	24,000	26	30	238	1,727
Macon	45	40	241,250	5	4,565	11	30,500	31	35	379	2,151
Savannah	[1] 31	16	389,400	3	39,343	10	79,500	23	25	239	1,801
Synod of Kentucky	185	179	1,287,825	19	22,207	62	186,450	149	172	1,651	12,465
Ebenezer	29	28	164,000	5	3,250	12	26,200	25	26	234	1,683
Louisville	42	40	464,125	6	14,725	15	49,250	35	43	501	4,035
Muhlenburg	21	20	85,650	2	237	4	10,500	15	17	157	979
Paducah	15	15	161,450	1	1,000	4	15,000	12	17	150	1,103
Transylvania	28	28	158,400	.....	.....	12	37,000	27	28	291	1,888
West Lexington	50	48	254,200	5	2,995	15	48,500	35	41	318	2,777
Synod of Louisiana	93	84	721,950	11	43,295	26	89,550	70	82	756	6,085
Louisiana	33	30	100,400	3	2,150	9	22,550	23	23	186	1,354
New Orleans	31	26	498,900	6	39,695	11	51,500	22	31	399	3,252
Red River	29	28	122,650	2	1,450	6	15,500	25	28	171	1,479
Synod of Mississippi	257	207	700,275	12	14,432	69	163,750	152	158	1,142	8,597
Central Mississippi	68	56	256,650	4	5,500	19	46,300	42	42	324	2,282
Chickasaw	28	20	28,175	.....	.....	6	12,700	14	14	88	642
Ethel	24	15	7,500	4	1,000	3	1,500	18	18	58	478
Meridian	54	44	94,300	2	732	9	27,300	29	31	233	1,731
Mississippi	22	21	123,800	1	5,000	12	34,950	16	16	144	1,119
North Mississippi	35	29	128,500	1	2,200	11	16,500	16	20	177	1,550
Tombeckbee	26	22	61,350	.....	.....	9	24,500	17	17	118	795
Synod of Missouri	160	144	853,350	14	56,034	43	98,000	123	135	1,408	10,457
Lafayette	45	39	143,650	3	10,750	12	30,650	32	35	338	2,477
Missouri	29	27	121,150	.....	.....	2	5,500	23	25	202	1,554
Palmyra	19	18	49,700	1	100	7	11,500	14	14	131	922
Potosi	26	21	76,750	5	6,584	8	11,650	19	19	172	1,521
St. Louis	23	21	260,400	3	23,000	4	11,800	18	20	222	1,605
Upper Missouri	18	18	201,700	2	15,600	10	26,900	17	22	343	2,378
Synod of North Carolina	425	401	1,721,480	29	71,945	115	275,050	337	391	3,197	27,301
Albemarle	36	33	168,380	3	2,675	13	40,900	22	25	208	1,722
Asheville	29	28	95,500	1	3,500	6	9,800	21	24	191	1,681
Concord	72	61	220,950	8	16,970	23	45,550	55	60	627	5,056
Fayetteville	87	85	213,200	3	10,600	9	21,000	82	98	605	4,779
Kings Mountain	35	34	92,750	2	3,000	11	26,750	28	31	242	1,846
Mecklenburg	48	44	455,200	5	14,100	23	49,800	43	47	501	4,827
Orange	67	66	331,400	6	18,100	24	60,800	53	69	535	5,159
Wilmington	51	50	144,100	1	3,000	6	20,450	33	37	288	2,231
Synod of South Carolina	273	247	1,185,735	13	35,571	79	231,550	212	227	1,893	14,179
Bethel	57	57	194,500	1	171	22	49,700	47	51	497	3,928
Charleston	31	28	334,375	1	2,500	11	40,800	23	26	246	1,648
Enoree	58	54	256,250	2	800	7	23,700	43	47	390	3,357
Harmony	33	33	134,100	4	21,050	15	58,450	25	27	175	1,266
Pee Dee	28	27	112,300	3	9,200	7	17,900	25	25	183	1,167
South Carolina	66	48	154,210	2	1,850	17	41,000	49	51	402	2,813
Synod of Tennessee	187	170	1,237,000	5	7,425	67	193,600	145	160	2,045	13,670
Columbia	24	22	96,150	.....	.....	12	28,000	16	18	163	1,118
Holston	34	30	104,950	.....	.....	6	16,500	22	22	553	1,653
Knoxville	26	22	162,200	1	300	7	7,800	22	26	304	2,771
Memphis	32	30	301,400	1	1,500	15	63,200	25	28	357	2,715
Nashville	43	42	486,600	3	5,625	19	60,600	39	45	526	4,355
Western District	28	24	85,700	.....	.....	8	17,500	21	21	142	1,058

[1] Includes 1 independent church.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY SYNODS AND PRESBYTERIES: 1906—Continued.

SYNOD AND PRESBYTERY.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Synod of Texas	443	324	$1,564,240	51	$32,685	108	$250,375	258	285	2,434	20,841
Brazos	45	38	557,400	5	6,250	12	56,100	31	32	318	3,239
Brownwood	27	12	41,990	1	200	5	11,500	10	10	86	762
Central Texas	39	35	169,600	9	7,575	14	32,900	30	35	341	2,745
Dallas	59	45	242,075	6	8,450	15	34,950	31	37	373	3,275
Durant	31	22	37,700	12	3,948	6	8,000	16	16	113	970
Eastern Texas	49	33	50,950	2	325	9	16,450	16	16	129	992
El Paso	32	17	40,250	2	2,600	8	13,300	14	14	126	931
Fort Worth	30	22	133,500	2	600	10	22,300	20	21	218	2,062
Indian	17	10	4,550	3	260	.....	.....	11	15	50	401
Paris	53	46	142,625	3	1,325	13	22,900	31	35	276	1,940
Western Texas	61	44	143,600	6	1,152	16	31,975	48	54	404	3,524
Synod of Virginia	476	451	2,814,642	30	108,100	199	575,510	395	588	5,192	41,526
Abingdon	50	47	158,175	2	8,800	19	35,610	35	54	393	3,337
Chesapeake	20	20	125,700	2	6,300	8	16,600	16	22	174	1,104
East Hanover	35	34	447,500	1	1,000	13	34,300	30	55	660	4,997
Greenbrier	38	28	59,800	1	500	10	15,550	32	49	333	2,928
Kanawha	16	13	160,900	.....	.....	6	35,000	15	19	206	2,184
Lexington	77	76	416,000	4	3,100	45	120,400	74	146	1,203	9,958
Maryland	14	14	214,800	3	14,300	10	57,450	12	15	175	1,188
Montgomery	54	53	366,400	1	6,000	21	66,400	46	56	617	4,687
Norfolk	26	25	383,625	14	59,400	12	49,000	25	34	437	3,319
Roanoke	48	48	129,950	1	700	21	40,000	40	48	338	2,474
West Hanover	44	42	147,250	.....	.....	11	32,200	30	38	219	1,815
Winchester	54	51	204,542	1	8,000	23	73,000	40	52	437	3,535

ASSOCIATE SYNOD OF NORTH AMERICA (ASSOCIATE PRESBYTERIAN CHURCH).

HISTORY.

The Associate Presbyterian Church is the direct descendant of the first secession from the Established Church of Scotland in November, 1733. At that time 4 ministers—Ebenezer Erskine, William Wilson, Alexander Moncrieff, and James Fisher—withdrew from the state church, holding that the law of patronage, which deprived the people of any voice in the choice of a pastor, was contrary to the spirit and principles of Presbyterianism. They formed, on December 6, an Associated Presbytery, but did not act judicially as a presbytery until 1736. In 1737, 4 other ministers joined them. The movement became popular and developed into the Secession Synod of Edinburgh.

To meet the needs of the families which emigrated to this country, this synod sent two missionaries in the fall of 1753, who were reinforced from time to time by others who came out from the mother church, and in 1754 organized the Associate Presbytery. Meanwhile representatives of the Old Covenanter Church had also come, forming in 1774 what was known as the Reformed Presbytery. In 1782 the two bodies, the Associate Presbytery and the Reformed Presbytery, united, taking the name of Associate Reformed Presbyterian Church. Two ministers and three ruling elders, however, refused to enter this union and continued the organization of the Associate Presbytery of Pennsylvania, which was recognized by the mother (Secession) Synod of Scotland. Other presbyteries were organized, and in 1801 they developed into the Associate Synod of North America. In 1858 this Associate Synod and the Associate Reformed Presbyterian Church effected a union, under the name of the United Presbyterian Church.[1] Eleven ministers refused to enter this union and continued the Associate Presbyterian Church.

DOCTRINE.

In doctrine the church is Calvinistic, adhering to the Westminster Confession of Faith and the Larger and Shorter Catechisms, and has a published testimony (the Associate Testimony) explaining its position on many doctrinal points more fully than does the Westminster Confession. It encourages public solemn covenanting, provides against occasional communion, opposes secret societies, and prescribes the exclusive use of the Psalms in praise services.

POLITY.

In polity or government this branch of the church differs in no essential element from other Presbyterian churches. The session is the local court, made up of ruling elders elected by the people, and associated with the pastor. The next higher court is the presbytery, having jurisdiction over the churches of a given territory, and is made up of the ministers resident in this territory, together with a representative

[1] See United Presbyterian Church, page 544.

elder from each pastoral charge. To this court belongs the prerogative of judging the qualifications of candidates for the ministry. The synod is the court superior to the presbytery. This branch of the church being small, the synod is the highest court, or court of last resort.

WORK.

The only home missionary work at the present time is that which itinerant ministers perform in congregations without a stated pastor, and is carried on under the jurisdiction of the various presbyteries. The financial support is chiefly from the congregations thus served, though it is supplemented by general contributions. In 1906 there were 4 agents thus employed in 9 churches, and the amount contributed, aside from that by the congregations, was $605.

The foreign missionary work of the synod is carried on in Seoni, in the Central Provinces of India, jointly with the United Original Secession Synod of Scotland. This work was begun by the Scottish synod in 1872, and the American synod has been associated with it for about ten years. The report for 1906 shows 1 church organization with 57 members; 2 American missionaries, assisted by 2 Scottish helpers and 7 natives; 3 schools with 189 pupils; 1 hospital, in which 2,827 patients were treated; 1 orphanage with 70 inmates; and contributions amounting to $740. The property is held in the name of the Scottish synod.

The church has no college or other school under its jurisdiction in the United States at present, and carries on no institutional work. It reports 9 young people's societies with 140 members.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 22 organizations in 3 presbyteries, located in 6 states. Of these organizations, 14 are in the North Central division. The state having the largest number is Pennsylvania with 8.

The total number of communicants reported is 786; of these, about 38 per cent are males and 62 per cent females. According to the statistics, the denomination has 19 church edifices with a seating capacity of 4,575, and church property valued at $28,825, against which there appears no indebtedness. There are 9 Sunday schools reported, with 13 officers and teachers and 289 scholars.

The number of ministers connected with the denomination is 12.

As compared with the report for 1890, these figures show a decrease of 9 organizations, 267 communicants, and $375 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	22	22	786	22	300	486	19	1	19	19	4,575
North Atlantic division	8	8	327	8	119	208	6	1	6	6	1,475
Pennsylvania	8	8	327	8	119	208	6	1	6	6	1,475
North Central division	14	14	459	14	181	278	13	.....	13	13	3,100
Ohio	1	1	16	1	5	11	1	.....	1	1	200
Indiana	3	3	57	3	24	33	3	.....	3	3	620
Illinois	1	1	5	1	2	3	1	.....	1	1	400
Iowa	5	5	237	5	82	155	5	.....	5	5	1,230
Kansas	4	4	144	4	68	76	3	.....	3	3	650

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	22	20	$28,825	.....	.....	.....	.....	9	9	13	289
North Atlantic division	8	7	7,925	.....	.....	.....	.....	2	2	6	60
Pennsylvania	8	7	7,925	.....	.....	.....	.....	2	2	6	60
North Central division	14	13	20,900	.....	.....	.....	.....	7	7	7	229
Ohio	1	1	3,000	.....	.....	.....	.....	.....	.....	.....	.....
Indiana	3	3	1,700	.....	.....	.....	.....	2	2	2	57
Illinois	1	1	800	.....	.....	.....	.....	.....	.....	.....	.....
Iowa	5	5	11,200	.....	.....	.....	.....	3	3	3	94
Kansas	4	3	4,200	.....	.....	.....	.....	2	2	2	78

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY PRESBYTERIES: 1906.

PRESBYTERY.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	22	22	786	22	300	486	19	1	19	19	4,575
Clarion	8	8	327	8	119	208	6	1	6	6	1,475
Iowa	9	9	381	9	150	231	8	.....	8	8	1,880
Northern Indiana	5	5	78	5	31	47	5	.....	5	5	1,220

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY PRESBYTERIES: 1906.

PRESBYTERY.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	22	20	$28,825	.....	.....	.....	.....	9	9	13	289
Clarion	8	7	7,925	.....	.....	.....	.....	2	2	6	60
Iowa	9	8	15,400	.....	.....	.....	.....	5	5	5	172
Northern Indiana	5	5	5,500	.....	.....	.....	.....	2	2	2	57

ASSOCIATE REFORMED SYNOD OF THE SOUTH.

HISTORY.

The union in 1782 of the Reformed Presbytery, representing the old Scotch Covenanters, and the Associate Presbytery, representing the Associate Synod of Edinburgh, in the Associate Reformed Presbyterian Church,[1] was followed by a steady increase in the strength of that body, until it included four synods which were organized under a general synod. One of these synods, the Synod of the Carolinas, became somewhat doubtful of the loyalty of the general synod to the distinctive principles of the Scotch churches, and withdrew in 1821, becoming in the next year an independent body—the Associate Reformed Synod of the South. Under this name it has since maintained an independent existence.

In doctrine the synod is thoroughly Calvinistic, having the same symbols of faith as the other reformed churches. In polity it is presbyterian, in close accord with other similar bodies. Its distinctive feature, it claims, is the exclusive use of the Psalms in praise.

[1] See Associate Presbyterian Church, page 555.

The home mission work of the synod, carried on through its Board of Home Missions, founds and fosters churches in southern cities and towns, and for this work during the year 1906 the sum of $13,913 was contributed.

The foreign work, carried on by the Board of Foreign Missions, is in Mexico and India. There are 11 organized churches, besides 9 other preaching stations, 342 communicants, 13 American missionaries, and 12 native helpers. The educational work includes 1 boys' school, 1 girls' school, and 4 parochial schools in Mexico, with a total of about 300 pupils. There is also a hospital in Mexico, and an orphanage accommodating 14 inmates. The property on the foreign field is valued at $48,450. The contributions during the year, including the amount for the orphanage in Mexico, were $19,650.

Educational institutions in the United States include 1 male college, 1 female college, and 1 theological seminary, with 20 teachers and 337 pupils. The value of property devoted to this work is $103,000, and there are endowments estimated at $150,000. The synod has also an orphanage in the United States accommodating 9 inmates, the property being valued at $5,000.

The Young People's Christian Union has 2,531 members, and contributed during the year $2,270. The Sunday schools also contributed $3,589 to the benevolences of the church.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 141 organizations in 8 presbyteries, located in 14 states. Of these organizations, 90 are in the South Atlantic division, South Carolina leading with 47.

The total number of communicants reported is 13,201. Of these, as shown by the returns for 134 organizations, about 45 per cent are males and 55 per cent females. According to the statistics, the denomination has 142 church edifices; a seating capacity for church edifices of 50,075, as reported by 132 organizations; church property valued at $436,550, against which there appears an indebtedness of $16,680; and 51 parsonages valued at $96,975. The Sunday schools, as reported by 126 organizations, number 131, with 1,109 officers and teachers and 9,732 scholars.

The number of ministers connected with the denomination is 111, and there are also 4 licentiates.

As compared with the report for 1890, these figures show an increase of 25 organizations, 4,700 communicants, and $224,700 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	141	141	13,201	134	5,629	6,942	136	3	142	132	50,075
South Atlantic division	90	90	9,286	86	4,067	4,918	88	1	92	85	32,940
Virginia	4	4	444	4	193	251	4	.....	4	4	1,225
West Virginia	1	1	81	1	35	46	1	.....	1	1	250
North Carolina	25	25	3,625	25	1,666	1,959	23	1	25	22	9,400
South Carolina	47	47	4,112	43	1,711	2,100	47	.....	48	45	17,950
Georgia	12	12	940	12	431	509	12	.....	13	12	3,765
Florida	1	1	84	1	31	53	1	.....	1	1	350
North Central division	1	1	75	1	29	46	1	.....	1	1	350
Missouri	1	1	75	1	29	46	1	.....	1	1	350
South Central division	50	50	3,840	47	1,533	1,978	47	2	49	46	16,785
Kentucky	5	5	178	5	72	106	4	1	4	4	1,275
Tennessee	14	14	1,504	12	586	710	14	.....	15	14	5,735
Alabama	5	5	320	5	124	196	5	.....	5	5	2,500
Mississippi	6	6	577	5	209	247	5	.....	5	4	1,500
Arkansas	13	13	854	13	359	495	13	.....	14	13	3,875
Oklahoma[1]	1	1	58	1	26	32	1	.....	1	1	250
Texas	6	6	349	6	157	192	5	1	5	5	1,650

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	141	134	$436,550	17	$16,680	51	$96,975	126	131	1,109	9,732
South Atlantic division	90	88	317,950	10	11,827	32	70,425	83	86	742	6,620
Virginia	4	4	7,500	.....	.....	3	3,500	4	5	45	375
West Virginia	1	1	1,300	.....	.....	1	1,500	1	1	11	75
North Carolina	25	23	112,300	3	2,540	8	24,700	24	24	246	2,504
South Carolina	47	47	157,250	5	4,187	12	31,500	44	44	336	2,847
Georgia	12	12	35,100	2	5,100	8	9,225	9	11	95	746
Florida	1	1	4,500	.....	.....	.....	.....	1	1	9	73
North Central division	1	1	2,000	.....	.....	1	1,600	1	1	8	42
Missouri	1	1	2,000	.....	.....	1	1,600	1	1	8	42
South Central division	50	45	116,600	7	4,853	18	24,950	42	44	359	3,070
Kentucky	5	4	18,850	.....	.....	1	2,500	4	5	29	171
Tennessee	14	14	35,700	3	2,803	6	6,400	13	14	123	1,086
Alabama	5	5	13,300	1	400	2	3,500	3	3	18	174
Mississippi	6	4	9,000	1	500	2	2,000	4	4	44	414
Arkansas	13	12	15,550	2	1,150	4	4,000	12	12	99	925
Oklahoma[1]	1	1	1,200	.....	.....	.....	.....	1	1	7	60
Texas	6	5	23,000	.....	.....	3	6,550	5	5	39	240

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY PRESBYTERIES: 1906.

PRESBYTERY.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	141	141	13,201	134	5,629	6,942	136	3	142	132	50,075
Arkansas	13	13	854	13	359	495	13	.....	14	13	3,875
First	49	49	6,176	48	2,726	3,270	47	1	50	46	20,450
Kentucky	6	6	253	6	101	152	5	1	5	5	1,625
Memphis	15	15	1,560	13	585	711	14	.....	15	13	5,075
Second	36	36	2,585	33	1,113	1,351	36	.....	37	34	11,015
Tennessee and Alabama	10	10	841	9	334	442	10	.....	10	10	4,660
Texas	7	7	407	7	183	224	6	1	6	6	1,900
Virginia	5	5	525	5	228	297	5	.....	5	5	1,475

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY PRESBYTERIES: 1906.

PRESBYTERY.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	141	134	$436,550	17	$16,680	51	$96,975	126	131	1,109	9,732
Arkansas	13	12	15,550	2	1,150	4	4,000	12	12	99	925
First	49	47	204,100	7	6,640	17	43,000	47	47	432	4,223
Kentucky	6	5	20,850	.....	.....	2	4,100	5	6	37	213
Memphis	15	13	36,400	4	3,303	5	5,000	13	14	138	1,220
Second	36	36	105,050	3	5,187	11	22,425	31	33	254	1,947
Tennessee and Alabama	10	10	21,600	1	400	5	6,900	7	7	47	454
Texas	7	6	24,200	.....	.....	3	6,550	6	6	46	300
Virginia	5	5	8,800	.....	.....	4	5,000	5	6	56	450

SYNOD OF THE REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA.

HISTORY.

The Presbyterian Church of Scotland was organized by John Knox on his return from a conference with Calvin at Geneva, in 1560. As it became evident that the Stuart dynasty was bitterly opposed to the organization, because of its asserted independence of state control, a movement was started in 1580, though apparently not fully organized, for covenanting together in defense of the Presbyterian Church, and this movement secured a quasi indorsement from James VI. During the following years, as the church developed, a general assembly of the nobility, gentry, ministry, and burgesses met in Glasgow, abolished the episcopacy, and ordered that every person should sign the covenant on pain of excommunication.

Anticipating hostile action from the king, the Covenanters prepared for war, and the following years were signalized by constant hostilities, which continued until 1640, when an agreement was signed for commissioners to settle the points in dispute, and the "Solemn League and Covenant" was received by "the English Parliament of the assembly of divines in 1643." This covenant consisted in an oath to be subscribed by all sorts of persons in both kingdoms, whereby they bound themselves to preserve the Reformed religion in the Church of Scotland, in doctrine, worship, discipline, and government, * * * according to the word of God and practice of the best Reformed churches; and to endeavor to bring the churches of God in the three kingdoms to the nearest conjunction and uniformity in religion, confession of faith, form of church government, directory for worship, and catechising; to "endeavor, without respect of persons, the extirpation of popery, prelacy (that is, church government by archbishops and all other ecclesiastical officers depending on that hierarchy), and whatsoever should be found contrary to sound doctrine and the power of godliness;" to "preserve the rights and privileges of the parliaments, the liberties of the kingdom, and the king's majesty's person and authority in the preservation and defense of the true religion and liberties of the kingdom;" to "endeavor the discovery of incendiaries and malignants hindering the reformation of religion and dividing the king from his people, that they may be brought to trial and receive condign punishment;" finally, to "assist and defend all those that enter into this covenant and not suffer ourselves to be divided or to be withdrawn from this blessed union, whether to make defection or to give ourselves to a detestable indifference or neutrality in this cause."

It was signed by members of both Houses and by civil and military officers and, very reluctantly, by Charles II, in 1650, when he was hoping to recover the English throne. After his restoration, a majority in the House of Commons in 1661, ordered it to be burned by the common hangman. In the same year the Scottish Parliament renounced the covenant and declared the king supreme. The Covenanters protested against these wrongs, and, under the name of "Conventiclers" and sometimes "Hamiltonians," were subjected to a fierce and cruel persecution. Without having any special ecclesiastical organization, they formed societies for worship, meeting often in houses, barns, and caves, and continued to do this even after the accession of William and Mary in 1689. At that time there was established what was known as the revolution settlement, which again made the Presbyterian Church the state church of Scotland. Some, however, believing that in this settlement reformation principles had been seriously compromised, refused to recognize any longer the authority of the general assembly, and identified themselves with the Covenanters of the previous years; but it was not until 1743 that they perfected an organization called the Reformed Presbytery of Scotland.

The first minister of this body came to this country from Scotland in 1752. As others joined him they constituted, in 1774, the Reformed Presbytery. Eight years later, 1782, this Presbytery united with the Associate Presbytery [1] in the Associate Reformed Presbyterian Church. As in the case of the Associate Presbytery, there were some who were dissatisfied, and in 1798 the Reformed Presbytery was reorganized. At the meeting of the presbytery held in 1800 it was stated that in some of the congregations there were members who owned slaves, and it was resolved that no slaveholder should be retained in their communion. This action was enforced, and accounts for the fact that at the time of the civil war there were only three Reformed Presbyterian congregations south of Mason and Dixon's line, and these were in the border states.

By 1809 the presbytery had grown so that a synod was constituted. Somewhat later, there arose a difference of opinion as to the practical relation of the members to the Government of the United States, which culminated in 1833 in a division of the church. One party, the Synod of the Reformed Presbyterian Church (Old Light), refused to allow its members to vote or hold office under the present constitution. The other, the General Synod of the Reformed Presbyterian Church (New Light), imposed no such restrictions on its members. The discussion resulted in the framing of a new covenant embodying the engagements of the National Covenant of Scotland and of the Solemn League and Covenant, so far as applicable in this land, and, in 1871, in Pittsburg, Pa., the synod engaged for the first time in the act of covenanting.

[1] See Associate Presbyterian Church, page 555, and United Presbyterian Church, page 544.

DOCTRINE.

The synod maintains that God is the source of all legitimate power; that He has instituted civil government for His own glory and the good of men; that He has appointed His Son, the Mediator, to headship over the nations; and that the Bible is the supreme law and rule in national as well as in all other things. Its members pledge themselves to "promote the interests of public order and justice; to support cheerfully whatever is for the good of the commonwealth in which they dwell;" and to "pray and labor for the peace and welfare of the country, and for its reformation by a constitutional recognition of God as the source of all power, of Jesus Christ as the Ruler of Nations, of the Holy Scriptures as the supreme rule, and of the true Christian religion." They, however, "refuse to incorporate by any act with the political body until this blessed reformation has been secured," and explain thus their refusal to vote or hold office.

The Scriptures of the Old and New Testaments are accepted as the very Word of God, and as the supreme standard in all matters relating to faith and practice. Their teachings with reference to doctrine are summarized in the subordinate standards, the Westminster Confession and Catechisms and the Reformed Presbyterian Testimony; and their teachings with reference to order and worship are summarized, in substance, in the Westminster Form of Church Government and Directory for Worship. The covenant of 1871 is recognized as binding on those who took it, and on those they represented.

Only members in regular standing are admitted to the Lord's Supper. The children of church members only are admitted to the ordinance of baptism. The metrical version of the Psalms alone is used in the service of praise. Instruments of music are not allowed in worship. Connection with secret societies is prohibited.

POLITY.

Presbyterianism is considered as the "only divinely instituted form of government in the Christian Church." The church courts are the session, the presbytery, and the synod, there being no general assembly. The officers are of two classes, elders and deacons. Elders include both those who rule and those who also teach; the deacons care for the poor, and are usually intrusted with the temporalities. To the latter office women are eligible. In the church courts the ruling elder and the minister are on an equality.

WORK.

The missionary work of the synod is carried on in the home department by the Central Board of Missions, and in the foreign department by the Board of Foreign Missions. The home mission work is chiefly among the Indians in Oklahoma and the negroes in Alabama. There is also a Chinese mission in California, under the care of the Colorado Presbytery, and a Jewish mission in Philadelphia, under the care of the Jewish Mission Board. The report for 1906 shows 13 persons employed in the Indian work and 15 in the southern work; 50 churches aided; and contributions amounting to $17,738, to which should be added $20,158 for church erection, making a total of $37,896.

The foreign missionary work is carried on in southern China, and in northern Syria, Asia Minor, and Cyprus. The work in the latter sections is chiefly among the Nusairiyeh, one of the few pagan communities remaining in that region. The report for 1906 shows 5 stations occupied by missionaries, and 10 outstations; 36 American missionaries, including wives; 44 native helpers; 2 organized churches, besides a number of congregations; 403 church members; 14 schools with 720 pupils; and 2 hospitals and 1 dispensary, treating annually about 2,500 patients. The total income for the year 1906 was $20,965; the average for the five years, 1901–1906, was $21,896. The board holds property to the value of $26,000, and has an endowment for its educational and other work of $100,871.

The educational work of the church in the United States includes 1 college with 265 pupils; a theological seminary with 16 pupils; and 9 schools, some of them connected with the different missions, with 559 pupils, making a total of 840 pupils. Of those in the mission schools, 50 are in the Indian school, 70 in the school for colored people at Selma, Ala., 105 in the Jewish mission school in Philadelphia, and 48 in the Chinese school in California. For the most part the expense of the schools is included in the amount contributed for home missions. For the college and seminary there was an additional appropriation of $10,398. The value of property devoted to educational work is $91,000, and of endowment, $162,211.

The church has a home for the aged with 20 inmates, and 4 hospitals with 60 inmates. The amount contributed for the support of the home was $4,917. It has property valued at $40,000 and an endowment of $5,000.

There are about 60 young people's societies, with a membership estimated at 1,700.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 114 organizations in 9 presbyteries, located in 19 states. Of these organizations, 53 are in the North Atlantic division, and 50 in the North Central division. The state having the largest number is Pennsylvania with 31.

The total number of communicants reported is 9,122; of these, about 38 per cent are males and 62 per cent females. According to the statistics, the denomination has 116 church edifices; a seating

capacity for church edifices of 34,110; church property valued at $1,258,105, against which there appears an indebtedness of $48,650; and 23 parsonages valued at $52,800. The Sunday schools, as reported by 103 organizations, number 122, with 1,270 officers and teachers and 9,613 scholars.

The number of ministers connected with the denomination is 128, and there are also 13 licentiates.

As compared with the report for 1890, these figures show a decrease of 1 organization and 1,452 communicants, but an increase of $186,705 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	114	113	9,122	113	3,470	5,652	110	3	116	110	34,110
North Atlantic division	53	52	4,595	52	1,663	2,932	52	.....	56	52	18,625
Vermont	3	3	99	3	35	64	2	.....	2	2	600
Massachusetts	3	3	341	3	123	218	3	.....	3	3	1,550
New York	16	16	1,446	16	513	933	16	.....	16	16	5,400
Pennsylvania	31	30	2,709	30	992	1,717	31	.....	35	31	11,075
North Central division	50	50	3,841	50	1,527	2,314	50	.....	52	50	13,310
Ohio	13	13	629	13	230	399	13	.....	15	13	3,540
Indiana	3	3	305	3	127	178	3	.....	3	3	775
Illinois	6	6	512	6	183	329	6	.....	6	6	1,725
Michigan	3	3	173	3	71	102	3	.....	3	3	550
Wisconsin	1	1	41	1	19	22	1	.....	1	1	200
Minnesota	1	1	94	1	34	60	1	.....	1	1	250
Iowa	8	8	899	8	384	515	8	.....	8	8	2,340
Missouri	2	2	111	2	26	85	2	.....	2	2	500
Nebraska	3	3	170	3	74	96	3	.....	3	3	780
Kansas	10	10	907	10	379	528	10	.....	10	10	2,650
South Central division	3	3	249	3	84	165	3	.....	3	3	1,050
Alabama	1	1	89	1	22	67	1	.....	1	1	450
Oklahoma[1]	2	2	160	2	62	98	2	.....	2	2	600
Western division	8	8	437	8	196	241	5	3	5	5	1,125
Colorado	4	4	255	4	109	146	3	1	3	3	575
Washington	1	1	90	1	43	47	1	.....	1	1	250
California	3	3	92	3	44	48	1	2	1	1	300

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	114	110	$1,258,105	12	$48,650	23	$52,800	103	122	1,270	9,613
North Atlantic division	53	52	974,500	9	45,950	13	30,500	48	56	626	4,574
Vermont	3	2	2,700	.....	.....	1	900	2	2	12	87
Massachusetts	3	3	95,000	2	28,100	.....	.....	3	3	32	210
New York	16	16	336,000	4	14,200	5	7,100	15	15	149	1,146
Pennsylvania	31	31	540,800	3	3,650	7	22,500	28	36	433	3,131
North Central division	50	50	210,600	2	2,100	8	18,200	45	53	515	3,819
Ohio	13	13	46,100	.....	.....	2	5,500	9	10	87	548
Indiana	3	3	10,000	.....	.....	1	2,000	3	7	53	370
Illinois	6	6	38,500	.....	.....	1	4,000	5	5	56	522
Michigan	3	3	5,700	.....	.....	.....	.....	3	4	26	187
Wisconsin	1	1	2,000	.....	.....	.....	.....	1	1	9	60
Minnesota	1	1	2,000	.....	.....	1	1,500	1	1	12	85
Iowa	8	8	35,500	1	600	1	2,000	8	9	106	907
Missouri	2	2	24,000	1	1,500	.....	.....	2	2	18	125
Nebraska	3	3	7,000	.....	.....	1	1,200	3	3	25	179
Kansas	10	10	39,800	.....	.....	1	2,000	10	11	123	836
South Central division	3	3	10,005	1	600	1	1,800	3	6	39	508
Alabama	1	1	3,005	.....	.....	1	1,800	1	2	12	200
Oklahoma[1]	2	2	7,000	1	600	.....	.....	2	4	27	308
Western division	8	5	63,000	.....	.....	1	2,300	7	7	90	712
Colorado	4	3	13,000	.....	.....	.....	.....	4	4	46	355
Washington	1	1	35,000	.....	.....	.....	.....	1	1	30	275
California	3	1	15,000	.....	.....	1	2,300	2	2	14	82

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY PRESBYTERIES: 1906.

PRESBYTERY.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	114	113	9,122	113	3,470	5,652	110	3	116	110	34,110
Colorado	8	8	437	8	196	241	5	3	5	5	1,125
Illinois	9	9	765	9	268	497	9	.....	9	9	2,650
Iowa	9	9	777	9	310	467	9	.....	9	9	2,315
Kansas	18	18	1,610	18	672	938	18	.....	18	18	5,030
New York	18	18	1,688	18	602	1,086	17	.....	17	17	6,430
Ohio	16	16	893	16	347	546	16	.....	18	16	4,115
Philadelphia	4	3	525	3	185	340	4	.....	4	4	1,475
Pittsburg	28	28	2,229	28	821	1,408	28	.....	32	28	9,850
Rochester	4	4	198	4	69	129	4	.....	4	4	1,120

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY PRESBYTERIES: 1906.

PRESBYTERY.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	114	110	$1,258,105	12	$48,650	23	$52,800	103	122	1,270	9,613
Colorado	8	5	63,000	.....	.....	1	2,300	7	7	90	712
Illinois	9	9	44,505	.....	.....	3	7,800	8	13	101	915
Iowa	9	9	54,000	1	600	2	3,500	9	9	106	814
Kansas	18	18	67,300	2	2,100	2	3,200	18	22	221	1,733
New York	18	17	412,700	5	42,100	3	3,900	17	17	167	1,277
Ohio	16	16	44,800	.....	.....	2	5,500	12	13	111	815
Philadelphia	4	4	146,000	.....	.....	.....	.....	4	4	48	416
Pittsburg	28	28	404,800	3	3,650	7	22,500	25	34	400	2,765
Rochester	4	4	21,000	1	200	3	4,100	3	3	26	166

REFORMED PRESBYTERIAN CHURCH IN NORTH AMERICA, GENERAL SYNOD.

HISTORY.

The Reformed Presbyterian (Covenanter) Church, which was reorganized in 1798 and developed into a synod in 1809,[1] was divided in 1833 on the question of the relation of its members to the Government of the United States. The two parties were termed "Old Light" and "New Light," the former objecting to any participation in public affairs, the latter leaving the decision with the individual. The former was called the "Synod" and the latter the "General Synod."

The General Synod holds equally with the Synod to the Westminster Standards, to the headship of Christ over nations, to the doctrine of "public social covenanting," to the exclusive use of the Psalms in singing, to restricted communion in the use of the sacraments, and to the principle of "dissent from all immoral civil institutions;" but allows its members to decide for themselves whether the Government of this country should be regarded as an immoral institution, and thus determine what duties of citizenship devolve upon them. They may, therefore, exercise the franchise and hold office, provided they do not in these civil acts violate the principle that forbids connection with immoral institutions. Many of them do participate in elections. Negotiations for the union of the General Synod and the Synod failed in 1890, because the latter would not agree to a basis which interpreted the phrase "incorporate with the political body" as meaning "such incorporation as involves sinful compliance with the religious defects of the written constitution as it now stands, either in holding such offices as require an oath to support the constitution, or in voting for men to administer such offices."

In polity this church is in general accord with other Presbyterian bodies.

The church has a sustentation fund for aiding weak congregations, and a church extension board which assists in building church edifices and parsonages.

Foreign missionary work was begun in northern India by Dr. James Campbell in 1836. In 1869 it was suspended, but in 1883 a native Hindu, the Rev.

[1] See Synod of the Reformed Presbyterian Church, page 560.

G. W. Scott, was appointed missionary. The report at the close of 1906 showed 26 workers, all natives, there being no American missionaries; 7 churches with 550 members; 1 orphanage; 2 leper asylums; amount contributed by the churches in this country, $9,455; and property with an estimated value of $4,000.

The church has a theological seminary located at Philadelphia, and a college at Cedarville, Ohio. The 2 institutions reported 10 instructors, 145 students, property valued at $60,360, and endowment funds amounting to $89,386. There are 11 young people's societies with 200 members. The General Synod is a member of the Presbyterian Alliance of Reformed Churches.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 27 organizations in 5 presbyteries, located in 9 states. Of these organizations, more than one-half are in the North Atlantic division, Pennsylvania leading with 9.

The total number of communicants reported is 3,620; of these, as shown by the returns of 25 organizations, about 42 per cent are males and 58 per cent females. According to the statistics, the denomination has 27 church edifices; a seating capacity for church edifices of 11,016; church property valued at $365,400, against which there appears an indebtedness of $25,420; and 8 parsonages valued at $17,250. There are 23 Sunday schools reported, with 255 officers and teachers and 2,013 scholars.

The number of ministers connected with the denomination is 26, and there are also 2 licentiates.

As compared with the report for 1890, these figures show a decrease of 6 organizations, 982 communicants, and $103,600 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	27	27	3,620	25	1,220	1,700	26	.....	27	26	11,016
North Atlantic division	15	15	2,482	13	751	1,031	15	.....	16	15	7,440
Vermont	3	3	170	3	62	108	3	.....	3	3	740
New York	3	3	247	3	89	158	3	.....	3	3	1,650
Pennsylvania	9	9	2,065	7	600	765	9	.....	10	9	5,050
North Central division	9	9	1,109	9	457	652	9	.....	9	9	3,226
Ohio	2	2	334	2	125	209	2	.....	2	2	1,050
Indiana	1	1	43	1	17	26	1	.....	1	1	256
Illinois	5	5	656	5	282	374	5	.....	5	5	1,800
Kansas	1	1	76	1	33	43	1	.....	1	1	120
South Central division	1	1	9	1	5	4	1	.....	1	1	250
Tennessee	1	1	9	1	5	4	1	.....	1	1	250
Western division	2	2	20	2	7	13	1	.....	1	1	100
California	2	2	20	2	7	13	1	.....	1	1	100

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	27	26	$365,400	6	$25,420	8	$17,250	22	23	255	2,013
North Atlantic division	15	15	285,900	5	24,300	4	4,650	13	14	154	1,143
Vermont	3	3	6,500	.....	.....	3	3,650	3	3	26	155
New York	3	3	81,400	1	5,000	1	1,000	2	2	11	60
Pennsylvania	9	9	198,000	4	19,300	.....	.....	8	9	117	928
North Central division	9	9	74,000	.....	.....	4	12,600	8	8	94	786
Ohio	2	2	57,000	.....	.....	1	7,000	2	2	33	300
Indiana	1	1	1,000	.....	.....	.....	.....	.....	.....	.....	.....
Illinois	5	5	15,500	.....	.....	2	4,000	5	5	53	426
Kansas	1	1	500	.....	.....	1	1,600	1	1	8	60
South Central division	1	1	500	.....	.....	.....	.....	.....	.....	.....	.....
Tennessee	1	1	500	.....	.....	.....	.....	.....	.....	.....	.....
Western division	2	1	5,000	1	1,120	.....	.....	1	1	7	84
California	2	1	5,000	1	1,120	.....	.....	1	1	7	84

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY PRESBYTERIES: 1906.

PRESBYTERY.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	27	27	3,620	25	1,220	1,700	26	.....	27	26	11,016
New York and Vermont	6	6	417	6	151	266	6	.....	6	6	2,390
Ohio	3	3	377	3	142	235	3	.....	3	3	1,306
Philadelphia	5	5	1,583	3	370	513	5	.....	5	5	3,500
Pittsburg	4	4	482	4	230	252	4	.....	5	4	1,550
Western	9	9	761	9	327	434	8	.....	8	8	2,270

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY. PARSONAGES, AND SUNDAY SCHOOLS, BY PRESBYTERIES: 1906.

PRESBYTERY.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	27	26	$365,400	6	$25,420	8	$17,250	22	23	255	2,013
New York and Vermont	6	6	87,900	1	5,000	4	4,650	5	5	37	215
Ohio	3	3	58,000	.....	.....	1	7,000	2	2	33	300
Philadelphia	5	5	180,000	3	18,500	.....	.....	4	4	87	735
Pittsburg	4	4	18,000	1	800	.....	.....	4	5	30	193
Western	9	8	21,500	1	1,120	3	5,600	7	7	68	570

REFORMED PRESBYTERIAN CHURCH (COVENANTED).

HISTORY.

In 1840, 2 ministers and 3 elders withdrew from the Synod of the Reformed Presbyterian Church[1] on the ground that "the Synod fellowshiped and indorsed voluntary and irresponsible associations of the day composed of persons of all religious professions or of no profession; and that they were chargeable with sins of omission and commission in their ecclesiastical relations; and that they refused to confess and forsake these sins * * *." They organized a presbytery under the name of the Reformed Presbyterian Church (Covenanted). The presbytery was disorganized in 1845 by the death of one of the two ministers composing it, but was reorganized in 1853. In 1883 it contained 4 ministers and 6 organizations located in 4 states, besides scattered adherents at other points. Again in 1887 the presbytery was disorganized, and since 1903 has been without a minister. In 1906 there was only one small society at North Union, Pa., with 1 elder and 1 theological student.

DOCTRINE AND POLITY.

In doctrine and polity the church is Presbyterian, and acknowledges "the binding obligation of the solemn deeds of our covenanted forefathers, * * * the Word of God; the Westminster Confession of Faith, Catechisms, Larger and Shorter, the Directory for Worship, as they were received by the Church of Scotland in her purest times, i. e., between the years 1638 and 1649 inclusive, the Covenants, National and Solemn League, and the renovation of these Covenants at Auchensaugh as making them applicable in every land." Holding to all the covenanted attainments of their fathers, the members do not vote, hold office, or sit on juries; do not admit of Sunday schools, Christian Endeavor societies, or kindred associations; and have no foreign or home missionary work, and no educational institutions.

[1] See Synod of the Reformed Presbyterian Church of North America, page 560.

STATISTICS.

This body has but 1 society, not at this time a fully organized church, located in Butler county, Pa. The total number of communicants reported is 17; 7 of these are males and 10 are females.

The society is at present without a minister, being supplied by a theological student.

The report for 1890 showed 4 organizations with 37 communicants.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	1	1	17	1	7	10	.....	1	.....	.....	.....
North Atlantic division	1	1	17	1	7	10	.....	1	.....	.....	.....
Pennsylvania	1	1	17	1	7	10	.....	1	.....	.....	.....

REFORMED PRESBYTERIAN CHURCH IN THE UNITED STATES AND CANADA.

HISTORY.

This body was organized in 1883 in consequence of dissatisfaction with the treatment of a question of discipline by the Reformed Presbyterian Church in North America, General Synod. In the matter of participation in political elections, regarding the Republic as essentially Christian, it holds with the General Synod that Christians may vote and be voted for.

In doctrine it is Calvinistic and in polity strictly presbyterian.

Its missionary work includes, in this country, the employment of a Syrian missionary among the Syrian communities, for which the sum of $526 has been contributed annually for several years. The church also employs a native worker in India, and contributed in 1906 the sum of $325, which is somewhat of an advance on the average of preceding years. There is a young people's league with about 20 members; a ladies' aid society for charitable and local work; and a progressive mission band, educating a native girl in India.

STATISTICS.

This body has but 1 organization in the United States, located in Allegheny county, Pa.

The total number of communicants reported is 440; of these, about 44 per cent are males and 56 per cent

females. According to the statistics, the denomination has 1 church edifice with a seating capacity of 650, and church property valued at $200,000, against which there appears an indebtedness of $5,000. There is 1 Sunday school reported, with 20 officers and teachers and 132 scholars.

The church is at present without a minister, being supplied by ministers from other Presbyterian bodies.

As compared with the report for 1890, these figures show the same organization, with a decrease of 160 communicants, but an increase of $125,000 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	1	1	440	1	193	247	1	.....	1	1	650
North Atlantic division	1	1	440	1	193	247	1	.....	1	1	650
Pennsylvania	1	1	440	1	193	247	1	.....	1	1	650

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	1	1	$200,000	1	$5,000	.....	.....	1	1	20	132
North Atlantic division	1	1	200,000	1	5,000	.....	.....	1	1	20	132
Pennsylvania	1	1	200,000	1	5,000	.....	.....	1	1	20	132

PROTESTANT EPISCOPAL CHURCH.

HISTORY.

The interest of the Church of England in America began with the earliest English voyages of discovery. Frobisher (1578) and Drake (1579) had chaplains with them, interested not merely in the ships' companies, but in the people they found; and the charters of the colonies started by Sir Humphrey Gilbert (1578 and 1583) and by Sir Walter Raleigh (1584–1587) all included, in some form, provision for "public service according to the Church of England." Later enterprises in the first part of the seventeenth century followed the same general policy. Occasional services were conducted at various places, but permanent worship on this side of the Atlantic was begun in 1607, when the Rev. Robert Hunt, underneath a great sail stretched between two old trees, celebrated the Eucharist for the first time, at Jamestown, Va. The spirit of the earliest leaders of this colony was one of kindly toleration for all, but with the passing of the colony under the immediate control of the Crown, the harsh tone prevalent in England manifested itself in Virginia, also, in rigid laws in regard to Puritans and Quakers.

The distance from the ecclesiastical authorities, and the growing disposition on the part of the vestries to hire ministers from year to year in order to avoid the sending out of unfit persons by English patrons, brought about an unfortunate condition which the bishop of London sought to remedy by sending the Rev. James Blair as a missionary to the colonies. He accomplished much, especially in the direction of education, and in 1693 obtained a charter for William and Mary College, which was founded at Williamsburg, Va., and was endowed with 20,000 pounds of tobacco annually for its maintenance. He also secured pastors for many churches.

In New England isolated attempts at church organization were made, but for many years none proved permanent, since the Puritans applied to the Anglicans the same proscription from which they themselves had fled. With the revocation of the charter of the Massachusetts colony, a Church of England clergyman was appointed in 1686; and King's Chapel in Boston, the

first Episcopal church in New England, was opened in 1689. In 1698 an Episcopal church was established at Newport, R. I., and the same year saw the consecration of Trinity Church in New York city.

In Maryland the Protestant element in the community of St. Marys erected a chapel, and held services according to the rites of the Church of England. The growth of the church was slow, but the arrival in 1700 of the Rev. Thomas Bray gave it new life. His influence was felt also in the other colonies, for it was he who gave the impulse for the organization in England of the Society for the Propagation of the Gospel, which had so large a share in establishing the church in America on a firm foundation.

This society began its work by sending in 1702 a delegation to visit the scattered churches. At that time there do not appear to have been half a dozen clergymen of the Church of England outside of Virginia and Maryland, and the whole number from Maine to Carolina was less than fifty. This mission was the beginning of a new era in the history of the Episcopal Church in America. The number of churches was greatly increased, and a far better grade of ministers was secured for them. There were, however, too many of the class who drift to distant sections, and who, removed from ecclesiastical jurisdiction, were more of a hindrance than a help.

Of the individuals whose influence was felt in the early colonial church, Dean Berkeley, later bishop of Cloyne, undoubtedly took precedence. He came to Newport, R. I., in 1729, with the purpose of founding a university in the colonies. While his purpose remained unaccomplished because of the failure of the financial support promised him, he became the guiding spirit in the sphere of higher education. He was one of the earliest and most munificent benefactors of Yale College, and, after his return to Europe, contributed largely toward forming the charters and directing the course of King's College at New York, now Columbia University, and of the Academy and College of Philadelphia, now the University of Pennsylvania.

A general survey of the situation during the first half of the eighteenth century reveals the causes of the weakness of the church. There was, first, a quasi establishment in a few colonies, not sufficient to be of positive assistance, but just enough to arouse the antagonism of the strong dissenting element which feared the introduction of a state church, to avoid which they had left England. There was, secondly, the difficulty of securing competent ministers who were conversant with the needs of the colonies. The impossibility of ordination, except by a tedious and expensive trip to England, deterred many colonial churchmen from application for orders, and as a result the churches were supplied chiefly from abroad, and this proved a source of weakness rather than of strength. Throughout the whole period, repeated urgent appeals for an episcopate were made, but all failed, owing probably in part to ignorance in the Church of England as to the real situation, in part to a failure to realize the missionary power and value of the episcopate, and especially to the persistent opposition to an American episcopate shown by English political leaders who feared that if the colonies were provided with bishops they would be in a better position to claim their independence.

Notwithstanding these hindrances, the Church of England enjoyed a slow but steady growth in power up to the Revolutionary war. In the southern colonies it was the predominant church, and people were required by law to contribute to its support, though there was a general lack of harmony between clergy and people. In New England and the middle colonies, on the other hand, it was largely an alien institution, opposed by a strong majority of dissenters. Nowhere was it strong financially, and its support came largely from the Society for the Propagation of the Gospel.

The close of the war found the Episcopal churches thoroughly disorganized. Most of the clergy, who were generally loyal to the Crown, left the country, going either to England or to Canada, and of those who remained, few conducted any services, partly for lack of congregations, and partly because of the impossibility of conducting the services in full, including the petition for the royal family. Even the semblance of an establishment was no longer maintained, and few, if any, desired one. There was no episcopacy, and not even any association of churches. Furthermore, so intense was the sentiment of state loyalty that there was little recognition of any relation between the churches of different states. The first move toward an organization was the appearance, in 1782, of a pamphlet entitled "The Case of the Episcopal Churches in the United States Considered," written by the Rev. William White of Philadelphia, but published anonymously. In this he urged that, without waiting for a bishop, the churches should unite in some form of association and common government. He also outlined a plan which embodied most of the essential characteristics of the diocesan and general conventions as adopted later.

Meanwhile the Maryland legislature had, in 1779, passed an act committing to certain vestries, as trustees, the property of the parishes, but also prohibiting general assessments, and affirming the right of each taxpayer to designate the denomination to whose support his contribution should be applied. The next year a conference was called, consisting of 3 clergymen and 24 laymen, and a petition was sent to the legislature asking that the vestries be empowered to raise money for parish uses by pew rents and other means. As it was essential to the petition that the organization have

a title, the name "Protestant Episcopal Church" was suggested as appropriate; the term "Protestant" distinguishing it from the Church of Rome, and the term "Episcopal" distinguishing it from the Presbyterian and Congregational bodies. This name was formally approved by a conference at Annapolis in 1783, and appears to have continued in use until definitely adopted by the National Convention of 1789.

With the close of the war and the desire for a full organization, the Maryland churches elected Dr. William Smith bishop, and the Connecticut churches, Dr. Samuel Seabury. No steps were taken by Doctor Smith toward consecration, but Doctor Seabury went to England and applied to the Archbishop of Canterbury. The latter received him cordially, but could not see his way clear to accede to his request under the existing political conditions. Doctor Seabury therefore applied to the nonjuring Scottish bishops, who, after some hesitation, performed the office, in November, 1784.

As it became evident that the Episcopal churches of the different states were organizing independently, a movement to constitute an Episcopal Church for the whole United States was inaugurated, largely by the initiative of Dr. William White, at an informal meeting at New Brunswick, N. J., in May, 1784. Three states only—New York, New Jersey, and Pennsylvania—were represented, but correspondence with other states resulted in a convention in New York, in October of the same year, with delegates from 8 states. This was also informal, with no recognized authority, and representing very diverse views, but it adopted, with noteworthy unanimity, a recommendation to the churches, embodying the following fundamental principles:

I. There shall be a general convention of the Episcopal Church in the United States of America.

II. That the Episcopal Church in each state send deputies to the convention, consisting of clergy and laity.

III. That associated congregations in two or more states may send deputies jointly.

IV. That the said church shall maintain the doctrines of the gospel as now held by the Church of England, and shall adhere to the liturgy of said church, as far as shall be consistent with the American Revolution and the constitution of the respective states.

V. That in every state where there shall be a bishop duly consecrated and settled, he shall be considered as a member of the convention ex officio.

VI. That the clergy and laity assembled in convention shall deliberate in one body, but shall vote separately; and the concurrence of both shall be necessary to give validity to any measure.

VII. That the first meeting of the convention shall be at Philadelphia, the Tuesday before the Feast of St. Michael next; to which it is hoped and earnestly desired that the Episcopal churches in the respective states will send their clerical and lay deputies duly instructed and authorized to proceed on the necessary business herein proposed for their deliberation.

The project of a general convention aroused varying sentiments. In the South it was feared that too much ecclesiastical authority would be assumed by it; while in the North it was feared that too much would be conceded to it. When the convention next met, in September, 1785, at Philadelphia, 16 clergymen and 24 laymen were present, representing only 7 of the 13 states—New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, and South Carolina. New England was thus not represented at all, and there were numerous protests from many quarters against the proposed plan of organization. The convention adopted, however, with some modifications, the principles already mentioned, and then undertook to draw up a constitution and a liturgy, the latter under the general oversight of Dr. William Smith, and the former under that of Dr. William White. The liturgy, as adopted, involved some radical changes significant of the prevailing tone of the times, but most of these changes were afterwards rejected. The constitution formulated was essentially that of the church as it is to-day.

While no disposition to question the validity of Bishop Seabury's consecration was manifested, yet the desire was general to be connected with the Church of England rather than with that of Scotland. Accordingly an address to the archbishops and bishops of the former church was prepared, and the state conventions were urged to elect bishops. The reply from England was on the whole favorable, and before the next meeting of the convention, in 1786, New York had elected as its bishop Dr. Samuel Provoost; Pennsylvania, Dr. William White; Maryland, Dr. William Smith; and Virginia, Dr. David Griffith. Of these four, only Doctor White and Doctor Provoost went to England, where they were consecrated in February, 1787. The American Church thus had the three bishops essential to the constitution of a house of bishops. Subsequently, Dr. James Madison was elected bishop of Virginia, and was consecrated in England, so that any objection to the Scottish office was obviated, and ordinations to the priesthood were performed as occasion required.

In 1789 a union of the different forces was effected and Bishop Seabury joined the other bishops. Two houses were constituted in the general convention, and the constitution and Book of Common Prayer were adopted. Thus the same year that saw the complete organization of the Federal Government witnessed also the full equipment of the Protestant Episcopal Church.

For twenty years and more the church had to combat various hostile influences. It was widely distrusted as being really an English institution. Its compact organization and its formality of worship repelled many, especially in an age that was peculiarly fond of emotionalism, and of an untrammeled freedom in religious as well as social and civil life. The loss of the Methodist element, which hitherto had been identified with the church, though somewhat loosely, de-

prived it of some strength. Growth was slow, and conventions and ordinations were few in number, especially in the South. At times it seemed as if the labors of the founders were to be fruitless.

In the second decade of the nineteenth century came a change, coincident with the general change in the tone of spiritual life throughout the country. New bishops were elected and consecrated, who went out into the newly settled sections, especially in the West. In 1821 the Domestic and Foreign Missionary Society was organized, and work was begun both on the foreign field and in the remoter regions of the states. Diocesan organizations took the place of state organizations, and little by little the church began to take its place in the development of the nation. An illustration of the progress made is seen in the fact that the 4 or 5 active ministers laboring in Virginia when Bishop Moore came to Richmond in 1814 increased to nearly 100 during the twenty-seven years of his service, and the number of churches to 170.

In the course of time two parties, or rather tendencies, developed, styled for convenience, "evangelical" and high church. Lines were not sharply drawn; leaders in each party practiced the principles of the other; yet a distinction existed which grew clearer as the years went by. The high-church party emphasized the church as a comprehensive, ecclesiastical, authoritative unity; the evangelical party, while not denying the authority of the church, emphasized the spiritual freedom of the individual. To the former, all dissenters were sectarian; to the latter, they were nonconforming Christians. To the high-churchman, the aim of the church was to bring all within its fold. The evangelical churchman would be glad to welcome all, but if they did not choose to come, he would not bring pressure to bear, but would cooperate with them as heartily as possible. While this particular question was not uppermost, it influenced the action of the two parties, whether they were conscious of it or not. The high-churchman developed his conception of a church that was ideal in its doctrine, ritual, and government, without the slightest reference to its effect upon those outside the pale. The evangelical churchman was constantly gauging the church in these particulars by its power of adaptation and its relation to others.

The first clash between the rival tendencies was in connection with the ordination in 1843 of a young man who had come to the conclusion that the Thirty-nine Articles were not inconsistent with the decrees of the Council of Trent, and that the Protestant Episcopal and the Roman Catholic churches were not far apart. He was ordained, not because his views were indorsed, but because his high Christian character and promise of great usefulness overbalanced, in the judgment of the bishop and others, any theoretical difficulties; and because it was thought that the church was broad enough to include such men, and strong enough not to be in danger of falling through the mistakes of any one person. The excitement that it created was increased by the defection soon after of Bishop Ives, of North Carolina, to the Roman Catholic Church.

About this time Dr. W. A. Muhlenberg, one of the most remarkable men in the history of the church, came into prominence. He founded the system of church schools, organized the first free church of any importance in New York city, introduced the male choir, sisterhoods, and the fresh air movement; while his church infirmary suggested to his mind St. Luke's Hospital, the first church hospital of any Christian communion in the country. He hoped to extend the movement in his own parish to the entire church, transforming it from what he considered a liturgical denomination into a real catholic church. As a result a memorial was drawn up, chiefly by himself, but signed also by a number of prominent clergymen, and addressed to the college of bishops. It raised the query whether the church with "her fixed and invariable modes of worship and her traditional customs and usages" was competent for the great and catholic work before it. In partial answer to this query the memorial suggested "that a wider door might be opened for admission to the gospel ministry * * * of all men who could not bring themselves to conform in all particulars to our prescriptions and customs, yet are sound in the faith." The memorial made a profound impression, and though it showed no immediate result it had much influence in preparing the way for the issuance of the famous Lambeth Quadrilateral on Church Unity in 1888, and the movement for revision of the prayer book, completed in 1892.

The outbreak of the civil war caused temporary division in the church. The question of slavery had never been brought up in the general convention, but each diocese had been left to deal with it as was thought best. In the North there were in the church many ardent antislavery agitators, while in the South the proslavery sentiments of bishops and others were equally strong. Each party, however, recognized the essential Christianity of the other, and no antislavery legislation was passed. With the secession of the Southern states the bishops of the various dioceses in the South, influenced not so much by any thought of disagreement with the church of the North as by a desire to emphasize their loyalty to their respective states, organized the Protestant Episcopal Church in the Confederate States. With the close of the war and the reestablishment of the National Government in the South, the different dioceses became again a part of the general convention. No definite action was taken; altered conditions were simply recognized and accepted.

At the close of the war the old controversy between the evangelical and high-church parties was renewed.

A determined effort was made to suppress the growing tendency toward ritualism, and in the general convention of 1871 a declaration was passed that the word "regenerate" as used in the administration of infant baptism did not signify that a moral change was wrought by the service. In 1874 a canon was enacted limiting the ritual that might be employed in the celebration of the communion. But from this time on the interest in the controversy waned, and the canon on ritualism was repealed in 1904.

The height of the ritualistic controversy was marked by the withdrawal from the church in 1873 of the extreme evangelicals, under the leadership of Bishop George D. Cummins, of Kentucky, and their organization into the Reformed Episcopal Church.

Following closely upon this was the introduction of a church congress, which gave to churchmen of different types opportunity to compare views and present ideals. Dominated largely by what became known as the broad church element, it has served to emphasize harmony rather than diversity and has formed a strong factor in church life. Similar influence has been exerted by the Brotherhood of St. Andrew, founded in 1886, while the increasing emphasis on missionary work, both at home and abroad, has called forth many latent energies and at the same time has brought the church into sympathetic and cooperative relations with other Christian bodies.

DOCTRINE.

The doctrinal symbols of the Protestant Episcopal Church are the Apostles' and Nicene creeds. The Athanasian Creed, one of the symbols of the Anglican Church, was unanimously rejected by the convention of 1789, chiefly because of its damnatory clauses. The Thirty-nine Articles of the Church of England, with the exception of the twenty-first, relating to the authority of the general council, and with some modifications of the eighth, thirty-fifth, and thirty-sixth Articles, were accepted by the convention of 1801 as a general statement of doctrine, and are appended to the prayer book. Adherence to them as a creed, however, is not generally required either for confirmation or ordination, although this rests with the bishop.

While the general position of the church is classed as Calvinistic, various opinions are held by individuals. There is no inclination to be rigid or to raise difficulties, but the fundamental principles of the church, based upon the Holy Scriptures as the ultimate rule of faith, have been maintained whenever a question has arisen demanding decision.

The clergy of the Protestant Episcopal Church, instead of signing the Thirty-nine Articles, as is done in the English Church, make the following declaration:

> I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation, and I do solemnly engage to conform to the doctrine, discipline, and worship of the Protestant Episcopal Church in the United States of America.

On this general basis, what are known as the Lambeth articles were formulated in England in 1888 for the unity of Christendom, as follows:

> (*a*) The Holy Scriptures of the Old and New Testaments as "containing all things necessary to salvation," and as being the rule and ultimate standard of faith.
>
> (*b*) The Apostles' Creed as the baptismal symbol, and the Nicene Creed as the sufficient statement of the Christian faith.
>
> (*c*) The two sacraments ordained by Christ himself—baptism and the Supper of the Lord—ministered with unfailing use of Christ's words of institution and of the elements ordained by Him.
>
> (*d*) The historic episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.

In the baptism of children no mode is prescribed, and either immersion or pouring is allowed. The child must be presented by sponsors, who may be the parents, who shall answer for the child, accepting the Apostles' Creed, with the implied promise that the child shall be trained to accept the pledges thus made.

For those who have not been baptized in infancy, reception into the church is by baptism, by whatever form may be preferred, and acceptance of the Apostles' Creed. For those who have been baptized, reception is by confirmation by the bishop, after instruction in the catechism of the church. Participation in the sacrament of the Lord's Supper is, according to the rules of the church, limited to those who have been confirmed, though the custom is growing of regarding all baptized persons as virtually members of the church, and as such entitled to partake, if they so desire.

POLITY.

The system of ecclesiastical government includes the parish or congregation, the diocese, and the general convention. The parish or congregation is organized, on public notice given by a presbyter (minister or priest), by male persons of full age who have attended services at that place on four consecutive Sundays. The congregation thus organized is "required, in its constitution or plan or articles of organization, to recognize and accede to the constitution, canons, doctrine, discipline, and worship of the church, and to agree to submit to and obey such directions as may be from time to time received from the bishop in charge, and council of advice."

Officers of the parish are the rector, who must be a priest; wardens, usually two in number, representing the body of the parish and having charge of records, collection of alms, and the repair of the church; and vestrymen, who are the trustees and hold the property for the corporation. The direction of spiritual affairs is exclusively in the hands of the rector. The number, mode of election, and term of office of wardens and vestrymen, with qualifications of voters, vary according to the state or diocesan law. The election of officers, including the rector, rests with the male members of the parish.

A diocese includes not less than 6 parishes, and must have not fewer than 6 presbyters who have been

for at least one year canonically resident within its bounds, regularly settled in a parish or congregation, and qualified to vote for a bishop. The early dioceses were in general identical with the states, but with the growth of the church, necessitating the subdivision of the larger dioceses, and the erection of missionary districts, state lines have not always been observed.

The government of the diocese is vested in the bishop and the diocesan convention, the latter consisting of all the ordained clergy, and of at least one lay delegate from each parish or congregation. This convention meets annually, and election of delegates to it is governed by the specific canons of each diocese. A standing committee is appointed by the convention to be the ecclesiastical authority for all purposes declared by the general convention. This committee elects a president and secretary from its own body, and meets in conformity to its own rules; its rights and duties, except as provided in the constitution and canons of the general convention, are prescribed by the canons of the respective dioceses.

Sections of states and territories not organized into dioceses are established by the house of bishops and the general convention as missionary districts. These districts may be elevated into dioceses or may be consolidated with other parts of dioceses as new dioceses.

The general convention, the highest ecclesiastical authority in the church, consists of two houses, the house of bishops and the house of deputies. The house of bishops includes every bishop having jurisdiction, every bishop coadjutor, and every bishop who by reason of advanced age or bodily infirmity has resigned his jurisdiction. The house of deputies is composed of delegates elected from the dioceses, including for each diocese not more than 4 presbyters, canonically resident in the diocese, and not more than 4 laymen, communicants of the church, resident in the diocese. In addition to the delegates from the dioceses, each missionary district of the church within the boundaries of the United States is entitled to one clerical and one lay deputy with all the qualifications and rights of deputies except the right to vote when the vote is taken by orders. The two houses sit and deliberate separately. On any question, the vote of a majority of the deputies present is sufficient in the house of deputies, unless some special canon requires more than a majority, or unless the clerical or lay delegation from any diocese demands that the vote be taken by orders. In such case the two orders vote separately, each diocese having one vote in the clerical order and one in the lay order, a majority in each order of all the dioceses being necessary to constitute a vote.

In the house of bishops the senior bishop in the order of consecration, having jurisdiction within the United States, is the presiding bishop, and next to him stands the bishop next in seniority by consecration.

The general convention meets every third year on the first Wednesday in October, unless a different day be appointed by the preceding convention, and at the place designated by such convention, though the presiding bishop of the church has the power, in case of necessity, to change the place.

Three orders are recognized in the ministry—bishops, priests, and deacons. Deacons are ordained to assist the rector in the services and pastoral work, to baptize infants in the absence of the rector, and to preach as specially licensed by the bishop. A course of study and examination are required, and subscription to the declaration referred to above. A deacon after serving a year, provided he be at least 24 years of age, may be ordained to the priesthood and then receives authority to preach, to administer the sacraments, and in general to conduct the parish affairs. A bishop is a priest elected to that office by a diocesan convention and then approved by a majority of the standing committees of all the dioceses in the United States and a majority of the bishops having jurisdiction in the United States. Missionary bishops are appointed in missionary districts by the house of bishops, subject to confirmation, during the session of the general convention, by the house of deputies, and at other times by a majority of the standing committees of the dioceses. A bishop is consecrated by not less than 3 bishops. He presides over the diocesan convention, ordains deacons and priests, institutes rectors, licenses lay readers, and is required to visit every parish in his diocese at least once in three years. In case of the inability of a bishop to perform the functions of his office, a bishop coadjutor may be elected in the same manner as the bishop, with the understanding that he shall have the right of succession to the bishopric.

The election of a rector is according to diocesan law, and notice of election is sent to the ecclesiastical authority of the diocese. On acceptance of the candidate by this authority as a duly qualified minister, notice is sent to the secretary of the convention. Usually a service of institution is performed by the bishop, although this is not essential.

Lay readers and deaconesses are appointed by the bishop or ecclesiastical authority of a diocese or missionary district to assist in public services, in the care of the poor and sick, and in religious training. As such they are under the control of the immediate ecclesiastical authority, and may not serve except as duly licensed.

The support of the rector and the general expenditures of each local church are in the care of the wardens. The salary of the bishop is fixed by the standing committee, and the amount is apportioned among the churches of his diocese. No new diocese is allowed to be constituted except as provision is made for the support of the episcopate. The missionary bishops draw their salaries from the treasury of the Domestic and Foreign Missionary Society.

WORK.

The missionary activities of the church are conducted through the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, and by the various dioceses. According to a missionary canon adopted by the general convention, all persons who are members of the Protestant Episcopal Church are members of the Missionary Society, and the presiding bishop of the church is ex officio its president. A Board of Missions has also been established consisting of 15 bishops, 15 presbyters, and 15 laymen, appointed triennially by the general convention of the church. The American Church Missionary Society, organized in 1860 in the interests of the low-church party, was later practically identified with the general society.

The report on domestic missions for the year 1906 shows that work was carried on for the white population, for the Indian and colored communities, the Swedes, the Japanese in California, and deaf-mutes in the West and South. The domestic mission department also covers the work in Hawaii, the Philippines, Porto Rico, and the Panama Canal Zone. The general society employed 1,138 home missionaries in various ways, and the total contributions amounted to $418,803. In addition nearly all the dioceses carry on more or less missionary work under the supervision of the bishop and the council. Reports from dioceses, obtained either directly or from the published minutes, show a total of 795 missionaries employed, 2,026 churches aided, and contributions amounting to $636,202. Thus the number of missionaries employed was 1,933, and the amount contributed for the domestic mission work of the church was $1,055,005.

In addition to this general missionary work is that of the American Church Building Fund Commission, which was inaugurated in 1880. The fund in the first year was reported as $7,897. Since then it has steadily increased until in 1906 it reached a total of $425,000. During the year the sum of $2,995 was added to the permanent building fund. Interest on loans and investments was $20,320, and loans returned by parishes and missions amounted to $19,297. Gifts of $13,150 were made to complete 51 churches, and loans amounting to $13,200 were granted to complete 7 churches and rectories.

The foreign missionary work of the Protestant Episcopal Church is carried on in 7 countries: Africa (the west coast), China, Japan, Haiti, Cuba, Brazil, and Mexico. In these fields the report for 1906 shows 387 stations, 221 American missionaries and 761 native workers, 96 churches and chapels, and 9,890 communicants. The educational work is represented by 180 schools with 6,950 pupils; and the philanthropic work, by 12 hospitals and dispensaries with over 95,000 patients, and 6 asylums, orphanages, etc., with 323 inmates. The contributions in the United States amounted to $467,867, and other income to $81,203, making the gross receipts $549,070. In addition, $61,005 was collected from the native churches on the field. The value of property, not including that in Brazil and Mexico, is estimated at $1,271,548.

The educational work of the Protestant Episcopal Church is varied in character. There are 9 institutions for theological instruction, 1 of which, the General Theological Seminary, New York city, is under the care of the general convention. Others, such as the Theological Seminary of Virginia, the Berkeley Divinity School, Middletown, Conn., the Episcopal Theological School, Cambridge, Mass., and the Theological Department of the University of the South, are connected with the dioceses in which they are located. Several colleges have been established under the influence of the church, including Columbia University, Kenyon College, Trinity College, Lehigh University, Hobart College, and the University of the South. So far as returns have been received, there are in all 106 colleges and academies with 8,098 students, and 276 parochial or mission schools with 9,499 pupils. The amount contributed in 1906 for their running expenses was $442,142; the property value, $9,966,884; and the amount of endowment, $7,090,738.

So far as available, the statistics for philanthropic work for 1906 show 136 institutions, including orphanages and homes of various kinds, with 47,236 inmates; contributions amounting to $1,154,836; property valued at $18,052,164; and endowments amounting to $11,294,940. Most of these institutions, while closely identified with the church, are not under its direct control.

Chief among the organizations of men is the Brotherhood of St. Andrew, with about 1,200 chapters and 13,000 members. The number of young people's societies reported was 997 with 37,237 members. The Daughters of the King and the Girls' Friendly Society in America are active general societies, for which, however, no statistics are available. There are a large number of other organizations, such as the American Church Sunday School Institute, Evangelical Education Society, Church Mission to Deaf-Mutes, Church Society for Promoting Christianity among the Jews, Protestant Episcopal Society for the Promotion of Evangelical Knowledge, Church Temperance Society, and the Church Association for the Advancement of the Interests of Labor. The Church Army corresponds in many respects to the Salvation Army, and a church congress meets annually for the discussion of topics affecting the interests of the church. Orders of distinctively religious type are the Order of Christian Helpers, Order of the Sisters of Bethany, Order of the Holy Cross, and the Society of the Mission Priests of St. John the Evangelist, which corresponds to the Cowley Brotherhood of England. Sisterhoods and

communities of deaconesses are engaged in various forms of evangelistic and philanthropic work. The total number of such general societies and institutions is about 60.

There are several financial organizations, such as the Church Endowment Society, formed for the purpose of securing endowments for the episcopate, cathedrals, parishes, churches, asylums, hospitals, and all enterprises of a religious or charitable character, and a Retiring Fund Society, with an invested capital of $250,000 and private annuities for 300 clergymen.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and territories and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 6,845 organizations in 77 dioceses and missionary districts, located in every state and territory. Of these organizations, 2,267 are in the North Atlantic division, 1,705 in the North Central division, and 1,463 in the South Atlantic division. The state having the largest number is New York with 843, followed by Pennsylvania with 489 and Virginia with 395.

The total number of communicants reported is 886,942; of these, as shown by the returns for 5,767 organizations, about 36 per cent are males and 64 per cent females. According to the statistics, the denomination has 6,922 church edifices; a seating capacity for church edifices of 1,675,750, as reported by 5,960 organizations; church property valued at $125,040,498, against which there appears an indebtedness of $4,930,914; halls, etc., used for worship by 257 organizations; and 2,706 parsonages valued at $13,207,084. The Sunday schools, as reported by 5,211 organizations, number 5,601, with 51,048 officers and teachers and 464,351 scholars.

The number of ministers connected with the denomination is 5,368.

As compared with the report for 1890, these figures show an increase of 1,827 organizations, 354,894 communicants, and $43,821,381 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	6,845	6,725	886,942	5,767	251,869	457,165	5,998	257	6,922	5,960	1,675,750
North Atlantic division	2,267	2,217	467,067	1,852	129,421	224,286	2,144	68	2,619	2,131	740,014
Maine	49	49	5,520	48	1,694	3,596	48	.....	58	48	12,587
New Hampshire	61	50	4,892	44	1,241	2,396	54	6	65	54	13,529
Vermont	65	64	5,278	64	1,569	3,709	62	3	69	61	13,679
Massachusetts	229	228	51,636	183	14,166	24,638	217	10	264	216	75,888
Rhode Island	71	68	15,443	65	4,921	10,126	67	2	77	67	23,791
Connecticut	189	186	37,466	164	10,812	19,249	181	4	209	181	65,356
New York	843	829	193,890	660	51,513	87,170	802	16	994	794	282,854
New Jersey	271	257	53,921	217	15,279	26,774	257	9	312	256	78,036
Pennsylvania	489	486	99,021	407	28,226	46,628	456	18	571	454	174,294
South Atlantic division	1,463	1,431	126,982	1,195	34,886	66,801	1,297	38	1,471	1,283	338,109
Delaware	39	38	3,796	32	806	1,615	39	.....	45	39	11,253
Maryland	262	257	34,965	223	9,805	17,404	256	2	317	256	75,321
District of Columbia	38	38	13,692	33	3,747	7,877	33	5	43	33	18,267
Virginia	395	389	28,487	301	7,729	15,932	321	6	353	320	87,239
West Virginia	91	91	5,230	80	1,279	2,755	80	9	87	78	18,970
North Carolina	258	256	13,890	239	4,119	7,416	240	10	261	239	51,821
South Carolina	118	118	8,557	109	2,745	5,555	92	.....	107	92	27,945
Georgia	121	106	9,790	63	1,967	3,517	112	6	128	111	24,299
Florida	141	138	8,575	115	2,689	4,730	124	.....	130	115	22,994
North Central division	1,705	1,693	183,107	1,490	56,299	104,439	1,444	78	1,622	1,438	351,394
Ohio	192	192	32,399	181	10,652	19,224	180	6	221	179	54,724
Indiana	71	71	7,653	67	2,342	4,681	65	2	77	65	17,289
Illinois	210	209	36,364	194	11,137	20,004	192	5	222	191	60,463
Michigan	201	196	26,439	179	7,088	14,617	170	7	204	169	49,770
Wisconsin	162	160	16,527	122	4,679	8,574	146	7	161	146	35,635
Minnesota	223	221	18,763	206	6,447	11,193	188	9	197	188	37,170
Iowa	91	91	8,990	87	2,881	5,735	79	.....	92	78	20,543
Missouri	125	125	13,328	121	4,329	8,192	109	5	120	109	25,727
North Dakota	88	87	2,227	42	596	1,025	41	7	42	40	5,405
South Dakota	126	126	7,055	108	2,382	3,716	109	11	112	109	14,948
Nebraska	126	125	6,903	113	1,937	3,648	87	16	94	86	15,390
Kansas	90	90	6,459	70	1,829	3,830	78	3	80	78	14,330
South Central division	737	724	60,285	654	17,084	33,435	586	24	642	584	144,936
Kentucky	86	83	8,091	81	2,373	4,832	53	2	69	53	20,136
Tennessee	103	103	7,874	98	2,531	4,795	85	3	95	84	21,553
Alabama	102	101	8,961	96	2,432	4,467	76	4	82	76	19,703
Mississippi	81	81	5,704	76	1,961	3,496	72	.....	76	72	16,220
Louisiana	80	75	9,070	51	1,813	4,176	69	2	75	69	18,128
Arkansas	67	66	4,315	66	1,589	2,726	48	7	51	48	11,710
Oklahoma[1]	43	42	2,024	35	605	1,137	38	1	39	38	4,971
Texas	175	173	14,246	151	3,780	7,806	145	5	155	144	32,515
Western division	673	660	49,501	576	14,179	28,204	527	49	568	524	101,297
Montana	57	57	3,290	53	849	2,207	38	5	38	38	5,740
Idaho	48	48	1,846	37	441	1,167	34	3	35	34	5,850
Wyoming	40	40	1,741	35	538	938	27	4	28	27	4,324
Colorado	104	102	6,832	97	2,354	4,168	72	14	74	72	14,509
New Mexico	18	18	869	15	237	495	13	.....	14	13	2,175
Arizona	13	13	1,059	10	211	456	9	2	10	9	1,945
Utah	15	14	977	14	323	654	15	.....	16	15	2,275
Nevada	21	21	1,210	18	510	565	13	2	15	13	3,300
Washington	82	77	6,780	68	2,279	4,098	70	3	74	70	14,022
Oregon	52	51	3,580	42	958	2,052	47	2	51	47	8,290
California	223	219	21,317	187	5,479	11,404	189	14	213	186	38,867

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	6,845	6,057	$125,040,498	1,011	$4,930,914	2,706	$13,207,084	5,211	5,601	51,048	464,351
North Atlantic division	2,267	2,119	81,753,836	395	2,698,994	1,082	7,675,441	1,991	2,183	26,772	253,590
Maine	49	48	638,000	4	3,920	23	111,800	46	47	317	2,630
New Hampshire	61	59	713,881	9	19,175	20	76,400	40	42	283	2,222
Vermont	65	62	504,298	6	7,921	27	92,600	47	51	274	2,073
Massachusetts	229	222	9,633,276	44	183,945	108	649,050	219	234	3,059	26,605
Rhode Island	71	66	1,482,190	11	57,600	29	153,300	62	66	985	8,943
Connecticut	189	177	4,951,725	12	58,793	117	690,675	172	185	2,146	17,558
New York	843	771	39,234,723	160	1,631,927	430	3,573,660	733	810	10,087	97,557
New Jersey	271	257	6,272,314	59	280,275	112	842,300	239	263	3,244	30,759
Pennsylvania	489	457	18,323,429	90	455,438	216	1,485,656	433	485	6,377	65,243
South Atlantic division	1,463	1,306	12,374,626	153	620,606	523	1,806,150	1,020	1,121	8,169	73,535
Delaware	39	39	430,475	4	4,700	20	92,500	30	31	272	2,482
Maryland	262	251	3,429,341	39	140,302	129	501,425	206	236	1,997	17,800
District of Columbia	38	37	1,804,850	17	208,318	13	117,500	38	46	677	6,606
Virginia	395	322	2,435,765	31	82,093	124	399,825	260	293	2,097	18,725
West Virginia	91	84	555,516	10	28,050	42	161,800	67	70	432	3,357
North Carolina	258	241	987,925	12	13,758	80	191,750	194	210	1,120	11,068
South Carolina	118	91	832,700	9	16,250	38	113,300	79	83	578	4,321
Georgia	121	113	1,101,989	13	53,510	24	91,000	67	73	541	4,786
Florida	141	128	736,065	18	73,625	53	137,050	79	79	455	4,390
North Central division	1,705	1,486	19,444,127	272	1,055,256	613	2,249,095	1,224	1,273	9,604	81,506
Ohio	192	181	4,626,972	38	180,658	76	368,150	163	175	1,685	14,187
Indiana	71	67	1,019,800	20	65,685	27	129,600	52	54	396	3,188
Illinois	210	201	4,039,500	60	305,825	82	425,550	174	180	1,634	14,203
Michigan	201	174	2,328,025	36	138,647	72	318,300	144	156	1,468	12,104
Wisconsin	162	146	1,682,815	33	95,985	72	257,250	127	127	888	7,378
Minnesota	223	195	1,523,875	24	67,725	75	195,400	158	167	1,123	9,936
Iowa	91	79	1,084,705	13	41,000	34	146,650	59	59	484	3,589
Missouri	125	113	1,553,030	23	108,547	26	110,900	93	96	724	6,420
North Dakota	88	44	138,400	4	8,100	18	45,500	33	33	135	1,015
South Dakota	126	111	318,435	3	7,900	61	83,435	86	86	269	3,158
Nebraska	126	92	712,370	12	30,134	41	92,960	69	73	443	3,627
Kansas	90	83	416,200	6	5,050	29	75,400	66	67	355	2,701
South Central division	737	587	6,121,634	84	261,769	248	792,158	502	523	3,317	27,835
Kentucky	86	56	1,074,380	14	37,550	26	96,350	53	60	479	4,401
Tennessee	103	84	986,100	11	63,250	27	80,450	69	73	462	4,100
Alabama	102	75	1,006,600	5	3,275	31	120,250	73	75	436	3,550
Mississippi	81	71	583,094	12	24,250	31	119,058	55	56	310	2,254
Louisiana	80	57	816,975	13	86,700	27	116,850	58	58	462	3,927
Arkansas	67	54	323,525	11	10,840	21	55,200	43	44	255	2,012
Oklahoma[1]	43	38	122,050	7	17,486	12	19,100	29	29	122	923
Texas	175	152	1,208,910	11	18,418	73	184,900	122	128	791	6,668
Western division	673	559	5,346,275	107	294,289	240	684,240	474	501	3,186	27,885
Montana	57	42	259,375	2	5,250	20	63,585	36	37	230	2,198
Idaho	48	36	195,800	8	14,810	18	43,850	36	40	193	1,913
Wyoming	40	28	191,900	3	2,650	12	29,700	25	28	155	1,693
Colorado	104	73	771,035	18	36,552	38	89,000	63	65	469	4,119
New Mexico	18	16	66,750	1	240	8	19,800	15	15	73	532
Arizona	13	9	75,000	1	870	4	7,000	9	10	61	569
Utah	15	15	287,000	----	----	7	22,340	12	13	75	761
Nevada	21	17	135,400	3	9,500	7	16,500	15	15	79	805
Washington	82	74	689,525	14	24,983	29	86,800	64	66	419	3,388
Oregon	52	48	472,675	9	13,145	22	35,300	39	40	235	1,904
California	223	201	2,201,815	48	186,289	75	270,365	160	172	1,197	10,000

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY DIOCESES AND DISTRICTS: 1906.

DIOCESE OR DISTRICT.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	6,845	6,725	886,942	5,767	251,869	457,165	5,998	257	6,922	5,960	1,675,750
Alabama	102	101	8,961	96	2,432	4,467	76	4	82	76	19,703
Albany	161	157	26,434	121	6,662	11,712	155	1	191	155	45,422
Arkansas	67	66	4,315	66	1,589	2,726	48	7	51	48	11,710
Asheville	82	82	2,702	78	902	1,548	72	7	78	72	12,855
Boise	53	53	1,993	44	645	1,216	37	4	39	37	5,680
California	97	95	10,396	74	2,339	5,083	86	8	96	85	17,975
Central New York	149	148	21,920	130	5,751	11,445	145	3	175	140	40,629
Central Pennsylvania	85	85	13,031	78	4,034	6,718	81	1	98	81	25,445
Chicago	111	110	29,082	99	8,938	15,005	105	2	124	105	37,743
Colorado	86	84	6,106	79	2,144	3,652	60	11	62	60	12,710
Connecticut	189	186	37,466	164	10,812	19,249	181	4	209	181	65,356
Dallas	59	57	4,325	55	1,397	2,773	41	3	43	41	8,640
Delaware	39	38	3,796	32	806	1,615	39	.....	45	39	11,253
Duluth	85	85	3,994	74	1,385	2,163	61	3	64	61	10,730
East Carolina	71	71	4,837	61	1,016	2,126	66	1	72	66	16,780
Easton	58	57	4,230	48	1,006	2,214	57	.....	70	57	13,890
Florida	59	58	4,553	43	1,483	2,525	54	.....	59	45	11,065
Fond du Lac	53	51	5,204	41	1,627	3,133	49	2	53	49	10,730
Georgia	121	106	9,790	63	1,967	3,517	112	6	128	111	24,299
Harrisburg	92	90	9,567	83	3,165	5,288	79	8	90	79	20,680
Indianapolis	44	44	4,996	43	1,583	3,269	42	1	49	42	11,369
Iowa	91	91	8,990	87	2,881	5,735	79	.....	92	78	20,543
Kansas	70	70	5,635	51	1,615	3,255	60	1	62	60	11,350
Kansas City	61	61	5,234	58	1,558	3,036	51	2	56	51	11,157
Kentucky	34	34	4,857	32	1,287	2,684	29	1	36	29	12,111
Laramie	89	88	2,657	77	737	1,545	45	19	46	44	6,805
Lexington	52	49	3,234	49	1,086	2,148	24	1	33	24	8,025
Long Island	133	133	37,732	107	10,868	17,002	133	.....	168	133	52,442
Los Angeles	63	62	7,912	57	2,243	4,412	60	2	72	59	13,376
Louisiana	80	75	9,070	51	1,813	4,176	69	2	75	69	18,128
Maine	49	49	5,520	48	1,694	3,596	48	.....	58	48	12,587
Marquette	34	31	2,674	30	828	1,385	32	.....	33	31	6,160
Maryland	144	142	25,790	131	7,269	13,018	141	1	184	141	49,021
Massachusetts	178	177	41,907	138	11,404	19,919	169	8	209	168	59,868
Michigan	120	118	17,621	103	4,650	9,599	94	5	116	94	30,375
Michigan City	27	27	2,657	24	759	1,412	23	1	28	23	5,920
Milwaukee	109	109	11,323	81	3,052	5,441	97	5	108	97	24,905
Minnesota	138	136	14,769	132	5,062	9,030	127	6	133	127	26,440
Mississippi	81	81	5,704	76	1,961	3,496	72	.....	76	72	16,220
Missouri	64	64	8,094	63	2,771	5,156	58	3	64	58	14,570
Montana	57	57	3,290	53	849	2,207	38	5	38	38	5,740
Nebraska	57	57	4,845	51	1,256	2,381	53	.....	59	53	10,960
New Hampshire	61	50	4,892	44	1,241	2,396	54	6	65	54	13,529
New Jersey	150	137	21,595	124	5,752	11,312	145	3	175	145	41,188
New Mexico and Arizona	34	34	2,413	28	595	1,289	25	2	27	25	4,700
New York	238	230	81,833	162	20,272	32,078	233	4	309	230	104,561
Newark	121	120	32,326	93	9,527	15,462	112	6	137	111	36,848
North Carolina	105	103	6,351	100	2,201	3,742	102	2	111	101	22,186
North Dakota	88	87	2,227	42	596	1,025	41	7	42	40	5,405
Ohio	120	120	20,382	115	7,045	12,258	108	6	134	107	34,635
Oklahoma	43	42	2,024	35	605	1,137	38	1	39	38	4,971
Olympia	47	47	5,023	40	1,720	3,085	42	.....	46	42	9,387
Oregon	52	51	3,580	42	958	2,052	47	2	51	47	8,290
Pennsylvania	180	180	56,771	144	15,734	26,410	175	5	240	173	93,537
Pittsburg	132	131	19,652	102	5,293	8,212	121	4	143	121	34,632
Quincy	44	44	3,132	40	1,006	2,042	35	2	40	35	8,320
Rhode Island	71	68	15,443	65	4,921	10,126	67	2	77	67	23,791
Sacramento	76	75	3,911	66	1,317	2,256	52	4	55	51	9,941
Salina	20	20	824	19	214	575	18	2	18	18	2,980
Salt Lake	42	41	2,071	41	629	1,442	32	5	34	32	5,063
South Carolina	118	118	8,557	109	2,745	5,555	92	.....	107	92	27,945
South Dakota	130	130	7,447	112	2,542	3,948	113	11	116	113	15,443
Southern Florida	82	80	4,022	72	1,206	2,205	70	.....	71	70	11,929
Southern Ohio	72	72	12,017	66	3,607	6,966	72	.....	87	72	20,089
Southern Virginia	207	203	15,368	150	4,261	7,970	153	4	169	152	41,354
Spokane	45	40	2,300	36	671	1,338	36	3	36	36	6,145
Springfield	55	55	4,150	55	1,193	2,957	52	1	58	51	14,400
Tennessee	102	102	7,871	97	2,531	4,792	84	3	94	83	21,403
Texas	60	60	6,053	45	1,351	2,419	54	1	59	53	15,560
Vermont	65	64	5,278	64	1,569	3,709	62	3	69	61	13,679
Virginia	189	187	13,122	152	3,468	7,965	169	2	185	169	46,035
Washington	98	96	18,637	77	5,277	10,049	91	6	106	91	30,677
West Texas	53	53	3,383	48	885	2,276	47	1	50	47	7,735
West Virginia	91	91	5,230	80	1,279	2,755	80	9	87	78	18,970
Western Massachusetts	51	51	9,729	45	2,762	4,719	48	2	55	48	16,020
Western Michigan	47	47	6,144	46	1,610	3,633	44	2	55	44	13,235
Western New York	162	161	25,971	140	7,960	14,933	136	8	151	136	39,800

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DIOCESES AND DISTRICTS: 1906.

DIOCESE OR DISTRICT.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	6,845	6,057	$125,040,498	1,011	$4,930,914	2,706	$13,207,084	5,211	5,601	51,048	464,351
Alabama	102	75	1,006,600	5	3,275	31	120,250	73	75	436	3,550
Albany	161	154	3,415,499	20	54,789	107	514,665	130	141	1,208	10,104
Arkansas	67	54	323,525	11	10,840	21	55,200	43	44	255	2,012
Asheville	82	71	212,825	1	190	22	42,900	62	68	267	3,458
Boise	53	39	184,150	8	15,060	15	32,200	37	42	198	2,137
California	97	92	1,153,743	25	66,364	33	95,315	77	83	567	5,005
Central New York	149	146	2,337,850	15	35,088	68	256,800	122	126	1,057	8,600
Central Pennsylvania	85	83	1,922,800	12	35,550	40	219,550	73	88	1,023	9,854
Chicago	111	108	3,256,150	44	264,950	44	309,700	106	110	1,244	11,261
Colorado	86	60	717,700	17	35,075	32	82,550	51	53	411	3,612
Connecticut	189	177	4,951,725	12	58,793	117	690,675	172	185	2,146	17,558
Dallas	59	48	302,360	2	5,308	24	59,300	38	40	251	1,798
Delaware	39	39	430,475	4	4,700	20	92,500	30	31	272	2,482
Duluth	85	64	259,650	8	12,625	28	55,950	49	52	251	2,577
East Carolina	71	67	332,500	4	4,970	24	72,400	53	55	404	2,969
Easton	58	57	340,300	3	2,150	29	80,100	41	42	269	1,910
Florida	59	55	475,450	10	58,445	19	60,050	42	42	244	2,206
Fond du Lac	53	50	495,275	14	39,220	26	80,300	47	47	287	2,525
Georgia	121	113	1,101,989	13	53,510	24	91,000	67	73	541	4,786
Harrisburg	92	84	1,332,195	14	35,973	34	184,300	72	77	656	5,355
Indianapolis	44	43	665,300	8	18,700	10	54,000	32	32	212	1,691
Iowa	91	79	1,084,705	13	41,000	34	146,650	59	59	484	3,589
Kansas	70	64	369,300	5	4,450	22	57,200	53	54	288	2,180
Kansas City	61	54	559,330	7	34,367	10	41,900	38	39	247	2,034
Kentucky	34	31	779,530	8	30,500	14	51,150	28	32	325	2,683
Laramie	89	46	239,450	3	2,968	22	53,650	31	34	193	1,809
Lexington	52	25	294,850	6	7,050	12	45,200	25	28	154	1,718
Long Island	133	126	6,990,550	40	363,400	72	607,795	129	142	2,255	21,713
Los Angeles	63	62	856,187	19	106,125	25	134,050	48	54	459	3,381
Louisiana	80	57	816,975	13	86,700	27	116,850	58	58	462	3,927
Maine	49	48	638,000	4	3,920	23	111,800	46	47	317	2,630
Marquette	34	33	304,950	8	38,825	12	45,550	21	23	121	1,118
Maryland	144	137	2,862,841	22	126,460	75	367,625	122	149	1,513	14,074
Massachusetts	178	173	7,961,860	37	154,970	81	468,100	169	179	2,459	21,885
Michigan	120	97	1,564,425	18	74,122	46	210,900	89	96	1,022	8,397
Michigan City	27	24	354,500	12	46,985	17	75,600	20	22	184	1,497
Milwaukee	109	96	1,187,540	19	56,765	46	176,950	80	80	601	4,853
Minnesota	138	131	1,264,225	16	55,100	47	139,450	109	115	872	7,359
Mississippi	81	71	583,094	12	24,250	31	119,058	55	56	310	2,254
Missouri	64	59	993,700	16	74,180	16	69,000	55	57	477	4,386
Montana	57	42	259,375	2	5,250	20	63,585	36	37	230	2,198
Nebraska	57	57	620,700	10	29,166	26	62,100	52	55	351	2,826
New Hampshire	61	59	713,881	9	19,175	20	76,400	40	42	283	2,222
New Jersey	150	145	2,425,814	21	72,825	63	383,500	122	140	1,469	13,244
New Mexico and Arizona	34	28	196,750	2	1,110	13	27,300	26	27	156	1,331
New York	238	204	23,742,391	54	1,117,715	120	1,890,300	218	259	4,153	44,856
Newark	121	112	3,846,500	38	207,450	49	458,800	117	123	1,775	17,515
North Carolina	105	103	442,600	7	8,598	34	76,450	79	87	449	4,641
North Dakota	88	44	138,400	4	8,100	18	45,500	33	33	135	1,015
Ohio	120	110	3,120,530	26	128,231	53	240,600	96	103	1,005	8,657
Oklahoma	43	38	122,050	7	17,486	12	19,100	29	29	122	923
Olympia	47	44	496,225	12	23,958	14	36,650	36	37	257	2,220
Oregon	52	48	472,675	9	13,145	22	35,300	39	40	235	1,904
Pennsylvania	180	171	11,458,650	27	191,875	95	773,206	175	205	3,598	40,180
Pittsburg	132	119	3,609,784	37	192,040	47	308,600	113	115	1,100	9,854
Quincy	44	40	281,200	5	9,100	11	38,250	27	28	156	1,345
Rhode Island	71	66	1,482,190	11	57,600	29	153,300	62	66	985	8,943
Sacramento	76	57	278,385	6	21,300	20	51,500	43	43	218	2,151
Salina	20	19	46,900	1	600	7	18,200	13	13	67	521
Salt Lake	42	36	396,235	2	3,477	18	37,790	32	33	170	1,571
South Carolina	118	91	832,700	9	16,250	38	113,300	79	83	578	4,321
South Dakota	130	115	326,255	3	7,900	63	85,445	87	87	272	3,236
Southern Florida	82	73	260,615	8	15,180	34	77,000	37	37	211	2,184
Southern Ohio	72	71	1,506,442	12	52,427	23	127,550	67	72	680	5,530
Southern Virginia	207	156	1,180,080	17	49,393	56	198,100	126	137	1,008	9,434
Spokane	45	39	234,250	4	1,425	20	63,700	36	37	203	1,519
Springfield	55	53	502,150	11	31,775	27	77,600	41	42	234	1,597
Tennessee	102	83	985,300	10	62,750	27	80,450	68	72	456	4,050
Texas	60	54	668,150	5	12,170	21	57,900	50	53	307	3,065
Vermont	65	62	504,298	6	7,921	27	92,600	47	51	274	2,073
Virginia	189	167	1,256,485	15	33,200	68	201,725	135	157	1,095	9,341
Washington	98	94	2,091,050	31	220,010	38	171,200	81	91	892	8,422
West Texas	53	47	183,400	4	940	27	67,200	32	33	211	1,575
West Virginia	91	84	555,516	10	28,050	42	161,800	67	70	432	3,357
Western Massachusetts	51	49	1,671,416	7	28,975	27	180,950	50	55	600	4,720
Western Michigan	47	44	458,650	10	25,700	14	61,850	34	37	325	2,589
Western New York	162	141	2,748,433	31	60,935	63	304,100	134	142	1,414	12,284

REFORMED BODIES.

GENERAL STATEMENT.

The Reformed Church, which shares with the Lutheran the inheritance of the Protestant Reformation, includes those bodies which trace their origin to republican Switzerland, and those leaders in the cause of representative government, Zwingli, Calvin, and Melanchthon. Of these bodies the Swiss, Dutch, and some German came to be known as Reformed; the Scotch and English as Presbyterian; and the French as Huguenot; while the minor sections of Bohemia and Hungary preserved their national names.

In the early colonization of this country Dutch and Germans, as well as Scotch and English, were prominent, and as a result we have 4 Reformed Churches, 2 tracing their origin to Holland, 1 to the German Palatinate, and 1 to Hungary. The first church, in New Amsterdam, was organized by the Dutch in 1628, and for a considerable time the Hollanders were practically limited to that neighborhood. Somewhat later a German colony, driven from the Palatinate by the ruthless persecution of Louis XIV, settled in upper New York and Pennsylvania, and, as it grew, spread westward. Another Dutch immigration, which established its headquarters in Michigan, identified itself with the New York branch, but afterwards a minor part formed its own ecclesiastical organization. The New York branch, known at first as the "Reformed Dutch Church," later adopted the title "Reformed Church in America;" similarly, the German Reformed Church became the Reformed Church in the United States. The third body is known as the "Christian Reformed Church;" while a fourth is styled the "Hungarian (Magyar) Reformed Church."

In its earlier history each body clung to its ancestral language, a practice which not infrequently checked a natural growth, although it had the advantage of giving to the newcomers a congenial church life, to which is largely due the fact that these communities have grown up loyal to the best interests both of their mother church and of their new country. As conditions changed, the use of English was accepted, and the older churches blended with the general interests of the community.

In their doctrine, polity, and general public life, the Reformed churches remain conservative. New ideas, simply because novel, have not had ready acceptance; yet new forms of organization, such as the various societies for young people and similar enterprises, have found a cordial welcome. In interdenominational relations they have always been friendly, are members of the Alliance of Reformed Churches, and early inaugurated foreign mission work. They have stood for high standards in education and scholarship and have furnished many men prominent in public life.

In doctrine they are generally Calvinistic. Their Heidelberg Catechism emphasizes the general comfort of redemption in Christ, while the Westminster Catechism teaches the same and emphasizes the sovereignty of God. The polity is presbyterian, differing from that of the Presbyterian churches only in the names of church offices and some minor details. They have a consistory instead of a session, a classis instead of a presbytery, and a general synod instead of a general assembly.

The Reformed bodies are 4 in number, as follows:

Reformed Church in America.
Reformed Church in the United States.
Christian Reformed Church.
Hungarian Reformed Church in America.

SUMMARY OF STATISTICS.

A summary of the general statistics for these bodies at the close of the year 1906, as derived from the returns of the individual church organizations of each denomination, is presented in the tables which follow. The Reformed bodies, taken together, have 2,585 church organizations. The total number of communicants reported is 449,514; of these, as shown by the returns for 2,445 organizations, about 43 per cent are males and 57 per cent females.

According to the statistics, these bodies have 2,706 church edifices; a seating capacity for church edifices of 990,654, as reported by 2,472 organizations; church property valued at $30,648,247, against which there appears an indebtedness of $2,377,014; halls, etc., used for worship by 62 organizations; and 1,355 parsonages valued at $4,166,769. The number of Sunday schools, as reported by 2,345 organizations, is 2,588, with 38,710 officers and teachers and 361,548 scholars.

The number of ministers connected with the different bodies is 2,039, and there are also 46 licentiates reported.

The largest body, both in number of organizations and communicants, is the Reformed Church in the United States.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, MINISTERS, AND PLACES OF WORSHIP, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				Total number of ministers.	PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.				Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.		Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Reformed bodies	2,585	2,583	449,514	2,445	181,619	241,542	2,039	2,480	62	2,706	2,472	990,654
Reformed Church in America	659	657	124,938	632	44,673	72,386	710	640	15	773	638	283,447
Reformed Church in the United States	1,736	1,736	292,654	1,632	121,925	154,986	1,180	1,670	30	1,740	1,666	640,745
Christian Reformed Church	174	174	26,669	166	11,617	12,621	131	159	13	181	157	62,334
Hungarian Reformed Church in America	16	16	5,253	15	3,404	1,549	18	11	4	12	11	4,128

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Reformed bodies	2,585	2,477	$30,648,247	654	$2,377,014	1,355	$4,166,769	2,345	2,588	38,710	361,548
Reformed Church in America	659	639	15,553,250	198	729,225	489	2,022,450	639	757	12,089	120,705
Reformed Church in the United States	1,736	1,667	14,067,897	349	1,360,552	724	1,827,569	1,569	1,677	25,191	222,324
Christian Reformed Church	174	160	903,600	98	216,287	136	290,250	133	150	1,424	18,340
Hungarian Reformed Church in America	16	11	123,500	9	70,950	6	26,500	4	4	6	179

REFORMED CHURCH IN AMERICA.

HISTORY.

Of the various ecclesiastical organizations representing the European Reformed churches, none is more closely identified with the early history of the American Church than the Classis of Amsterdam. With the development of Dutch commercial enterprise toward the West, it was natural that the Dutch Church should be interested in the new colonies.

In 1614 the New Netherland Company was chartered by the States General of Holland for the purpose of carrying on trade in the country "lying between Virginia and New France," and this section of the coast was named "New Netherland." Later a charter was granted to the Dutch West India Company, under whose protection some Dutch from Holland and Walloons from southern Belgium in 1623 established themselves in permanent settlements on Manhattan Island, on Long Island, and on the site of Albany. In 1626 Manhattan Island was purchased from the Indians, and in that year two "comforters of the sick" came over and read the Scriptures and creeds to the people every Sunday. The first minister, Jonas Michaelius, arrived in 1628, the same year that Endicott came to Salem, Mass., and a church was organized with at least 50 communicants, both Walloons and Dutch. As immigrants settled along the Hudson, on Long Island, and in New Jersey, other congregations were gathered. Some of these churches are still in existence, and are more than two centuries old. The first church building was erected in New Amsterdam in 1633, and in 1642 this wooden church was replaced by a stone church which was built within the fort and was in use for fifty years.

With the development of somewhat rigid ecclesiastical discipline in the other colonies, the Dutch settlement, which had the reputation of being more liberal, attracted a considerable number of English, French, and Germans, who sought the privilege of worship, and these were cordially received. The applications of Dutch Lutherans, Quakers, and Anabaptists, however, were not received very cordially, and an ordinance was issued "forbidding all unauthorized conventicles and the preaching of unqualified persons." This ordinance met with disapproval in Holland, but the West India Company was slow to grant for New Netherland the toleration enjoyed across the Atlantic.

When the British took possession of New Amsterdam and the surrounding country in 1664, there were 13 Dutch churches and 6 ministers in service besides a teacher and a "proponent." Under the terms of surrender the Dutch retained their own form of worship and the use of the stone church within the fort.

The early part of the eighteenth century was a period of slow growth. The Dutch churches felt somewhat the impulse of the revival period of The Great Awakening, and the preaching of Whitefield. With this growth

it became important that some definite ecclesiastical organization should be established; and in 1747 a coetus was formed, under the care of the Classis of Amsterdam, to which the Synod of North Holland had committed the American churches, which were no longer under the care of the West India Company. This coetus, however, was merely advisory, and was in entire subordination to the classis, which reserved all power to itself.

In 1755 a minority of the coetus, dissatisfied with the assumption by that body of larger powers, formed a "conferentie." This was the beginning of a sharp controversy, which ended in 1771 in the union of the two bodies in a self-governing organization, which held, however, a close relation to the Classis of Amsterdam. With the close of the Revolutionary war and the development of the independent republic, and with the growth of self-government, the ecclesiastical autonomy of all denominations was further developed, and in 1792 the present ecclesiastical government of the Reformed Church in America was perfected.

The stream of Dutch immigration ceased in the latter half of the seventeenth century. This fact, and the retention of the Dutch language in the church services for a long time, account largely for the failure of the church to attain greater numerical strength. About 1800 the Dutch language ceased generally to be the language of worship, and in 1867 the word "Dutch" was eliminated from the title of the church, and the present title was adopted. In consequence of a considerable immigration from Holland in the middle of the nineteenth century, the greater part of which has settled in Michigan and other sections of the West, many congregations have been founded there and a few in the East, in which the Dutch language is again used.

The earliest efforts of the church toward general extension in domestic mission lines were begun in 1786, when the church at Saratoga petitioned the synod for a minister, and a committee was appointed to devise some plan of preaching the gospel in destitute localities. This was followed by similar applications from Dutch families in Pennsylvania and Kentucky, while a number of churches in Canada were also to be cared for. For many years the Classis of Albany acted as agent of the synod in looking after such localities in the North, and the Canada churches were subsequently transferred to the Presbyterians. Collections were taken in order to defray the expenses of ministers who went on preaching tours, and in 1804 the first legacy for missions was left by Sarah de Peyster. In 1806 the general synod assumed the management of all missionary operations and it continued to send out itinerants, though not a few of the churches planted failed to develop on account of lack of frequent ministrations.

In 1822 several private individuals formed the Missionary Society of the Reformed Dutch Church, which was soon adopted by the synod. A similar organization was started at Albany in 1828, and in 1831 the Board of Domestic Missions was organized. From that time the movement became more aggressive. In 1837 churches were organized in Illinois, Michigan, and Wisconsin. With the development of Dutch immigration in the West the demand for missionary labor increased, and the board was reorganized in 1849. Five years later the plan of a church building fund to aid needy churches was proposed.

The foreign missionary interests of the church were of early origin, some of the earliest Dutch ministers engaging also in work for the Indians. In 1796 the New York Missionary Society was formed by members of the Presbyterian, Reformed Dutch, and Baptist churches. This was succeeded in 1816 by the United Missionary Society, which in 1826 was merged in the American Board;[1] but in 1832 a plan was adopted by which the Reformed Church in America, retaining its general connection with the board, conducted its own missions, developing work in India, China, Japan, and later in Arabia.

In close connection with these missionary activities was the interest in educational institutions, which was manifested, in 1766, in the securing of a charter for a college. Under a revision of this charter four years later, the name given to the institution was Queen's College, but this was changed, in 1825, to Rutgers College. Union College developed out of the Schenectady Academy, founded in 1785; and Hope College at Holland, Mich., out of Holland Academy, the offspring of a parochial school started in 1850. The theological seminary at New Brunswick, N. J., founded in 1784, was the first distinctively theological institution organized in America.

DOCTRINE.

The Reformed Church in America accepts as its doctrinal symbols the Apostles', the Nicene, and the Athanasian creeds, the Belgic Confession, and the Canons of the Synod of Dort, the Heidelberg Catechism, and is a distinctively Calvinistic body. It has a liturgy for optional use in public worship with forms of prayer. Some parts of the liturgy, as those for the administration of baptism and the Lord's Supper, for the ordination of ministers, elders, and deacons, are obligatory; the forms of prayer, the marriage service, etc., are not obligatory. Children are "baptized as heirs of the kingdom of God and of His covenant;" adults are baptized on profession of repentance for sin and faith in Christ. All baptized persons are considered members of the church, are under its care, and are subject to its

[1] See Congregationalists, page 227.

government and discipline. No subscription to specific form of words being required, admission to communion and full membership is on confession of faith before the elders and minister.

Ministers, on being ordained, are required to subscribe to the standards and polity of the church.

POLITY.

The polity of the Reformed Church is presbyterian. The government of the local church is under the control of a consistory which is composed of the minister, elders, and deacons, who are elected by the members of the church over 18 years of age. The minister and elders have particular care of the spiritual interests, and the deacons of the collection of alms and relief of the poor and distressed. The Collegiate Church (College of Churches) is a collection of worshiping congregations under the general management of one consistory. Each congregation, however, has its own special consistory.

The classis, which has immediate supervision of the churches and the ministry, consists of all the ministers within a certain district, and an elder from each consistory within that district, collegiate churches being entitled to an elder for each worshiping assembly. The classes of a certain district are combined in a particular synod, composed of 4 ministers and 4 elders from every classis within its bounds, which acts as an intermediate court in certain cases, but has special supervision of church activities within its borders. The highest court of the church is the general synod. It consists of ministers and elders from each classis nominated by the classes to the particular synods, which have power to appoint them as delegates to the general synod. In default of nomination by a classis the particular synod makes appointments. Classes meet semiannually in the spring and fall; the particular synods, annually in May; the general synod, annually in June.

The Reformed Church in America is a member of the Alliance of Reformed Churches throughout the World, holding the Presbyterian System, and has also approved the articles of agreement proposed with other Reformed and Presbyterian bodies in the United States. These articles, while leaving each church's judicatories independent in action, secure through a council mutual conference and cooperation in church activities.

WORK.

The home missionary work of the church is carried on largely through the Board of Domestic Missions. This board aids weak churches and founds new churches of the denomination throughout the country, assists by grant or loans in the erection of church buildings, organizes Sunday schools, and employs missionaries in evangelistic work without special reference to the founding of new churches. During 1906 it supported, in whole or in part, 239 churches and missions, reaching 10,726 families and 21,107 Sunday school scholars by the services of 177 ministers, aside from Sunday school teachers. Work is carried on among the Indians in Oklahoma and among the mountain whites in Kentucky. Reports for 1906 show 1,795 new members received and 18 new churches and missions organized; while 10 churches, formerly assisted, assumed entire self-support. Auxiliary to the Board of Domestic Missions is the Woman's Executive Committee, which raises funds for the general work of the board. The sum raised in 1906 was $43,693. The Young People's Missionary League and other organizations also contribute to this cause. The disbursement is entirely in the hands of the official board, which is appointed by and makes its annual report to the general synod. The receipts during a series of years have increased from $86,416 in 1901 to $115,085 in 1906.

The foreign missionary work of the church is carried on by the Board of Foreign Missions, the Arabian Mission having a board of trustees chosen from the Board of Foreign Missions. It conducts work in Arabia, India, China, and Japan, and in 1906 reported 23 stations, 100 missionaries, 551 native helpers, 35 churches with 5,062 members, and 224 Sunday schools with 9,106 scholars. The educational department of the board reported 20 boarding schools, 4 theological schools, and 193 day schools, with a total of 9,398 scholars. It has also an interest in certain colleges under general Presbyterian auspices. There are 8 hospitals and dispensaries in which 84,361 patients were treated at a cost of $9,594. The total value of property in foreign lands is estimated at $301,083, and the income for the calendar year 1906 was $179,867. For twenty-five years after the organization of the board, the church worked in connection with the American Board, but withdrew in 1857 and conducted its own missionary enterprise. The foreign mission churches were for many years (1826–1857) ecclesiastically connected with the American Board under the direction of the general synod. In recent years they have united with other boards and societies in Japan, China, and India, adopting such ecclesiastical methods and doctrinal systems as seemed best suited to their needs.

The educational work of the church in this country is conducted by various colleges and theological seminaries under the direction of the general synod. The Board of Education aids young men studying for the ministry and assists in the support of parochial or mission schools and higher educational institutions. Of these, there are in the United States 2 theological seminaries, 2 colleges, and 5 academies, with a total of 650 students, and 5 parochial schools with 511 pupils. The value of property devoted to this work is $743,000, and the total contributions during the year were $54,739.

The Board of Publication conducts a general publishing and book business and issues the reports of the boards, the Minutes of General Synod, etc., turning profits into the work of the church, as directed by the general synod.

The general synod appoints from year to year such special committees as may be needed for specific lines of church work. The Committee on evangelistic work raises and disburses funds for different enterprises, as the Tent Campaign in New York city, etc.

General Bible and evangelistic literary work is conducted through the American Bible Society and the American Tract Society, which are recognized by the general synod as authorized to receive contributions from the churches.

The church as such has no hospitals, orphanages, asylums, or homes in the United States. Committees of the general synod have charge of funds for the relief of disabled ministers and their widows.

Among the young people's organizations are: 710 Endeavor societies with 17,750 members; 304 young people's societies with 7,500 members; 100 societies of King's Daughters with 2,000 members; 40 Brotherhoods of Andrew and Philip with 800 members; 34 Crusader posts with 1,812 members; 115 Mission bands with 1,200 members; and 60 miscellaneous societies with 1,642 members. The total contributions from all the young people's societies and Sunday schools during 1906 amounted to $43,638, distributed as follows: $25,245 for foreign missions; $18,060 for home missions; and $333 for education.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 659 organizations in 36 classes, distributed in 18 states. Of these organizations, 442, or more than two-thirds, are in the North Atlantic division, and 198 in the North Central division. The state having the largest number is New York with 299, followed by New Jersey with 133.

The total number of communicants reported is 124,938; of these, as shown by the returns for 632 organizations, about 38 per cent are males and 62 per cent females. According to the statistics, the denomination has 773 church edifices; a seating capacity for church edifices of 283,447; church property valued at $15,553,250, against which there appears an indebtedness of $729,225; halls, etc., used for worship by 15 organizations; and 489 parsonages valued at $2,022,450. The Sunday schools, as reported by 639 organizations, number 757, with 12,089 officers and teachers and 120,705 scholars.

The number of ministers connected with the denomination is 710, and there are also 17 licentiates.

As compared with the report for 1890, these figures show an increase of 87 organizations, 31,968 communicants, and $5,213,091 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	659	657	124,938	632	44,673	72,386	640	15	773	638	283,447
North Atlantic division	442	440	97,619	418	32,816	57,325	438	3	552	436	217,346
New York	299	297	63,350	282	20,694	37,124	296	2	369	295	140,641
New Jersey	133	133	32,290	126	11,336	19,008	133	.....	173	132	71,205
Pennsylvania	10	10	1,979	10	786	1,193	9	1	10	9	5,500
South Atlantic division	6	6	159	6	78	81	4	1	4	4	1,150
Maryland	1	1	19	1	9	10	.....	1	.....	.....	.....
South Carolina	5	5	140	5	69	71	4	.....	4	4	1,150
North Central division	198	198	26,360	195	11,431	14,528	187	9	206	187	62,567
Ohio	2	2	214	2	96	118	2	.....	3	2	700
Indiana	4	4	268	4	118	150	4	.....	5	4	800
Illinois	31	31	4,962	31	2,134	2,828	31	.....	33	31	12,367
Michigan	63	63	11,260	62	4,691	6,419	61	1	68	61	23,290
Wisconsin	14	14	2,312	13	989	1,163	14	.....	14	14	4,545
Minnesota	11	11	852	11	423	429	10	1	10	10	1,905
Iowa	47	47	4,835	46	2,166	2,578	44	3	51	44	13,744
North Dakota	3	3	165	3	88	77	1	1	1	1	400
South Dakota	19	19	847	19	418	429	16	3	16	16	3,441
Nebraska	2	2	432	2	215	217	2	.....	3	2	950
Kansas	2	2	213	2	93	120	2	.....	2	2	425
South Central division	11	11	705	11	304	401	9	2	9	9	2,034
Oklahoma[1]	11	11	705	11	304	401	9	2	9	9	2,034
Western division	2	2	95	2	44	51	2	.....	2	2	350
Washington	2	2	95	2	44	51	2	.....	2	2	350

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	659	639	$15,553,250	198	$729,225	489	$2,022,450	639	757	12,089	120,705
North Atlantic division	442	435	14,379,650	121	629,535	321	1,643,550	430	540	9,311	92,914
New York	299	293	11,092,700	70	398,635	217	1,118,650	290	356	5,760	59,965
New Jersey	133	133	3,094,750	47	200,050	101	518,100	130	171	3,339	30,964
Pennsylvania	10	9	192,200	4	30,850	3	6,800	10	13	212	1,985
South Atlantic division	6	4	4,500	2	1,475	1	1,000	5	5	32	450
Maryland	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
South Carolina	5	4	4,500	2	1,475	1	1,000	5	5	32	450
North Central division	198	188	1,132,000	70	94,765	157	360,000	192	199	2,649	26,501
Ohio	2	2	6,200	1	1,500	1	4,000	2	2	22	180
Indiana	4	4	19,400	2	1,170	4	5,700	4	4	33	219
Illinois	31	31	270,700	8	15,100	28	80,200	31	34	539	5,600
Michigan	63	62	455,700	27	36,825	49	125,900	63	63	1,009	10,652
Wisconsin	14	14	94,800	7	19,300	12	27,800	14	14	170	1,820
Minnesota	11	10	17,800	4	1,605	7	13,600	10	10	116	784
Iowa	47	44	210,640	14	14,165	39	77,600	44	48	553	5,404
North Dakota	3	1	4,500	1	1,500	1	1,000	3	3	23	163
South Dakota	19	16	37,260	5	2,800	13	20,100	17	17	139	1,105
Nebraska	2	2	11,200	.....	.....	1	3,000	2	2	19	382
Kansas	2	2	3,800	1	800	2	1,100	2	2	26	192
South Central division	11	10	32,600	3	1,650	8	15,500	10	10	82	660
Oklahoma[1]	11	10	32,600	3	1,650	8	15,500	10	10	82	660
Western division	2	2	4,500	2	1,800	2	2,400	2	3	15	180
Washington	2	2	4,500	2	1,800	2	2,400	2	3	15	180

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY CLASSES: 1906.

CLASSIS.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	659	657	124,938	632	44,673	72,386	640	15	773	638	283,447
Albany	18	18	3,397	16	893	1,756	18	.....	22	18	7,880
Bergen	23	23	4,858	21	1,560	2,707	23	.....	31	23	11,445
Bergen, South	12	12	4,129	11	1,399	2,493	12	.....	13	12	6,875
Dakota	21	21	1,127	21	538	589	19	1	19	19	4,441
Grand River	28	28	4,980	28	2,146	2,834	27	.....	29	27	10,085
Greene	6	6	1,570	6	567	1,003	6	.....	10	6	3,250
Holland	21	21	3,771	20	1,663	1,958	21	.....	27	21	7,380
Hudson	11	11	2,204	11	722	1,482	11	.....	12	11	4,392
Illinois	13	13	1,803	13	703	1,100	13	.....	15	13	4,210
Iowa	30	30	3,689	30	1,776	1,913	26	4	29	26	9,080
Kingston	16	16	2,796	16	1,011	1,785	16	.....	19	16	6,490
Long Island, North	25	25	5,354	23	1,789	2,988	25	.....	31	25	14,805
Long Island, South	22	22	7,142	20	1,879	3,107	22	.....	28	22	13,800
Michigan	16	16	2,708	16	958	1,750	15	1	15	15	6,275
Monmouth	9	9	1,511	9	557	954	9	.....	10	9	3,750
Montgomery	33	33	4,326	33	1,373	2,953	33	.....	35	33	11,970
New Brunswick	12	12	2,819	12	1,105	1,714	12	.....	17	12	8,095
New York	32	32	12,091	28	3,929	6,985	31	1	38	31	21,460
Newark	17	17	6,303	15	1,897	3,560	17	.....	21	17	9,700
Oklahoma	10	10	638	10	264	374	8	2	8	8	1,909
Orange	22	22	3,653	20	1,251	2,264	22	.....	27	22	8,835
Paramus	29	29	5,821	28	2,069	3,361	29	.....	39	29	15,090
Passaic	16	16	3,416	15	1,344	2,024	16	.....	23	16	7,900
Pella	13	13	1,344	12	510	743	13	.....	15	13	3,649
Philadelphia	21	21	3,188	21	1,271	1,917	18	2	20	18	9,790
Pleasant Prairie	27	27	1,488	27	691	797	24	3	27	24	5,712
Poughkeepsie	11	11	2,256	11	791	1,465	11	.....	18	11	5,923
Raritan	14	14	3,529	13	1,260	2,045	14	.....	20	13	8,210
Rensselaer	14	14	2,334	12	632	1,357	14	.....	16	13	4,865
Rochester	15	15	3,113	15	1,351	1,762	15	.....	15	15	5,445
Saratoga	12	11	1,668	11	583	1,085	12	.....	13	12	4,350
Schenectady	14	14	3,702	14	1,352	2,350	14	.....	18	14	6,764
Schoharie	16	15	1,197	15	421	776	15	.....	18	15	4,275
Ulster	16	16	2,928	16	1,028	1,900	15	1	22	15	6,777
Westchester	13	13	2,553	13	895	1,658	13	.....	21	13	6,860
Wisconsin	31	31	5,532	30	2,495	2,877	31	.....	32	31	11,710

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY CLASSES: 1906.

CLASSIS.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	659	639	$15,553,250	198	$729,225	489	$2,022,450	639	757	12,089	120,705
Albany	18	18	367,500	6	5,625	11	34,400	18	23	360	2,386
Bergen	23	23	487,100	8	33,700	13	80,000	23	31	623	7,168
Bergen, South	12	12	365,000	5	20,900	7	43,500	12	15	410	3,827
Dakota	21	19	55,760	7	5,800	16	23,100	19	20	165	1,469
Grand River	28	27	184,000	13	13,725	23	64,900	28	28	445	4,911
Greene	6	6	74,000	.....	.....	6	22,000	6	9	121	817
Holland	21	21	106,100	8	8,700	19	44,200	21	21	320	3,328
Hudson	11	11	114,500	.....	.....	11	38,700	11	15	183	1,290
Illinois	13	13	91,700	2	2,100	10	22,600	13	16	230	2,518
Iowa	30	26	133,050	11	11,630	22	46,450	27	27	363	3,540
Kingston	16	16	172,750	3	12,800	10	28,300	16	29	269	2,525
Long Island, North	25	25	939,500	12	49,050	14	92,500	25	31	613	6,514
Long Island, South	22	22	1,157,500	7	53,900	12	113,600	22	24	681	15,314
Michigan	16	16	180,800	6	14,400	9	21,800	16	16	272	2,593
Monmouth	9	9	104,000	3	6,600	8	38,000	9	10	153	988
Montgomery	33	33	397,400	10	33,700	21	50,450	28	31	408	3,273
New Brunswick	12	12	294,000	2	3,900	11	57,500	12	19	265	1,713
New York	32	27	5,510,500	11	115,950	13	220,700	32	38	968	11,306
Newark	17	17	835,000	7	55,950	12	82,300	16	20	605	5,729
Oklahoma	10	9	30,600	2	1,400	8	15,500	9	9	73	623
Orange	22	22	390,900	2	2,200	20	73,000	21	25	358	2,305
Paramus	29	29	560,000	17	56,250	22	113,000	29	34	619	5,632
Passaic	16	16	252,800	5	21,750	14	60,000	16	21	391	3,834
Pella	13	13	48,800	3	1,650	10	20,800	12	13	140	1,467
Philadelphia	21	18	245,500	6	32,325	10	26,100	20	28	350	3,186
Pleasant Prairie	27	24	93,590	8	7,090	22	38,750	27	30	258	1,976
Poughkeepsie	11	11	189,000	.....	.....	10	39,300	11	13	178	1,361
Raritan	14	14	285,300	3	8,400	12	53,000	13	19	293	2,427
Rensselaer	14	14	176,000	2	6,375	13	34,500	14	15	194	1,534
Rochester	15	15	121,000	5	8,950	12	40,300	15	15	234	2,327
Saratoga	12	12	129,500	.....	.....	11	38,000	12	12	129	832
Schenectady	14	14	382,000	3	21,600	14	55,000	13	17	310	2,416
Schoharie	16	15	59,900	3	3,585	10	21,900	14	14	127	885
Ulster	16	16	368,000	.....	.....	13	59,500	15	23	246	1,933
Westchester	13	13	410,500	4	79,000	12	129,000	13	15	262	1,892
Wisconsin	31	31	239,700	14	30,220	28	79,800	31	31	473	4,866

REFORMED CHURCH IN THE UNITED STATES.

HISTORY.

The Reformed Church in the United States—for many years known as the "German Reformed Church"—traces its origin chiefly to the German, Swiss, and French people who settled in America early in the eighteenth century. Among its founders it includes Ulrich Zwingli and John Calvin, of Switzerland, while the fact that so many of its early members came from the German Palatinate, gives it close relation to Philip Melanchthon. The Heidelberg Catechism, compiled under Frederick III, Elector of the Palatinate, in 1563, by Zacharias Ursinus, a pupil of Melanchthon, and Caspar Olevianus, a pupil of Calvin, is still the Reformed Church's standard in teaching the Scriptures.

The emigration from these communities during the seventeenth century was small, and there was no continuity between the early, isolated pioneers and the churches in the succeeding century.

Pastorius with a little company of Mystics came to Pennsylvania in 1683, at the invitation of William Penn, and founded Germantown; but it was not until 1709 that these immigrants became at all numerous. About that time more than 30,000 from the Palatinate, who had found their way to England, encamped near London, clamoring for transportation. Some thousands of them were placed on unoccupied lands in Ireland and elsewhere, while large numbers were brought to America where they established settlements in the South, in New York, and in Pennsylvania. These pioneers were almost invariably thoroughly religious in character, and made provision for churches and parochial schools, although they were not well supplied with either preachers or qualified teachers. In some cases they had been attended by their pastors, and in this way John Frederick Hager accompanied one of the parties, arriving in New York in 1709. Among others who proved energetic and useful workers were John Philip Boehm, George Michael Weiss, and John B. Rieger. The general condition of the churches, however, was deplorable; the number of divisions was very great and there were large companies of Mystics. No regular method of securing ordination in this country existed, although Boehm was ordained by the Dutch Reformed

ministers of New York, with the assent of the Classis of Amsterdam. Meanwhile the ecclesiastical authorities of the Palatinate, appreciating their own inability to do much for the American churches, made application to the Classis of Amsterdam, and that classis commissioned Michael Schlatter as a missionary evangelist. He arrived in August, 1746, and soon after had a conference with the pastors who were already in the churches. As a consequence, a coetus, or synod, was organized the next year. Some opposition arose to connection with the Holland Church, which, in its turn, was somewhat discouraged by the reports from America, and also by the death in 1749 of Boehm, whose influence had been great.

In 1751 Schlatter made a visit to Europe, and so interested the people of Holland in the churches of Pennsylvania, that he returned the next year with 6 ministers, and a sum estimated at $60,000. This general assistance, however, was so conditioned upon subordination to the Classis of Amsterdam as to occasion a great deal of friction, manifested especially in the development of two distinct parties in the coetus itself, differing in their views of polity, and resembling in a general way the "Old Side" and "New Side" in the Presbyterian Church; the former emphasizing doctrinal regularity, the latter being more in accord with the evangelistic and Pietistic developments of the time. Among the most prominent leaders in the latter company was Philip William Otterbein, later identified with the organization of the United Brethren in Christ. A number of independent ministers declined to identify themselves with the coetus, among whom one of the most prominent was John J. Zubly, pastor of a church in Charleston, S. C., and for a time a member of the Continental Congress.

The latter part of the eighteenth century was not a period of great growth, although the general status of the individual churches was good. With the general development of the feeling of independence and the association with other denominations—particularly the Lutherans under the lead of Muhlenberg—the German Reformed congregations became dissatisfied with the conditions of their connection with the Amsterdam Classis. That connection had proved as heavy a burden for them as for the Dutch churches of New York and New Jersey, and it was finally decided to act independently of the classis.

The first Synod of the German Reformed Church met at Lancaster, Pa., April 27, 1793, and reported 178 congregations and 15,000 communicants. Of the congregations at least 55 had no ministers. The churches were scattered through New York, northern New Jersey, Pennsylvania, Maryland, and Virginia, with several congregations west of the Alleghenies. The most important congregations were Philadelphia, Lancaster, and Germantown in Pennsylvania, and Frederick in Maryland. Many churches in sections of Pennsylvania, about which no certain information was available, were reported as vacant. It was difficult for them to secure any ministers, either from their own synod or from the Dutch Reformed Church, especially ministers who could use the German language.

With the development of the Protestant Episcopal Church some congregations joined that body and others joined in the organization of the United Brethren. Various movements sprang up for union with other bodies such as the Dutch Reformed Church, and especially the Lutheran, at the time of the organization of the first Lutheran Ministerium. This latter union was especially encouraged by the union in 1817 of the Lutheran and Reformed churches of Prussia. It did not, however, materialize, and after a few years was no longer spoken of.

Then followed the revival period, in which two opposing influences were developed—the liberal and the conservative. The conservative party was anxious to preserve the faith, and the liberal party laid greater stress on fellowship. Another complication arose from the fact that the younger element preferred to use the English language in church services, while the older element preferred the German. As the difficulty of securing trained leaders became more apparent, a theological seminary was founded. During the discussions that followed, a number of churches withdrew and formed, in 1822, the "Synod of the Free German Reformed Congregations of Pennsylvania," later known as the "German Reformed Synod of Pennsylvania and Adjacent States." These churches returned in 1837, and eventually the discussion resulted in the establishment of a theological seminary at Mercersburg, Pa.

Meanwhile the church had been developing westward, but the difficulties of intercommunication made the mutual relations uncertain and the western classis soon developed into the Western Synod, which, while holding generally fraternal relations with the Eastern Synod, was not identified with it. As graduates of Mercersburg found their way into the distant sections, the two synods came into more intimate relations, and in 1844 a convention was called in which the Dutch Reformed Church and the two German Reformed synods were represented. Although the convention was purely advisory, it prepared the way for later union. The western congregations meanwhile had met the same difficulty as those in the East in securing ministers, and had established their own educational institutions, one of which, Heidelberg College, at Tiffin, Ohio, was founded in 1850.

During this period the church developed its general activities. The earliest German church papers were the result of private enterprise, but in 1840 the synod founded a printing establishment at Chambersburg, Pa., which was removed to Philadelphia after the destruction of Chambersburg during the civil war.

As early as 1755 the Coetus of Pennsylvania had organized a society for the relief of ministers and their widows. In 1833 the fund was transferred to the synod and the society placed on a more substantial basis. In 1826 a Board of Domestic Missions was organized, and in 1838 a Board of Foreign Missions, working in relation with the American Board. In all departments of Christian activity there appeared indications of renewed life. The three-hundredth anniversary of the formation and adoption of the Heidelberg Catechism was celebrated by the Reformed Church in 1863, by the union of the two synods in a general synod.

With the organization of the general synod began the rapid extension of the work of home missions; the German work in the West rapidly assumed unexpected proportions and the English speaking portion increased also; as a result, separate district synods and specific classes were organized—the latest being the Hungarian Classis—to meet the needs of the Reformed Hungarian churches.

Through these experiences the church has developed strength, and at the same time has entered into the most cordial relations with other bodies. A member of the Alliance of Reformed Churches throughout the World holding the Presbyterian System, it has given cordial welcome to consideration of closer union, both with the Reformed Church in America and with the Presbyterian Church in the United States of America.

DOCTRINE AND POLITY.

Both in doctrine and polity the Reformed Church in the United States is in hearty accord with the other Reformed and Presbyterian churches. The Heidelberg Catechism is in universal use in the churches, and the system of church courts corresponds to that of the Reformed Church in America, except that they do not speak of the "particular synod," but of the "synod."

WORK.

The missionary work is under the supervision of boards appointed by, and reporting to, the general synod. The Board of Home Missions reported in 1906 a total of 192 workers in the cities of the United States, reaching Germans, English, French, Hungarians, and Bohemians. They cared for 238 churches, and the amount received for this work in its varied departments was $110,000.

The Foreign Mission Board of the general synod, which carries on work in Japan and China, in 1906 reported 3 stations, 54 American missionaries and 120 native helpers, 53 churches with 3,600 members, 6 schools with 625 scholars, and 3 hospitals and dispensaries treating 2,150 patients. The mission cooperates with other missions in the care of an orphanage in Japan. The churches in Japan are united with those of other Reformed and Presbyterian missions in the United Church of Christ, retaining no ecclesiastical connection with the church in the United States. The total value of property in the foreign field is estimated at $265,000, while the amount contributed during the year for the support of the work was $96,100.

The church has 16 colleges or institutions of high grade, with 188 teachers, 2,400 students, property valued at $1,635,000, and endowments of $1,091,000, while $93,099 was contributed in 1906 for the support of the work. Four orphanages with 322 inmates, are supported by the church.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 1,736 organizations in 58 classes, located in 28 states and the District of Columbia. Of these organizations, 920, or more than one-half, are in the North Atlantic division, and 621 in the North Central division. Pennsylvania leads with 891, followed by Ohio with 310.

The total number of communicants reported is 292,654; of these, as shown by the returns for 1,632 organizations, about 44 per cent are males and 56 per cent females. According to the statistics, the denomination has 1,740 church edifices; a seating capacity for church edifices of 640,745; church property valued at $14,067,897, against which there appears an indebtedness of $1,360,552; halls, etc., used for worship by 30 organizations; and 724 parsonages valued at $1,827,569. The Sunday schools, as reported by 1,569 organizations, number 1,677, with 25,191 officers and teachers and 222,324 scholars.

The number of ministers connected with the denomination is 1,180, and there are also 28 licentiates.

As compared with the report for 1890, these figures show an increase of 226 organizations, 88,636 communicants, and $6,092,314 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	1,736	1,736	292,654	1,632	121,925	154,986	1,670	30	1,740	1,666	640,745
North Atlantic division	920	920	185,329	875	78,230	99,685	909	8	958	907	399,499
Massachusetts	2	2	253	1	48	70	2	.....	2	2	700
Connecticut	3	3	1,012	3	507	505	3	.....	5	3	2,300
New York	18	18	5,700	18	2,446	3,254	18	.....	18	18	7,656
New Jersey	6	6	1,094	5	486	548	6	.....	8	6	1,950
Pennsylvania	891	891	177,270	848	74,743	95,308	880	8	925	878	386,893
South Atlantic division	169	169	21,914	161	8,566	12,102	165	1	172	165	58,834
Maryland	78	78	13,442	75	5,132	7,657	76	.....	81	76	29,784
District of Columbia	2	2	580	1	109	161	2	.....	2	2	1,200
Virginia	25	25	2,288	25	974	1,314	25	.....	26	25	6,805
West Virginia	9	9	886	9	363	523	8	1	9	8	2,420
North Carolina	55	55	4,718	51	1,988	2,447	54	.....	54	54	18,625
North Central division	621	621	82,254	584	34,629	42,522	585	20	597	583	179,882
Ohio	310	310	50,732	300	21,205	26,710	308	.....	312	306	107,570
Indiana	58	58	8,289	43	3,223	3,942	53	.....	54	53	18,340
Illinois	31	31	2,652	31	1,177	1,475	29	2	29	29	7,475
Michigan	18	18	1,666	17	708	935	16	1	17	16	4,247
Wisconsin	64	64	8,386	60	3,819	4,148	56	4	60	56	14,040
Minnesota	7	7	788	6	286	367	7	.....	7	7	1,285
Iowa	44	44	3,692	41	1,541	1,961	43	1	43	43	10,900
Missouri	10	10	1,284	7	405	484	10	.....	10	10	3,025
North Dakota	21	21	817	21	413	404	14	6	14	14	2,155
South Dakota	28	28	1,365	28	685	680	21	4	21	21	4,025
Nebraska	18	18	1,616	18	789	827	16	2	18	16	3,735
Kansas	12	12	967	12	378	589	12	.....	12	12	3,085
South Central division	17	17	2,437	3	189	268	3	.....	3	3	730
Kentucky	12	12	2,101	2	165	250	2	.....	2	2	630
Tennessee	3	3	234	.....	.....	.....	.....	.....	.....	.....	.....
Arkansas	1	1	60	.....	.....	.....	.....	.....	.....	.....	.....
Oklahoma[1]	1	1	42	1	24	18	1	.....	1	1	100
Western division	9	9	720	9	311	409	8	1	10	8	1,800
Colorado	1	1	90	1	31	59	1	.....	1	1	250
Oregon	7	7	512	7	227	285	6	1	8	6	1,375
California	1	1	118	1	53	65	1	.....	1	1	175

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	1,736	1,667	$14,067,897	349	$1,360,552	724	$1,827,569	1,569	1,677	25,191	222,324
North Atlantic division	920	909	9,725,872	218	1,004,100	321	978,160	820	890	15,626	143,399
Massachusetts	2	2	46,000	1	4,365	.....	.....	2	2	27	224
Connecticut	3	3	53,500	3	18,150	3	7,500	3	4	53	545
New York	18	17	363,877	14	89,600	12	42,000	18	20	379	4,023
New Jersey	6	6	46,000	3	3,500	5	10,200	5	5	70	451
Pennsylvania	891	881	9,216,495	197	888,485	301	918,460	792	859	15,097	138,156
South Atlantic division	169	166	1,160,366	29	67,060	71	171,300	149	150	2,076	17,779
Maryland	78	77	760,750	16	46,050	32	94,200	69	69	1,315	9,702
District of Columbia	2	2	90,000	.....	.....	2	12,000	2	2	38	421
Virginia	25	25	89,550	5	5,675	12	21,400	24	25	285	1,842
West Virginia	9	8	65,200	3	10,300	4	12,000	6	6	84	541
North Carolina	55	54	154,866	5	5,035	21	31,700	48	48	354	5,273
North Central division	621	581	3,108,959	97	281,092	324	657,809	577	611	7,263	58,841
Ohio	310	304	1,895,269	51	161,471	160	368,823	289	289	4,509	37,814
Indiana	58	53	390,950	11	30,325	33	69,500	52	53	737	5,819
Illinois	31	29	136,200	4	17,000	19	31,700	31	33	329	2,118
Michigan	18	16	80,700	4	6,350	9	14,400	17	18	189	1,388
Wisconsin	64	56	204,380	10	10,446	40	76,390	57	59	557	4,097
Minnesota	7	7	18,700	1	350	6	8,100	6	6	40	314
Iowa	44	43	169,160	4	11,000	23	38,000	41	44	424	3,061
Missouri	10	10	71,200	4	25,000	4	6,150	10	10	106	943
North Dakota	21	14	13,950	2	350	9	14,336	21	38	55	550
South Dakota	28	21	27,800	1	400	5	9,000	23	30	72	651
Nebraska	18	16	51,250	3	15,200	7	9,010	18	19	102	1,088
Kansas	12	12	49,400	2	3,200	9	12,400	12	12	143	998
South Central division	17	3	13,800	2	900	1	2,500	15	15	160	1,764
Kentucky	12	2	13,500	2	900	1	2,500	11	11	134	1,553
Tennessee	3	.....	.....	.....	.....	.....	.....	2	2	18	155
Arkansas	1	.....	.....	.....	.....	.....	.....	1	1	5	41
Oklahoma[1]	1	1	300	.....	.....	.....	.....	1	1	3	15
Western division	9	8	58,900	3	7,400	7	17,800	8	11	66	541
Colorado	1	1	12,500	1	6,500	1	2,000	1	1	19	175
Oregon	7	6	45,100	2	900	6	15,800	6	9	41	301
California	1	1	1,300	.....	.....	.....	.....	1	1	6	65

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY CLASSES: 1906.

CLASSIS.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	[1]1,736	1,736	292,654	1,632	121,925	154,986	1,670	30	1,740	1,666	640,745
Allegheny	[2]26	26	4,492	25	1,968	2,384	26	.....	27	26	8,775
Carlisle	22	22	2,472	21	1,005	1,391	22	.....	23	22	8,425
Chicago	9	9	1,499	9	728	771	9	.....	9	9	2,550
Cincinnati	19	19	3,767	18	1,350	1,736	18	.....	18	18	5,605
Clarion	36	36	3,939	36	1,709	2,230	36	.....	36	36	11,595
East Pennsylvania	62	62	14,634	54	6,299	7,185	62	.....	64	62	33,630
East Susquehanna	54	54	7,267	43	2,818	3,309	52	2	59	52	20,660
Eastern Ohio	32	32	4,377	32	2,040	2,337	32	.....	32	31	9,300
Erie	23	23	5,625	22	2,509	3,016	23	.....	23	23	7,525
German Maryland	9	9	2,186	7	615	981	8	.....	8	8	4,000
German Philadelphia	20	20	7,494	18	2,594	4,140	20	.....	22	20	10,150
Gettysburg	30	30	6,884	30	2,986	3,898	30	.....	35	30	12,495
Goshenhoppen	27	27	8,357	26	3,914	4,263	27	.....	31	27	15,685
Heidelberg	[2]32	32	5,805	32	2,672	3,133	32	.....	32	32	10,035
Hungarian	12	12	2,715	9	1,460	753	11	.....	16	11	4,750
Illinois	21	21	1,019	21	410	609	19	2	19	19	4,360
Indiana	14	14	2,722	12	1,238	1,367	14	.....	14	14	4,800
Iowa	21	21	1,118	21	395	723	20	1	20	20	4,875
Juniata	52	52	6,759	50	2,349	3,565	51	1	51	51	16,575
Kansas	9	9	778	9	304	474	9	.....	9	9	2,500
Kentucky	18	18	2,219	.....	.....	.....	.....	.....	.....	.....	.....
Lancaster (Eastern)	52	52	9,120	51	3,762	5,264	50	1	51	50	23,325
Lancaster (Ohio)	28	28	3,235	27	1,260	1,731	28	.....	28	28	9,225
Lebanon	47	47	10,750	44	4,356	5,583	47	.....	47	47	27,780
Lehigh	65	65	20,731	65	9,761	10,970	65	.....	69	65	40,525
Lincoln	6	6	430	6	161	269	6	.....	6	6	1,870
Maryland	66	66	11,211	64	4,374	6,464	65	.....	70	65	25,634
Mercersburg	24	24	3,677	22	1,340	2,167	23	1	24	23	8,512
Miami	51	51	7,082	50	2,695	3,987	51	.....	51	50	18,750
Milwaukee	[3]22	22	3,177	20	1,411	1,508	21	.....	23	21	5,330
Minnesota	[2]20	20	2,089	17	834	1,005	20	.....	21	20	4,635
Missouri	10	10	1,221	6	373	393	9	.....	9	9	2,635
Nebraska	15	15	1,389	15	694	695	13	2	15	13	2,765
New York	13	13	3,205	12	1,252	1,818	13	.....	15	13	6,280
North Carolina	55	55	4,718	51	1,988	2,447	54	.....	54	54	18,625
Philadelphia	[2]36	36	8,948	34	3,244	5,285	35	1	36	34	15,102
Portland-Oregon	8	8	630	8	280	350	7	1	9	7	1,550
Reading	25	25	11,684	25	4,855	6,829	25	.....	25	25	17,125
St. John	[2]28	28	7,030	28	3,135	3,895	27	1	27	27	9,885
St. Joseph	38	38	3,313	29	1,135	1,707	37	.....	38	37	11,230
St. Paul	19	19	2,827	19	1,247	1,580	19	.....	19	19	5,780
Schuylkill	36	36	6,936	31	2,664	3,412	36	.....	36	36	14,480
Sheboygan	39	39	4,861	37	2,252	2,448	31	5	32	31	7,685
Somerset	38	38	4,349	37	1,769	2,363	38	.....	40	38	11,060
South Dakota	49	49	2,182	49	1,098	1,084	35	10	35	35	6,180
Tiffin	34	34	3,758	33	1,494	1,977	33	.....	33	33	10,575
Tohickon	40	40	9,376	40	4,286	5,090	40	.....	43	40	20,187
Toledo	19	19	3,225	19	1,576	1,649	19	.....	21	19	5,722
Tuscarawas	50	50	7,469	47	2,806	3,875	50	.....	50	50	21,400
Ursinus	13	13	1,642	12	780	787	13	.....	13	13	3,350
Virginia	30	30	2,767	30	1,148	1,619	30	.....	32	30	8,475
Westmoreland	36	36	6,016	36	2,595	3,421	35	1	35	35	11,662
West New York	12	12	4,393	12	2,013	2,380	12	.....	12	12	5,476
West Susquehanna	62	62	6,181	62	2,777	3,404	62	.....	65	62	19,775
Wichita	5	5	382	5	135	247	5	.....	5	5	1,125
Wyoming	45	45	7,820	44	3,281	4,384	44	1	47	44	15,565
Zion (Northwest)	12	12	2,566	11	1,013	1,276	12	.....	13	12	5,100
Zion (Potomac)	40	40	6,136	39	2,718	3,358	39	.....	43	38	18,075

[1] Includes 9 independent churches.

[2] Includes 1 independent church.

[3] Includes 4 independent churches.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY CLASSES: 1906.

CLASSIS.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	[1] 1,736	1,667	$14,067,897	349	$1,360,552	724	$1,827,569	1,569	1,677	25,191	222,324
Allegheny	[2] 26	26	477,700	11	110,900	11	38,300	26	26	593	3,482
Carlisle	22	22	106,150	4	3,150	9	28,600	20	21	269	2,173
Chicago	9	9	70,300	2	15,000	8	19,200	9	11	87	717
Cincinnati	19	18	159,400	7	16,493	11	33,800	16	16	257	2,186
Clarion	36	36	189,200	4	5,900	14	33,200	35	35	434	3,040
East Pennsylvania	62	62	608,937	16	53,930	15	49,200	56	77	1,429	13,294
East Susquehanna	54	52	288,700	8	11,985	18	51,700	44	46	668	5,754
Eastern Ohio	32	32	159,719	4	12,700	13	20,875	29	29	416	3,508
Erie	23	23	163,600	9	15,975	14	38,500	22	22	277	2,887
German Maryland	9	8	174,500	4	14,300	3	10,500	8	8	150	1,208
German Philadelphia	20	20	475,000	11	69,650	12	37,450	18	20	497	6,162
Gettysburg	30	30	261,750	2	15,925	21	40,400	27	28	374	3,591
Goshenhoppen	27	27	319,700	5	8,000	5	13,800	23	24	546	4,844
Heidelberg	[2] 32	31	195,700	2	1,400	22	42,600	30	30	416	3,829
Hungarian	12	11	174,500	11	102,000	9	36,000	11	11	37	547
Illinois	21	19	70,900	3	9,350	9	11,000	21	21	213	1,325
Indiana	14	14	97,250	1	200	12	31,000	12	12	195	1,713
Iowa	21	20	73,960	1	8,000	8	14,000	18	19	217	1,629
Juniata	52	51	259,200	9	33,537	25	43,800	48	48	624	5,164
Kansas	9	9	59,800	4	17,000	5	7,500	9	9	125	867
Kentucky	18							14	14	153	1,618
Lancaster (Eastern)	52	50	577,308	14	105,842	18	47,850	49	50	881	8,119
Lancaster (Ohio)	28	28	112,700	1	3,000	13	31,600	27	27	392	2,603
Lebanon	47	46	508,300	13	39,565	9	30,000	41	46	906	7,321
Lehigh	65	65	1,016,000	12	63,300	5	25,000	57	65	1,216	15,422
Lincoln	6	6	41,500	4	16,900	2	3,100	6	6	76	529
Maryland	66	66	655,550	11	31,450	29	87,700	58	58	1,128	8,504
Mercersburg	24	23	213,950	2	2,400	12	41,400	20	21	359	2,635
Miami	51	48	344,450	8	28,293	29	67,500	47	47	803	5,973
Milwaukee	[3] 22	21	81,800	1	150	15	29,040	22	24	199	1,516
Minnesota	[2] 20	20	74,800	2	650	14	21,200	18	18	148	1,150
Missouri	10	9	39,100	1	13,000	5	6,750	10	10	80	757
Nebraska	15	13	26,250	1	1,000	6	7,810	15	16	63	784
New York	13	13	323,377	11	82,665	6	25,500	13	16	281	2,698
North Carolina	55	54	154,866	5	5,035	21	31,700	48	48	354	5,273
Philadelphia	[2] 36	35	761,825	13	89,950	17	57,600	36	37	907	8,812
Portland-Oregon	8	7	46,400	2	900	6	15,800	7	10	47	366
Reading	25	25	642,250	8	60,975	6	25,900	17	18	921	9,390
St. John	[2] 28	27	189,300	4	8,400	14	35,900	24	24	389	4,245
St. Joseph	38	37	202,900	5	15,200	14	26,800	37	37	477	3,398
St. Paul	19	19	117,150			6	14,400	18	19	202	1,721
Schuylkill	36	36	263,600	10	16,899	14	57,300	32	33	595	5,489
Sheboygan	39	31	112,980	10	10,446	22	43,250	32	32	325	2,328
Somerset	38	38	190,550	5	1,750	16	36,900	32	32	396	2,965
South Dakota	49	35	41,750	3	750	14	23,336	44	68	127	1,201
Tiffin	34	33	198,300	7	19,760	13	28,300	32	32	488	3,890
Tohickon	40	40	401,300	10	28,650	6	28,500	35	45	772	6,680
Toledo	19	19	91,350	5	5,550	12	22,600	18	19	234	1,826
Tuscarawas	50	50	251,950	4	11,300	25	49,548	48	48	966	7,671
Ursinus	13	13	39,700			10	14,600	13	15	110	724
Virginia	30	30	137,550	7	11,675	14	30,400	28	29	341	2,157
Westmoreland	36	36	321,700	9	26,083	18	77,460	32	33	473	4,092
West New York	12	11	181,000	8	33,200	12	33,000	12	13	235	2,416
West Susquehanna	62	62	357,950	7	26,700	18	50,400	52	52	745	5,659
Wichita	5	5	24,500	1	1,200	4	6,300	5	5	59	408
Wyoming	45	45	312,375	16	32,444	17	47,500	42	50	727	6,564
Zion (Northwest)	12	12	156,000	5	14,425	10	17,200	11	12	162	1,425
Zion (Potomac)	40	39	469,600	6	25,650	8	27,000	35	35	630	6,075

[1] Includes 9 independent churches. [2] Includes 1 independent church. [3] Includes 4 independent churches.

CHRISTIAN REFORMED CHURCH.

HISTORY.

In 1846–47 a colony from Holland settled in Michigan and gave the name of their country to the new home. Practically all joined the Dutch Reformed Church in 1849, but when this union was formed, they made an express condition that "they would be most perfectly free at any time they found an ecclesiastical connection opposed to their religious prosperity and enjoyment to bid (the Reformed Church) a fraternal adieu and be by themselves."

After some years a number of the members and 2 of the ministers of these Michigan congregations considered that various things in the doctrines and discipline of the church they had joined were opposed to their prosperity and enjoyment, and after considerable friction, they withdrew, April 8, 1857. Delegates from 6 churches met in Holland, Mich., in May, 1857, and effected a separate organization. Two years later the name of "Holland Reformed Church" was adopted as the denominational title, but in 1861 it was changed to "True Dutch Reformed." In 1880 the name

"Holland Christian Reformed Church in America" was chosen, but in 1890 the word "Holland" was dropped, and in 1904 the words "in America" were eliminated, so that the official title to-day is "Christian Reformed Church."

At first the growth was slow. Two of the congregations disappeared from the roll the year after organization, and one of the clergymen returned to the Reformed Church, leaving as sole pastor of the denomination the Rev. K. Van den Bosch. Owing to different opinions in regard to ecclesiastical customs, considerable agitation arose among the members. In 1864, the Rev. D. J. Van der Werp, an earnest preacher and a talented writer, came from the Netherlands to settle as pastor of the church at Graafschap, Allegan county, Mich. Coming into relations with recent immigrants from the Netherlands and from Germany (Bentheim and East Friesland), and finding many who were dissatisfied with the conditions in the Reformed Church, he succeeded within a few years in organizing a number of congregations in Wisconsin, Iowa, and Illinois, as well as in Michigan. He also began to train young men for the ministry, thus laying the foundation of the present theological school of the church, which was formally opened in 1876 in Grand Rapids. In 1868 he began the publication of a biweekly paper, De Wachter (The Watchman), and through this medium was able to extend the influence of the movement in many directions.

In 1880 the first home missionary was ordained for the organization of churches among the Reformed Hollanders and East Friesians scattered in different parts of the United States. This home mission work, aided by increasing immigration and a constantly growing number of graduates from the theological school, has been the chief instrument in causing the comparatively rapid growth of the church in recent years.

The denomination was strengthened considerably in 1882 by the accession of half a dozen churches, which, with their pastors, had left the Reformed Church because of the refusal of its general synod to condemn freemasonry and to discipline communicant members who were members of that organization. A further considerable increase came in 1890, when the Classis of Hackensack united with the denomination. This classis was the remnant of the True Reformed Dutch Church, which in 1822 had withdrawn from the Synod of the Reformed Church in America (then called the "Reformed Protestant Dutch Church") because of its alleged departure from Calvinistic teaching and preaching, and from the administration of church discipline.

In their early history the language of the churches was almost exclusively Dutch, but what became known as the "Americanization movement" in Michigan was strengthened by the formation of an English speaking congregation in Grand Rapids, Mich., and the addition of the Hackensack Classis, which had been using English for many years. In the city congregations in many instances the use of English is increasing rapidly.

DOCTRINE AND POLITY.

The creeds of the Christian Reformed Church are those of the Reformed churches which trace their origin to Holland, namely, the Belgic Confession of Faith, the Heidelberg Catechism, and the Canons of Dort.

As its constitution the church adopted the eighty-six articles of church government (the Church Order) approved by the National Synod of Dort in 1619, in so far as they were suited to American civil conditions. These articles provide for a strictly Presbyterian order of polity, including the parity of the ministry and the joint rule of the elders of the different congregations.

The first organization of all the congregations was called a "classis" (presbytery). From 1865 to 1879 general assemblies were held annually. In 1880 the name "synod" was adopted for the annual meeting of all the churches as one body. At present 6 delegates from each classis—3 ministers and 3 elders—meet biennially as a synod, the highest church court in the organization. This corresponds to the General Synod of the Reformed Church in America, with no intermediary court corresponding to the particular synod.

In the congregational worship, the Psalms are sung exclusively, except that a few "Spiritual Songs" are used as a supplement to the Psalter.

WORK.

The activities of the church include work among the Indians, under the supervision of a Board of Heathen Missions appointed by the synod, with headquarters at Grand Rapids, Mich.; and general mission work carried on by the different classes and a joint committee of the synod. Six home missionaries, 2 missionaries to the Indians, and 6 missionary helpers to the Indians were engaged in this work during 1906, and 32 churches were aided. The total amount of contributions was $24,000, including $10,000 for the Indian work, a similar amount for the salaries of home missionaries and for weak congregations, $1,000 for assistance in erecting buildings, and $3,000 for mission work among the Jews, devoted principally to the "Chicago Hebrew Mission." The missionaries for the Indians are located at Gallup and Zuni, in New Mexico.

The chief educational institution is at Grand Rapids and includes a theological seminary, the Calvin College, and a preparatory school, with 11 teachers

and 161 pupils. There are in addition 24 parochial or mission schools—many of which are the property of independent societies for Christian Instruction—composed almost exclusively of members of the Christian Reformed Church. These have a total of 5,616 pupils. The amount contributed in 1906 was $104,661, of which $12,661 was for the support of the college and $92,000 for that of the parochial schools. The value of the school property is estimated at $60,000 for the institution at Grand Rapids; $5,000 for the schools for the Indians; and $184,000 for the parochial schools. The theological school has a special endowment valued at $25,000. The various congregations, in addition to the Sunday schools, have week day classes for the children and young people for training in Bible history and doctrine by means of a graded system of catechisms.

Three homes for aged people, accommodating 80 inmates and having property valued at $40,000, are supported by the Christian Reformed churches at an annual cost of $1,000.

There are 128 young people's societies with 4,050 members; 60 women's societies with 1,628 members; and 20 men's societies with 300 members.

The Christian Reformed Church has 3 religious periodicals: 2 weekly papers—1 German and 1 English—and 1 German monthly. Several periodicals are published in the Dutch language, but are not officially connected with the church.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and territories and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 174 organizations in 10 classes, located in 17 states and the territory of New Mexico. Of these organizations, more than four-fifths are in the North Central division, Michigan leading with 66, followed by Iowa with 31.

The total number of communicants reported is 26,669; of these, as shown by the returns for 166 organizations, about 48 per cent are males and 52 per cent females. According to the statistics, the denomination has 181 church edifices; a seating capacity for church edifices of 62,334; church property valued at $903,600, against which there appears an indebtedness of $216,287; halls, etc., used for worship by 13 organizations; and 136 parsonages valued at $290,250. The Sunday schools, as reported by 133 organizations, number 150, with 1,424 officers and teachers and 18,340 scholars.

The number of ministers connected with the denomination is 131, and there is also 1 licentiate.

As compared with the report for 1890, these figures show an increase of 75 organizations, 14,199 communicants, and $475,100 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	174	174	26,669	166	11,617	12,621	159	13	181	157	62,334
North Atlantic division	24	24	2,830	22	1,200	1,505	23	1	25	23	8,890
Massachusetts	1	1	140	1	65	75	1		1	1	300
New York	6	6	298	5	117	161	6		8	6	1,535
New Jersey	17	17	2,392	16	1,018	1,269	16	1	16	16	7,055
North Central division	142	142	23,329	136	10,157	10,866	131	11	151	129	52,159
Ohio	4	4	382	4	176	206	4		5	4	970
Indiana	3	3	659	3	310	349	3		3	3	970
Illinois	9	9	2,332	9	1,068	1,264	9		9	9	4,650
Michigan	66	66	14,719	61	6,037	6,400	63	3	73	63	32,184
Wisconsin	7	7	761	7	380	381	7		10	6	1,550
Minnesota	10	10	615	9	313	278	6	4	6	6	1,270
Iowa	31	31	2,990	31	1,447	1,543	27	4	32	26	7,890
North Dakota	1	1	77	1	37	40	1		1	1	200
South Dakota	8	8	499	8	250	249	8		8	8	1,575
Nebraska	1	1	60	1	25	35	1		1	1	300
Kansas	2	2	235	2	114	121	2		3	2	600
Western division	8	8	510	8	260	250	5	1	5	5	1,285
Montana	2	2	135	2	78	57	1		1	1	250
Colorado	1	1	21	1	11	10		1			
New Mexico	2	2	70	2	34	36	1		1	1	150
Washington	3	3	284	3	137	147	3		3	3	885

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	174	160	$903,600	98	$216,287	136	$290,250	133	150	1,424	18,340
North Atlantic division	24	23	271,500	11	61,700	17	62,500	19	20	281	2,842
Massachusetts	1	1	10,000	1	2,900	1	4,000	1	1	4	60
New York	6	6	42,000	3	11,300	2	5,500	3	4	24	234
New Jersey	17	16	219,500	7	47,500	14	53,000	15	15	253	2,548
North Central division	142	132	619,500	82	150,537	115	223,450	108	122	1,113	14,888
Ohio	4	4	21,000	2	6,500	3	10,500	4	4	61	224
Indiana	3	3	9,600	2	1,500	2	3,000	2	2	31	448
Illinois	9	9	60,850	6	21,500	7	23,000	8	8	103	1,415
Michigan	66	63	374,800	40	81,562	58	121,300	54	58	709	9,996
Wisconsin	7	7	25,850	4	8,925	5	7,200	4	6	14	160
Minnesota	10	7	15,650	5	4,350	6	7,400	7	7	31	371
Iowa	31	27	85,550	17	20,950	24	38,950	21	25	121	1,713
North Dakota	1	1	2,500	.....	.....	1	2,300	.....	.....	.....	.....
South Dakota	8	8	17,500	4	4,100	6	5,800	5	8	20	284
Nebraska	1	1	2,500	1	550	1	1,500	1	1	7	50
Kansas	2	2	3,700	1	600	2	2,500	2	3	16	227
Western division	8	5	12,600	5	4,050	4	4,300	6	8	30	610
Montana	2	1	5,000	1	1,650	1	2,000	2	2	6	110
Colorado	1	.....	.....	.....	.....	.....	.....	1	1	1	20
New Mexico	2	1	600	1	100	1	400	1	3	6	250
Washington	3	3	7,000	3	2,300	2	1,900	2	2	17	230

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY CLASSES: 1906.

CLASSIS.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	174	174	26,669	166	11,617	12,621	159	13	181	157	62,334
East Friesland	18	18	1,209	17	561	624	13	5	13	12	2,990
Grand Rapids, East	12	12	3,229	9	864	933	12	.....	13	12	6,750
Grand Rapids, West	16	16	3,208	15	1,243	1,415	14	2	14	14	7,520
Hackensack	13	13	567	12	180	367	12	1	12	12	3,875
Holland	21	21	5,143	20	2,329	2,514	21	.....	26	21	10,359
Hudson	11	11	2,263	10	1,020	1,138	11	.....	13	11	5,015
Illinois	18	18	3,544	18	1,663	1,881	18	.....	21	17	7,220
Iowa	16	16	1,319	16	625	694	12	3	15	12	3,290
Muskegon	21	21	3,454	21	1,747	1,707	20	1	25	20	8,225
Orange City	28	28	2,733	28	1,385	1,348	26	1	29	26	7,090

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY CLASSES: 1906.

CLASSIS.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	174	160	$903,600	98	$216,287	136	$290,250	133	150	1,424	18,340
East Friesland	18	14	26,900	4	1,800	11	14,500	15	18	78	849
Grand Rapids, East	12	12	100,500	6	18,300	11	27,800	10	10	175	1,699
Grand Rapids, West	16	14	117,200	11	36,250	13	27,100	14	14	195	2,708
Hackensack	13	12	144,500	2	6,500	7	32,000	8	8	148	1,255
Holland	21	21	94,500	11	14,602	20	44,500	19	19	243	3,319
Hudson	11	11	127,000	9	55,200	10	30,500	11	12	133	1,587
Illinois	18	18	102,850	13	36,925	15	37,200	14	16	149	1,983
Iowa	16	12	28,500	9	6,300	12	18,400	8	11	50	816
Muskegon	21	20	75,200	13	13,910	16	28,400	14	18	151	2,454
Orange City	28	26	86,450	20	26,500	21	29,850	20	24	102	1,670

HUNGARIAN REFORMED CHURCH IN AMERICA.

HISTORY.

This youngest of the Reformed Churches in this country is the outcome of a desire to bring together into one organization and into close relationship with the Reformed Church of Hungary, the numerous congregations that had been formed as a result of the immigration into this country. These congregations for the most part had become identified with the German Reformed Church in the United States, or with the Presbyterian Church in the United States of America, although some were included in various other denominations—Congregational, Baptist, etc. As a difficulty arose in regard to securing for these different churches ministers who were acquainted with the Hungarian language, and who understood the general type of the people, an appeal was made to the Church in Hungary for assistance. Accordingly a representative of that church, Count Joseph Degenfeld, curator-general of the Reformed Church in Hungary, visited the different Reformed and Presbyterian congregations. Becoming convinced that these American Hungarian congregations should be connected with the mother church in Hungary, he put the question definitely to all, whether they were willing to join that mother church. On his return from the United States, and as a result of his report on the situation in the United States, the General Convention of the Reformed Church in Hungary decided to give what assistance it could to those congregations which voted to submit themselves to its care and supervision. This assistance was to take the form of sending properly trained ministers and of granting such financial aid as might be needed.

On October 7, 1904, the Hungarian Reformed Church in America was organized in the city of New York, by 6 congregations and 6 ministers, and other congregations have since united with it. While under the general care and supervision of the Reformed Church in Hungary, this is a distinctively American body, receiving its ministers and financial aid from Hungary in the same way that the congregations of the German Reformed Church received aid from Holland until they became strong enough to provide for themselves.

In doctrine, discipline, and polity, the Hungarian Church is in general accord with the other Reformed churches.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 16 organizations, located in 6 states. Of these organizations, all but 2 are in the North Atlantic division, New Jersey leading with 6.

The total number of communicants reported is 5,253; of these, as shown by the returns for 15 organizations, about 69 per cent are males and 31 per cent females. According to the statistics, the denomination has 12 church edifices; a seating capacity for church edifices of 4,128; church property valued at $123,500, against which there appears an indebtedness of $70,950; halls, etc., used for worship by 4 organizations; and 6 parsonages valued at $26,500. There are 4 Sunday schools reported, with 6 officers and teachers and 179 scholars.

The number of ministers connected with the denomination is 18.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	16	16	5,253	15	3,404	1,549	11	4	12	11	4,128
North Atlantic division	14	14	4,353	13	2,754	1,299	10	3	11	10	3,628
Connecticut	1	1	250	1	145	105	1	.....	2	1	350
New York	2	2	480	1	120	60	1	1	1	1	600
New Jersey	6	6	1,522	6	1,038	484	5	1	5	5	1,968
Pennsylvania	5	5	2,101	5	1,451	650	3	1	3	3	710
South Atlantic division	1	1	200	1	150	50	.....	1	.....	.....	.....
Virginia	1	1	200	1	150	50	.....	1	.....	.....	.....
North Central division	1	1	700	1	500	200	1	.....	1	1	500
Michigan	1	1	700	1	500	200	1	.....	1	1	500

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	16	11	$123,500	9	$70,950	6	$26,500	4	4	6	179
North Atlantic division	14	10	109,500	8	61,750	6	26,500	4	4	6	179
Connecticut	1	1	11,500	1	10,000	1	3,000	1	1	2	60
New York	2	1	35,000	1	25,000	1	3,000				
New Jersey	6	5	46,500	1	21,250	1	5,000	1	1	1	38
Pennsylvania	5	3	16,500	2	5,500	3	15,500	2	2	3	81
South Atlantic division	1										
Virginia	1										
North Central division	1	1	14,000	1	9,200						
Michigan	1	1	14,000	1	9,200						

REFORMED CATHOLIC CHURCH.

HISTORY.

The Reformed Catholic Church in the United States originated in the withdrawal of several priests and laymen from the Roman Catholic Church soon after the promulgation of the Decree of Papal Infallibility in 1870, the movement taking definite form in 1879, when organizations were formed in New York, Boston, and other cities.

DOCTRINE AND POLITY.

In doctrine the church is evangelical, its principal object being the promulgation of the truths of the gospel as contained in the Holy Scriptures. Declaring the Bible the only sufficient standard for faith or duty, it supports strongly the authority of Scripture. It believes in the sacrifice of Christ for the sins of the world; the need of regeneration; the presence of the Holy Ghost; the benefits of the ordinances of baptism and the Lord's Supper; the desired unity of aim and fact of the Church of Christ; and the realities of death, the resurrection, the judgment, and the life everlasting. It places great stress on a correct Christian life and broad fellowship.

Emphasizing the liberty of the children of God to come to the Saviour in faith, the Reformed Catholic movement protests against the doctrines of the Roman Catholic Church which would exclude from membership all Christians who do not believe in the Pope of Rome as the vicegerent of God, and protests against such traditions and commands as, in its view, make the Word of God of no effect.

In polity it is congregational. The people who constitute the church control in its government.

WORK.

The work of the church is purely domestic, though it is affiliated with all evangelical work in Roman Catholic countries, especially in those lands that have in the last few years come under the government of the United States. Where individual congregations are too small to organize, the church counsels union with the various evangelical churches, making no distinction as to denomination. Besides its individual evangelistic work the church aims to be a connecting link between Roman Catholics everywhere and the great Christian world that is "separated from the Roman Catholic Church by doctrine and polity, and seeks to bring Roman Catholics in harmony with the teaching of all these evangelical churches and inculcates upon them the duty of winning their brethren to the evangelical views."

While the congregations may be small individually, each body is a center of missionary activity, and by sermons, lectures, and the press, aims at the unity of all Christians in their allegiance to the Great Head of the Church, the Lord Jesus Christ, whom God sent into the world for the redemption of mankind.

The headquarters of the Reformed Catholic movement are in New York city, where it is incorporated as Christ's Mission, and has secured for its permanent work a property valued at $60,000.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 5 organizations, located in 5 states, namely: California, Illinois, Massachusetts, Missouri, and New York.

The total number of communicants reported is 1,250; of these, about 58 per cent are males and 42 per cent females. According to the statistics, the denomination has 1 church edifice with a seating capacity of 200; church property valued at $60,000, against which there appears an indebtedness of $15,000; and

halls, etc., used for worship by 4 organizations. There are no Sunday schools reported.

The number of ministers connected with the denomination is 10.

As compared with the report for 1890, these figures show a decrease of 3 organizations, but an increase of 250 communicants. There was no report of value of church property in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	5	5	1,250	5	730	520	1	4	1	1	200
North Atlantic division	2	2	800	2	500	300	1	1	1	1	200
Massachusetts	1	1	600	1	400	200		1			
New York	1	1	200	1	100	100	1		1	1	200
North Central division	2	2	300	2	155	145		2			
Illinois	1	1	150	1	80	70		1			
Missouri	1	1	150	1	75	75		1			
Western division	1	1	150	1	75	75		1			
California	1	1	150	1	75	75		1			

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	5	1	$60,000	1	$15,000						
North Atlantic division	2	1	60,000	1	15,000						
Massachusetts	1										
New York	1	1	60,000	1	15,000						
North Central division	2										
Illinois	1										
Missouri	1										
Western division	1										
California	1										

REFORMED EPISCOPAL CHURCH.

HISTORY.

At the sixth conference of the Evangelical Alliance in New York in October, 1873, a communion service was held in the Fifth Avenue Presbyterian church, in which Dr. Payne Smith, Dean of Canterbury, and Bishop George David Cummins, of Kentucky, participated. This was at the time of the intense discussion in the Protestant Episcopal Church concerning ritual, and Dean Smith and Bishop Cummins were subjected to some very severe and unfriendly criticisms for participating in this union communion service. Bishop Cummins had for some time felt disturbed at the apparently ritualistic tendencies of his church, and the loss—as he thought—of true catholicity, and so keenly did he feel these criticisms as new evidence of these tendencies that, on November 10, he withdrew. A number of others shared his opinions, and on a call from him, 7 clergymen and 20 laymen met in New York city on December 2, and organized the Reformed Episcopal Church. Bishop Cummins was chosen as presiding bishop, and the Rev. Dr. Charles Edward Cheney was elected a bishop and was subsequently consecrated in Chicago.

The name Reformed Episcopal was chosen because of the belief of the founders of the new movement that the same principles were adopted which were the basis of the Anglican Church at the Reformation—which is known in law as the "Reformed Church of England"—and also of the Protestant Episcopal Church when fully organized after the American Revolution.

DOCTRINE.

In doctrine the Reformed Episcopal Church declares its belief in the Scriptures as the Word of God, and the sole rule of faith and practice; and accepts the Apostles' Creed, the divine institution of the sacraments of baptism and the Lord's Supper, and the doctrines of grace, substantially as set forth in the Thirty-nine Articles of the Protestant Episcopal Church. It rejects the doctrine that the Lord's table is an altar on which the oblation of the body and blood of Christ is offered anew to the Father; that the presence of Christ in the Lord's Supper is a presence in the elements of bread and wine; and that regeneration is inseparably connected with baptism.

POLITY.

The polity accords with that of the Protestant Episcopal Church, except that it looks upon episcopacy as an ancient and desirable form of church government rather than as of divine right. It rejects, as erroneous doctrine and contrary to God's Word, the position that the Church of Christ consists of only one order of ecclesiastical polity; and that Christian ministers are priests in any other sense than that in which all other believers are "a royal priesthood."

The Reformed Episcopal Church recognizes the Christian character of members of other branches of Christ's Church and receives them on letters dimissory. It does not demand the reordination of clergymen, duly ordained in other communions, who enter its ranks. It holds, however, that, through its bishops, who alone have the right to confirm and ordain, it has preserved intact the historic succession of the ministry. Unlike the General Convention of the Protestant Episcopal Church, the bishops do not constitute a separate house in the general council. They preside over synods or jurisdictions which correspond to dioceses and jurisdictions of the Protestant Episcopal Church.

For worship the church accepts the Book of Common Prayer as revised by the General Convention of the Protestant Episcopal Church in 1785, but holds that no liturgy should be imperative or repressive of freedom in prayer, and reserves full liberty to alter, abridge, enlarge, and amend the same, as may seem best, "provided that the substance of the faith be kept entire."

WORK.

The Board of Home Missions cares for the weak parishes in the organization, conducts work among the colored people in the South, and provides a part of the salaries of missionary bishops. For this work, during 1906, the contributions were $16,776.

The Board of Foreign Missions carries on work in India, in 5 stations, with 12 missionaries and native helpers. There are 8 primary schools, a hospital, and 2 orphanages. The property in India is valued at $100,000, and the amount contributed for the work in 1906 was $8,159.

The educational work in the United States is confined to a theological seminary in Philadelphia, with 16 students. The seminary has also a preparatory department. The property is valued at $100,000, and there is an endowment fund of $117,000. The contributions for educational work during the year were $2,095. There is a home for the aged valued at $8,000. There are 70 Christian Endeavor societies with 1,200 members; 8 brotherhoods and men's leagues; and 4 boys' brigades.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 81 organizations in 2 synods and 1 special missionary jurisdiction, located in 10 states. Of these organizations, more than one-half are in the South Atlantic division, South Carolina leading with 38.

The total number of communicants reported is 9,682; of these, as shown by the returns for 76 organizations, about 37 per cent are males and 63 per cent females. According to the statistics, the denomination has 87 church edifices; a seating capacity for church edifices of 25,053; church property valued at $1,469,787, against which there appears an indebtedness of $67,143; halls, etc., used for worship by 5 organizations; and 14 parsonages valued at $48,950. The Sunday schools, as reported by 76 organizations, number 89, with 959 officers and teachers and 9,864 scholars.

The number of ministers connected with the denomination is 84.

As compared with the report for 1890, these figures show an increase of 1,227 communicants, but a decrease of 2 organizations and $145,314 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	81	79	9,682	76	3,296	5,686	76	5	87	76	25,053
North Atlantic division	25	23	4,666	22	1,539	2,667	24	1	27	24	12,005
New York	7	7	890	7	298	592	6	1	6	6	2,200
New Jersey	3	2	212	2	60	152	3	.....	3	3	1,125
Pennsylvania	15	14	3,564	13	1,181	1,923	15	.....	18	15	8,680
South Atlantic division	44	44	2,730	44	988	1,742	42	2	48	42	8,488
Delaware	1	1	100	1	36	64	1	.....	1	1	200
Maryland	3	3	332	3	96	236	3	.....	3	3	990
Virginia	2	2	46	2	23	23	2	.....	2	2	350
South Carolina	38	38	2,252	38	833	1,419	36	2	42	36	6,948
North Central division	12	12	2,286	10	769	1,277	10	2	12	10	4,560
Ohio	3	3	557	3	202	355	2	1	3	2	1,050
Illinois	8	8	1,663	6	534	889	7	1	8	7	3,310
Michigan	1	1	66	1	33	33	1	.....	1	1	200

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	81	76	$1,469,787	23	$67,143	14	$48,950	76	89	959	9,864
North Atlantic division	25	22	1,117,500	8	58,700	3	13,000	25	32	523	5,667
New York	7	5	424,500	2	17,900	.....	.....	7	7	107	1,020
New Jersey	3	3	52,000	.....	.....	1	4,000	3	3	23	233
Pennsylvania	15	14	641,000	6	40,800	2	9,000	15	22	393	4,414
South Atlantic division	44	44	105,987	13	1,143	9	5,950	39	40	216	1,795
Delaware	1	1	10,000	.....	.....	.....	.....	1	1	11	89
Maryland	3	3	65,000	.....	.....	1	2,000	3	3	39	333
Virginia	2	2	2,700	.....	.....	1	600	2	2	7	47
South Carolina	38	38	28,287	13	1,143	7	3,350	33	34	159	1,326
North Central division	12	10	246,300	2	7,300	2	30,000	12	17	220	2,402
Ohio	3	2	65,000	.....	.....	1	5,000	3	6	45	353
Illinois	8	7	176,800	1	5,000	1	25,000	8	10	160	1,911
Michigan	1	1	4,500	1	2,300	.....	.....	1	1	15	138

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY SYNODS: 1906.

SYNOD.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	81	79	9,682	76	3,296	5,686	76	5	87	76	25,053
Chicago	12	12	2,286	10	769	1,277	10	2	12	10	4,560
New York and Philadelphia	31	29	5,144	28	1,694	2,990	30	1	33	30	13,545
Special Missionary Jurisdiction of the South	38	38	2,252	38	833	1,419	36	2	42	36	6,948

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY SYNODS: 1906.

SYNOD.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	81	76	$1,469,787	23	$67,143	14	$48,950	76	89	959	9,864
Chicago	12	10	246,300	2	7,300	2	30,000	12	17	220	2,402
New York and Philadelphia	31	28	1,195,200	8	58,700	5	15,600	31	38	580	6,136
Special Missionary Jurisdiction of the South	38	38	28,287	13	1,143	7	3,350	33	34	159	1,326

ROMAN CATHOLIC CHURCH.

HISTORY.

The Holy Catholic Apostolic Roman Church, more generally known as the "Roman Catholic Church," includes that portion of the Christian Church which recognizes the Bishop of Rome as Pope, the Vicar of Christ on earth, and the Visible Head of the Church. It dates its origin from the selection by Jesus Christ of the Apostle Peter as "chief of the Apostles," and it traces its history through his successors in the bishopric of Rome.

Up till the tenth century practically the entire Christian Church was recognized as one. Divergent views on various matters, particularly the doctrine of the Procession of the Holy Ghost and the primacy of the Bishop of Rome, culminated in the eleventh century in a separation between the Western and Eastern sections. The Western Church, which held to the Procession of the Holy Ghost from both the Father and the Son, and recognized the primacy of the Bishop of Rome, included western and southern Europe and North Africa, except Egypt. With the incursions into southern Europe of the tribes from the north the missionary activities of the church were developed, and it grew in strength and became more thoroughly organized. The discoveries of the fifteenth and sixteenth centuries contributed new life to it and resulted in wider extension. Africa, India, China, and Japan were visited by the missionary Fathers, numerous Catholic converts were made, and many Catholic communities were established. The discovery of America opened still another field. Missionaries accompanied the various Spanish expeditions of discovery and settlement in the first half century after Columbus made the first voyage to America, and they always raised the cross and conducted divine worship.

The first Catholic congregation in the territory now constituting the United States was founded at St. Augustine, Fla., in 1565, although Catholic services had been held on the soil of Florida long before that date, and from that point many companies of missionaries went along the coast, particularly toward the north, and labored among the Indians. That date also marks the evangelization of practically all present Latin America.

Missionaries in connection with Coronado's exploring expedition in 1540 preached among the Indians of New Mexico, but they soon perished. After the founding of Santa Fe, the second oldest town in the United States, missionary work was more successful and many tribes of Indians accepted the Catholic faith. On the Pacific coast Franciscans accompanied the expeditions to California about 1600, and on the Atlantic coast French priests held worship on Neutral Island, on the coast of Maine, in 1609, and three years later on Mt. Desert Island. Jesuit missions, begun on the upper Kennebec in 1646, were more successful and permanent, many Indian converts being among their fruits. In 1665 Catholics sought to convert the Onondagas and other tribes in New York, while similar attempts among the Indians on the Great Lakes had been made as early as 1641.

The history of the Catholic Church among the English colonists began with the immigration of English and Irish Catholics to Maryland in 1634, and the founding of the town of St. Marys in that year. Through subsequent years there were varying experiences, sometimes toleration and again restriction, and the restrictions were not entirely removed until after the war of the Revolution. In Virginia, the Carolinas, Georgia, and New England, severe laws against Catholics were enforced for many years. In New York there were, it is said, no more than seven Catholic families in 1696, and the few Catholics living on Manhattan Island eighty years later had to go to Philadelphia to receive the sacraments. In a report to the Propaganda in 1763, Bishop Challoner gives the number of missionaries in Maryland as 12; of Catholics, including children, 16,000; in Pennsylvania, missionaries 5, Catholics 6,000 or 7,000. The Roman Catholic missionaries in Maryland and the other English colonies were under the jurisdiction of ecclesiastical superiors in England, although this was based on common law rather than on any formal document. The first authoritative act dates from 1757, when Bishop Petre, vicar apostolic of London, was given jurisdiction for six years over all the colonies and islands in America subject to the British Empire. The same grant was renewed in 1759 for six years more to Bishop Challoner, who, on account

of his necessary absence from the field, recommended the nomination of a vicar apostolic for America, and suggested that, as long as Canada and Florida were under British rule, the Bishop of Quebec might have his jurisdiction extended, although he preferred separate vicariates for America.

The introduction into Parliament of the Quebec Act, extending the ecclesiastical authority of the Bishop of Quebec over the western country, entered into the question of the status of the Catholics in the war of the Revolution, and helped to strengthen the generally bitter attitude toward them through the colonies. Still they took a considerable share in the conflict. Among the signers of the Declaration of Independence were four Catholics: Thomas Fitzsimmons; Thomas Sim Lee, war governor of Maryland; Daniel Carroll, brother of the future Archbishop Carroll of Baltimore; and Charles Carroll of Carrollton, who saw in this declaration "the basis for a future charity and liberty for his church." Volunteers joined the army and navy, and a regiment of Catholic Indians from Maine was enlisted for the colonial forces, while the accession of the French Government to the American cause brought to the service of the Republic a number of Catholic officers from Europe.

Following the war religious liberty was not established by all the colonies at once, but the recommendation of the Continental Congress in 1774 "that all former differences about religion or politics * * * from henceforth cease and be forever buried in oblivion," had its effect, and some of the states promptly removed the existing restrictions on the Catholics, admitting members of that church to all rights of citizenship. Religious equality, however, became universal and complete only after the Philadelphia Convention of 1787, in which the present Constitution of the United States was adopted. During the discussion of that Constitution a memorial was presented by the recently appointed Bishop Carroll which undoubtedly contributed to the adoption of the provision of the sixth article which abolishes religious tests as a qualification for any office or public trust, and of that portion of the first amendment which says: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

The Revolutionary war left the Catholic Church in America without any immediate hierarchical superior. The vicar apostolic of London held no intercourse with the church in America and refused to exercise jurisdiction in the United States. The Maryland clergy took steps to secure their property and maintain some kind of discipline, and application was made to Rome for the appointment of a superior with power to administer confirmation and with other privileges not strictly of the episcopal order. At that time Franklin represented the United States in Paris, and French influence was brought to bear to secure a Frenchman as ecclesiastical superior in the colonies, with a view to making the church a dependency of the Church of France. The matter was referred to the Continental Congress, which announced that it had no power or jurisdiction in the case, those "being reserved to the several states individually." After considerable investigation and delay the Propaganda proposed the name of John Carroll as the superior or prefect apostolic of the church in the thirteen original states, with the power to administer confirmation. This nomination was confirmed and was followed by a decree making the church in the United States a distinct body from that in England.

Already the question of foreign jurisdiction had arisen, and the new superior in 1785 urged that as Catholics were not admitted to any office in the state unless they renounced all foreign jurisdiction, civil or ecclesiastical, some plan should be adopted by which an ecclesiastical superior might be appointed "in such a way as to retain absolutely the spiritual jurisdiction of the holy see and at the same time remove all ground of objecting to us [Catholics] as though we [they] held anything hostile to the national independence." Accompanying this letter was a statement of the number of Catholics in the United States, according to which there were in Maryland, 15,800; in Pennsylvania, 700; in Virginia, 200; and in New York, 1,500. In the territory bordering on the Mississippi there were said to be many Catholics, for whom there were no priests.

In the early history of the church various perplexing situations appeared. One of the first was occasioned by what was known as "trusteeism." In 1785 the board of "Trustees of the Roman Catholic Church in the city of New York" was incorporated, and purchased a site for a church. These trustees were not content with holding the property, but held that the congregation represented by them had the right not only to choose its pastor but to dismiss him at pleasure, and that no ecclesiastical superior, bishop or prefect, had any right to interfere. Such a situation, as Doctor Carroll wrote to the New York trustees, "would result in the formation of distinct and independent societies in nearly the same manner as the Congregational Presbyterians," and several churches for a time firmly resisted the authority of the bishops. Subsequently the present system[1] was adopted.

Another problem was that of providing a body of native clergy in place of the older missionaries, who were mostly members of the Society of Jesus, and were fast passing away. The immediate difficulty was solved in a measure by the coming of a number of priests of the Congregation of St. Sulpice in Paris, after the French Revolution. They founded an ecclesiastical

[1] See under polity, page 604.

seminary in Baltimore, and made their special work the preparation for the priesthood of those who were native to America, and were thoroughly identified with the new national life.

The general policy of the earlier episcopate was to avoid the antagonisms often occasioned by different nationalities, languages, and training. To accomplish this an effort was made to incorporate the non-English speaking Catholics in the same churches with those whose habitual language was English, and whose spirit was thoroughly American. As immigration increased, however, great pressure was brought to bear for the appointment of clergy native to the various countries and familiar with their languages and customs—as Irish, German, French, and Slavic. The Church of the Holy Trinity, opened for Germans in Philadelphia in 1789, was the first effort to meet this demand, and since then the immediate needs of these foreign communities have been met, in the main, by the appointment of priests of their own nationality, although the general policy of the church has been to extend the use of the English language as much as possible.

In this connection, mention should be made of what are known as the "Uniat churches," formerly connected with the Eastern or Oriental churches, particularly in southeastern Europe and the Levant. They recognize the authority of the Pope, and teach the same doctrine and have the same polity as the Roman Catholic Church, but differ from it in some matters of discipline, and use their own languages, as Greek, Syriac, Slavonic, Armenian, etc., in the liturgy. Among them are the Maronite, the Greek Catholic or United Greek, and Slavonic Catholic churches, all of which are regarded as branches of the Roman Catholic Church and are included in its statistics.

A serious difficulty which the church faced during the second quarter of the nineteenth century was the "Know-nothing" movement. A certain part of the nation, thoroughly imbued with the idea that no Roman Catholic could be a loyal American citizen, and believing that the absolute obedience which the hierarchy was pledged to give to the Pope must inevitably affect not merely their ecclesiastical, but their social, and even their civil and national relations, looked upon the Roman Catholics as not merely un-American, but anti-American and absolutely disloyal. Riots occurred in various cities and considerable property of Catholics was destroyed, but the storm soon spent its force.

During the same period the school question arose. As the public school system developed it was under the control of Protestants, who introduced Protestant forms of religious observance. While not objecting to a religious element in the schools, the Roman Catholic Church felt that its children should have at least a choice of service. The result was the absolute separation of public education from the control of any religious body and the development within the church of the parochial school system, in order to meet what was felt by the clergy to be an absolute necessity for the religious instruction of the children of Catholic families.

Of a somewhat similar nature to this was a question which arose in regard to government assistance in missionary education, especially in the West. The church had organized extensive schools among the Indians and Protestant bodies had done the same. The question arose as to the relation of the Government to such religious teaching, and the result was that government aid was withdrawn from all alike.

In these questions two men stand out preeminently as leaders: Archbishop Carroll, of Baltimore, and Archbishop Hughes, of New York. Their influence, however, was not confined to distinctively church matters; the former was one of a committee sent to Canada in 1776 by the Continental Congress, in order to induce the Canadian Catholics to join the Revolutionary forces; while the latter was sent by President Lincoln as an envoy to France and Spain during the civil war, and succeeded in materially checking the movement in Europe in favor of the Confederacy.

The growth of the church is indicated by the increase in its membership, the development of its dioceses, and its councils and congresses.

In 1807 about 80 churches were reported, and a Catholic population of 150,000. Since that date a number of estimates have been made by different historians, some of them varying very widely. Thus Prof. A. J. Schemm gives the total Roman Catholic population in 1860 as 4,500,000, while John Gilmary Shea estimates it at 3,000,000. According to the census report of 1890 the number of communicants or members, not including those under 9 years of age, was 6,231,417.

The first diocese was that of Baltimore, erected in 1789, followed by New Orleans in 1793. In 1808 Baltimore was made an archdiocese, and the dioceses of Boston, New York, and Philadelphia were erected. Others followed: Charleston, S. C., 1820; Cincinnati and Richmond, 1821; St. Louis, 1826; Mobile, 1829; Detroit, 1833; Indianapolis, 1834; Dubuque, Nashville, and Natchez, 1837; Chicago, Hartford, Little Rock, Milwaukee, and Pittsburg, 1843; Oregon City, 1846. In 1847 St. Louis in turn became an archdiocese, and three years later Cincinnati, New York, New Orleans, and Oregon City were elevated into provinces, while other dioceses were formed—Albany, Buffalo, Cleveland, and Galveston in 1847; and St. Paul, Santa Fe, Monterey and Los Angeles, Nesqually (Seattle), Savannah, and Wheeling, in 1850. In 1853 San Francisco was established as an archdiocese, and in 1875 the dioceses of Philadelphia, Santa Fe, Boston, and Milwaukee became archdioceses. Among other dioceses formed have been those of Chicago in 1880, St. Paul in 1888, and Dubuque in 1893.

Three plenary or national councils have been held in Baltimore, in 1852, in 1866, and in 1884. The Catholic laymen have held two congresses, one in Baltimore in 1889, in conjunction with the centennial of the establishment of the hierarchy in the United States, and another in Chicago in 1893. Other items of interest are the promotion of Archbishop Gibbons of Baltimore to the cardinalate in 1886, and the establishment of the apostolic delegation in the city of Washington, in 1893.

DOCTRINE.

The Roman Catholic Church bases its doctrines upon the Canonical Books of the Sacred Scriptures, explaining and supplementing them by tradition expressed in written documents, the more important of which are the dogmatic definitions issued either by an ecumenical or general council, or by the Pope speaking "ex Cathedra," or as Head of the Church. Such definitions are not considered as constituting or establishing new doctrines, but only as official statements that the particular doctrine was revealed by God, and is contained in the "Depositum Fidei," or Sacred Depository of Faith of the Church.

The Apostles' Creed, the Nicene Creed, and the Athanasian Creed are regarded as containing the essential truths accepted by the church. A general formula of doctrine is presented in the "profession of faith," to which assent must be given by those who join the church. It includes the rejection of all such doctrines previously held as have been declared by the church to be wrong, a promise of absolute obedience to the church's authority, and acceptance of the following statement of belief:

> One only God, in three divine Persons, distinct from, and equal to, each other—that is to say, the Father, the Son, and the Holy Ghost;
>
> The Catholic doctrine of the Incarnation, Passion, Death, and Resurrection of our Lord Jesus Christ; and the personal union of the two Natures, the divine and the human; the divine Maternity of the most holy Mary, together with her most spotless Virginity;
>
> The true, real, and substantial presence of the Body and Blood, together with the Soul and Divinity of our Lord Jesus Christ, in the most holy Sacrament of the Eucharist;
>
> The seven Sacraments instituted by Jesus Christ for the salvation of mankind; that is to say, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders, Matrimony;
>
> Purgatory, the Resurrection of the dead, Everlasting Life;
>
> The Primacy, not only of honor, but also of jurisdiction, of the Roman Pontiff, successor of St. Peter, Prince of the Apostles, Vicar of Jesus Christ; the veneration of the Saints and of their images; the authority of the Apostolic and Ecclesiastical Traditions, and of the Holy Scriptures, which we must interpret, and understand, only in the sense which our holy mother the Catholic Church has held, and does hold; and everything else that has been defined, and declared by the sacred Canons, and by the General Councils, and particularly by the holy Council of Trent, and delivered, defined, and declared by the General Council of the Vatican, especially concerning the Primacy of the Roman Pontiff, and his infallible teaching authority.

The sacrament of baptism is administered to infants or adults by pouring, and is considered to cleanse from original sin. Confirmation is the sacrament through which "the Holy Spirit is received" by the laying on of hands of the bishop, and the anointing with the holy chrism in the form of a cross. The Eucharist is "the sacrament which contains the body and blood, soul and divinity, of the Lord Jesus Christ, under the appearances of bread and wine." It is to be received fasting, except in extreme cases, and is given to the laity only in one kind, the form of bread. Penance is a sacrament in which the sins committed after baptism are forgiven. Extreme unction is a sacrament in which the sick who are in danger of death receive spiritual succor by the anointing with holy oil and the prayers of the priest. The sacrament of orders, or holy orders, is that by which bishops, priests, and other ministers of the church are ordained and receive power and grace to perform their sacred duties. The sacrament of matrimony is the sacrament which unites a Christian man and woman in lawful marriage, and such marriage "can not be dissolved by any human power."

The chief commandments of the church are: To hear mass on Sundays and holy days of obligation; to fast and abstain from meat on the days appointed; to confess at least once a year; to receive the Holy Eucharist during Easter time; to contribute toward the support of pastors; not to marry persons who are not Catholics or who are related within the fourth degree of kindred, nor to marry privately without witnesses, nor to solemnize marriage at forbidden times.

POLITY.

The organization of the Roman Catholic Church centers in the Bishop of Rome as Pope, and his authority is supreme in matters of faith and in the conduct of the affairs of the church. Next to the Pope is the College of Cardinals, who act as his advisers and are charged with the general administration of the church. These never exceed 70 in number, and are of three orders: Cardinal deacons, cardinal priests, and cardinal bishops. These terms do not indicate their jurisdictional standing, but only their position in the cardinalate. With few exceptions the cardinal priests are archbishops or bishops, and the cardinal deacons are generally priests. In case of the death of the Pope the cardinals elect his successor, and one of the seven cardinal bishops, the Cardinal of Ostia, who is the dean of the college, rules the church until the election of a Pope. The office carries with it no special jurisdiction, merely a certain precedence of rank and influence. Most of the cardinals reside in Rome, and their active duties are chiefly in connection with the various con-

gregations or commissions which have the care of the different departments of church activity.

The congregations are 19 in number, and the most important, especially in their relation to the American church, are, the Congregation of the Holy Office, the Congregation of Bishops and Regulars, the Congregation of the Council, the Congregation for the Propagation of Faith (de Propaganda Fidei), the Congregation of the Index, the Congregation of Rites, the Consistorial Congregation, and the Congregation on Ceremonies. The Congregation of the Holy Office has for its special province the combating of heresy and false doctrine and the restraining of heretics from injuring religion and the church. The Congregation of Bishops and Regulars hears all cases of appeal against the decisions of bishops, whether by seculars or regulars. The Congregation of the Council has to do especially with the Council of Trent, the interpretation of its decrees, and the decision of controversies arising from them. The Congregation for the Propagation of Faith is the missionary department of the church, and has particular supervision of the church in those countries where the Roman Catholic Church is not the recognized church of the state, or which are not expressly set apart. Until recently Germany, Great Britain, and the United States were classed as under the care of this congregation. The Congregation of the Index examines books submitted to its judgment and proscribes such as it finds opposed to faith and morals. The Congregation of Rites has charge of the canonization of saints and the observance of the sacred rites of the church; the Consistorial Congregation has particular charge of the erection of new churches, cathedrals, etc.; and the Congregation on Ceremonies arranges all pontifical ceremonies.

Any questions arising in any part of the church, in whatever country, which are not settled within that particular territory, are referred, or can be referred, to one of these congregations, which then passes upon the question and makes its recommendation to the Pope, who has full authority to accept or change a decision, although, as a matter of fact, it is very rarely the case that the decision of the congregation is not indorsed.

The highest office of the regular hierarchy, next to the Pope, is that of patriarch. There are 14 patriarchs, most of them in the East, including those of Constantinople, Alexandria (Latin and Coptic Rites), Antioch (Melchite, Maronite, Syriac, and Latin Rites), Jerusalem, Babylon of the Chaldeans, and Cilicia of the Armenians. There are also the patriarchs of Lisbon, the East Indies, the West Indies, and Venice.

The organization of the church in the United States includes a cardinal, an apostolic delegate, archbishops, bishops, and clergy. The special province of the apostolic delegate is the settling of difficulties that may arise in the conduct of the dioceses. The archbishops have care over the provinces, of which there are 14. Within each diocese the bishop has supreme authority, although appeal may be made to the archbishop or to the apostolic delegate, and in the last resort to one of the congregations in Rome. In addition to the bishop the organization of a diocese includes a vicar-general, who, under certain conditions, acts as the bishop's representative; a chancellor or secretary; a council or consultors, usually 6 in number, 3 of whom are nominated by the bishop and 3 by the clergy of the diocese; and different boards of examination and superintendence. Special appointments are also made of persons to conduct specific departments of the diocesan work.

In the parish the priest is supreme; he alone has authority to administer the sacraments, though he has the assistance of other priests as may be needed. Appointment to a parish rests absolutely with the bishop or archbishop, and in most cases the priest is removable at the discretion of his superior. There are, however, certain parishes whose rectors are regarded as irremovable, and can be removed only on the basis of charges presented by the bishop or archbishop to an ecclesiastical court, or to the apostolic delegate, or to the appropriate congregation in Rome. In case of a grievance arising between a priest and the bishop, appeal can be had to the archbishop or apostolic delegate, or alternatively to a congregation in Rome.

Appointment to a bishopric rests with the holy see at Rome, but names are recommended by the hierarchy in this country. When a vacancy occurs the consultors and the irremovable rectors of the diocese are called together by the archbishop of the province, and they select 3 candidates by secret ballot. Copies of the minutes are prepared and sent, one directly to Rome to the Congregation of the Propaganda, and others to the bishops of the province. Ten days later these bishops are summoned to meet and consider jointly the merits of the persons selected by the consultors and rectors, and make up a list of 3 candidates to be sent to Rome. This is merely a recommendation; it is not even a nomination, and no obligation rests upon the Pope to appoint any one of the 3 persons named. As a matter of fact, however, he has seldom gone outside of the names presented, and usually accepts the one first on the list. On the reception of the appointment there follows the consecration to the bishopric by the archbishop of the province.

The orders of the clergy consist of those in minor orders, and of subdeacons, deacons, and priests. Candidates for subdeacon are termed "seminarians;" they have not taken the vows, but are held under advisement and examination for a term of probation. On taking the vow of chastity and obedience a seminarian may be ordained by the bishop as subdeacon, and after a

time of service, if approved, as deacon, and then as priest. The priest alone has the privilege of conducting the church services, administering the sacraments, and celebrating the mass. A deacon may, under peculiar circumstances, preach, but only by special authorization. The bishops and archbishops and higher orders of the clergy are chosen from the ranks of the priesthood.

An important element in the polity of the Roman Catholic Church is furnished by the religious orders. These are of two kinds—the monastic orders, the members of which take the full vows of obedience, poverty, and chastity, and the brotherhoods and sisterhoods. They are governed ultimately by a general or president, or superior, who is represented in the different countries by subordinates and by councils of various forms. The clerical members are ordained, and constitute what is known as the "regular" clergy, in distinction from the parish priests, known as the "diocesan" or "secular" clergy. The term "regular" is from the Latin *regula*, a rule, and is applied to these priests because they live under a special rule in a community. They can enter any diocese or parish only on the special authorization of the bishop and priest. Their jurisdiction may be for a limited time or indefinite, and may be withdrawn by the bishop. Any complaint is referred to the apostolic delegate or to the Congregation of Bishops and Regulars.

The orders are generally divided into provinces or communities, and the different members, wherever they may happen to be located, are under the general supervision of the head of the particular province or community. Thus the Jesuit Fathers of the Missouri Province number 334, but by no means all of them are within the bounds of that province. Some are in foreign lands, while others are engaged in educational or church work in other parts of this country. The situation is essentially the same in regard to the other orders. Thus, while at the close of 1906 there were 3,958 regular clergy within the United States, the total number of fathers under the supervision of superiors in the United States was over 5,000.

The regular clergy pass through the same form of induction into the priesthood as the diocesan clergy. Ordination is absolutely in the hands of the bishop, and the superiors of the orders have to do simply with the control of the movement and the duties of the clergy in those orders. The orders also have lay members who take the vows but are not inducted into the priesthood. Usually the lay brothers conduct the ordinary business of the order, but in some cases the clergy share in this; thus, among the Benedictines, organized originally as an agricultural order, the clergy are obliged to share in the ordinary farm work.

Members of the brotherhoods and sisterhoods take the vows but are not ordained, and have no status in the clergy. They are subject to the general rules of each order and to the discipline of their superior, and have duties of various kinds. Most of them are teachers, and from them the diocesan clergy secure such assistants as may be needed in the schools of the parish, whether Sunday schools or parochial schools. Others have philanthropic and charitable work as their special province, and serve in hospitals, asylums, or in general care for the poor. All are spiritually under the jurisdiction of the bishop, but their appointments are made by their own superiors, subject to the bishop's approval.

A prominent feature in the organization of the Roman Catholic Church, and an important factor in its history, is the system of ecclesiastical councils. These are, general or ecumenical, plenary or national, and provincial. A general council is convoked by the Pope, or with his consent, is presided over by him or his legates, and includes all the Roman Catholic bishops of the world. A plenary or national council is an assembly of all the bishops of a country, as the United States. A provincial council includes the bishops within the territory of a metropolitan or archbishop. There is, in addition, the diocesan synod, which is a gathering of the priests of a diocese.

The acts of a general council, to be binding, must be confirmed by the Pope; those of a plenary or provincial council must be submitted to the holy see before promulgation, for confirmation and for any needed correction. The scope of the general council includes doctrine and matters of discipline concerning the church in the whole world. Plenary and provincial councils do not define, but repeat the doctrine defined by the general councils, and apply universal discipline, determined by those councils and the holy see, by explicit statutes to each country or province, or they initiate such discipline as the peculiar circumstances may demand.

The procedure and working of these councils are similar to those of an ordinary legislative body. A plenary council is summoned either in response to a petition by the hierarchy to the holy see or by a direct order from Rome. The president is appointed by the Pope and commissioned with the title and powers of an apostolic delegate, and may be an ecclesiastic sent from abroad or one of the hierarchy in the United States. The topics are presented in the form of bills or *schemata*, prepared under the general superintendence of the hierarchy, often after special consultation with authorities at Rome. The conduct of the business is in private committees, committee of the whole, and public sessions. At the close the minutes of the debates, called "*acta*," and the bills passed, called "*decreta*," are sent to Rome, where they are examined by commissions who may make amendments, usually in the wording rather than in the matter. Their

report is submitted to the Pope, whose approval is not, however, meant to be such an act as entails papal infallibility. As confirmed by the holy see, these decrees are sent back to the president of the council, are promulgated and communicated to the bishops by him, and then become laws.

Provincial councils and diocesan synods make further promulgation and application of these decrees, applying thus the legislation to the priests and laymen of each diocese.

The laity have no voice in the conduct of the church, nor in the choice of the local priest, but they are consulted in the management of parish affairs. In a few cases the church property is in the hands of a board of trustees appointed by the bishop, including certain ecclesiastics and some laymen, but in the great majority of cases the bishop or archbishop either holds it in his own name, or is constituted a corporation sole, and the entire property is thus held.

The income of the church is from pew rents, plate collections, and offerings for baptisms, marriage ceremonies, masses, etc. In general, all moneys pass through the hands of the priest, who retains only so much as is allowed for his personal salary and the running expenses of the church, and the balance is credited to and used for that church. Collections for charities are either disbursed by the priest or are handed over by him to societies for distribution. The salaries of priests are settled for each diocese and are uniform throughout the diocese, the rector of a city church receiving no higher salary than the priest in a country village. The reception by the priest of the full amount of salary depends, however, upon the amount collected, and no priest receives assistance from churches other than his own. In cities and the larger towns, the house and at least a portion of his living expenses are generally provided for the priest.

Church membership begins with baptism in infancy and there is no method of induction into formal membership corresponding to confirmation or admission to the church in Protestant bodies, except as there is a certain ceremony connected with the first communion and confirmation.

It is seldom that there are as many Roman Catholic churches in a community in proportion to the number of communicants as is the case in other religious bodies, and, as a result, comparatively few edifices are large enough to accommodate all the members of the parish at the same time. In view of this fact it is the custom to hold the Sunday morning services, or masses, at different hours. The more important service, or high mass, in which some parts of the liturgy are sung by the officiating clergyman and other parts by the choir, and at which a regular sermon is delivered by one of the priests, is celebrated before noon. At the other services, called "low masses," the mass is read and a short instruction is given. At these services, varying from 2 to 7 in number, the congregations attending are generally quite different. Vespers are also sung on Sunday afternoon or evening, mass is said daily, and special services are held on Fridays and on all holy days. The churches are kept open through the day for individual worship and confession. The liturgy is the same for all Roman Catholic churches and is in Latin, except in such Uniat churches as have the privilege of using their own language. The sermons and instructions, however, are always in the language spoken by the congregation, and the Scriptures are commonly read in the same language.

WORK.

The special activities of the Roman Catholic Church, missionary, educational, and philanthropic, are, for the most part, carried on in detail by the various religious orders, including the brotherhoods and sisterhoods. The parish clergy have comparatively little share in their immediate conduct, although the various institutions are due largely to their initiative and are under their general direction.

The home missionary work of the church, at least that portion of its activity corresponding to the home missionary labors of the different Protestant bodies, is less an organized work for church extension than a series of evangelistic or revival services, which are called "missions." These are not planned on any general system, but when, in the judgment of a parish priest or of his immediate superiors, there is an opening for such a series of services, application is made to some one of the orders accustomed to conduct them. Certain members of the order are then commissioned by its superiors to go to that parish, and under the general direction of, or in consultation with, the parish clergy, they conduct a series of services, special emphasis being laid on public sermons. These missions have for their purpose both the revival of religious interest in Roman Catholic communities and the conversion of non-Catholics; some of the orders giving special attention to one feature, and some to the other. Thus, the Paulist Fathers, whose headquarters are in New York city, have as their peculiar province the conduct of missions with a view to the conversion of non-Catholics to Roman Catholicism. Among other orders especially interested in mission work are the Redemptorist, Vincentian, Dominican, and Passionist Fathers. The Augustinian Fathers conducted 31 missions in 1906; the Benedictine Fathers, 107; the Capuchin Fathers, 33; the Jesuit Fathers, 138; and the Fathers of the Precious Blood, 40. The Franciscan Fathers conducted 323 missions, including a number in connection with different Roman Catholic institutions, educational or philanthropic.

An organization called the Catholic Missionary Union has been organized, with headquarters in con-

nection with the Catholic University at Washington, D. C., for the special purpose of collecting funds to enable the bishops of dioceses throughout the country to set apart diocesan priests for the conducting of missions to non-Catholics in their various jurisdictions.

The Catholic Church Extension Society, established in 1905, seeks to develop a missionary spirit in the clergy and people of the Catholic Church in the United States; to assist in the erection of parish buildings for needy communities; and to support priests in neglected and poverty stricken districts. Membership in this society is based on contributions, varying from $5,000 to $1 a year, or 2 cents a week.

In addition to these efforts for general evangelistic work there are organizations for work in special fields, such as the Bureau of Catholic Indian Missions, established in 1874, for the purpose of representing before the Government the interests and needs of those Catholic prelates who have Indian missions within the limits of their dioceses. This was dissolved in 1894 and a new corporation organized, the particular work of which is the establishing of boarding and day schools among the Indian tribes and the securing of funds for their support and maintenance.

The Commission for Catholic Missions among the Colored People and the Indians, at the close of 1906, reported 96 churches among the Indians in the care of 56 priests, and a membership of 49,194, of whom 18,000 were in the diocese of Santa Fe, 6,000 in the diocese of Lead, and 5,000 in Alaska.

The Roman Catholic Church in the United States carries on no distinctively foreign missionary work, but contributes to the work done in various fields by the different orders and societies. The principal medium is the Society for the Propagation of the Faith, organized in Lyon, France, and with headquarters in Lyon and Paris, but with a number of branches in the United States. In the early history of the society a considerable portion of its income was expended in the United States, but at present the greater part of it goes to other lands. During the year 1906 this society collected $9,500,000, of which $250,000 was given by the Catholics of the United States.

The Society of the Holy Infancy of Jesus consists of children, each of whom pays a cent a month. The receipts in 1906 were $750,000, and the money was used for redeeming pagan children from slavery and for founding and maintaining educational institutions and asylums in pagan countries.

The majority of the Roman Catholic educational institutions in the United States are under the care of the orders or brotherhoods, only a comparatively small number being under the diocesan clergy. These latter include the Catholic University of America, at Washington, D. C.; Mount St. Mary's College, Emmitsburg, Md.; St. Joseph's College, Dubuque, Iowa; Pontifical College, Columbus, Ohio; Seton Hall College, South Orange, N. J.; and a number of theological seminaries, including those at Philadelphia, Yonkers, St. Paul, and Rochester. The Catholic University at Washington, D. C., is presided over by Cardinal Gibbons, and its board of trustees includes most of the archbishops, several bishops, and a number of prominent laymen.

The leading order in educational matters is the Society of Jesus, which reports 32 colleges and institutions of higher learning. Next come the Benedictine Fathers, reporting 23 institutions; the Franciscan Fathers, 13; the Vincentian Fathers, 10; and the Marist, Augustinian, and Paulist Fathers, smaller numbers. Among the institutions under Jesuit supervision are Georgetown University, at Washington, D. C.; Fordham University, New York; College of the Holy Cross, Worcester, Mass.; and other institutions of similar grade at Boston, Cleveland, Cincinnati, Milwaukee, New Orleans, San Francisco, Prairie du Chien, Mobile, Omaha, Seattle, and other places. Among the prominent institutions under the care of the Benedictine Fathers are St. John's University, at Collegeville, Minn.; St. Vincent's Seminary and College, near Pittsburg, Pa.; St. Benedict's College, at Newark, N. J.; and others at Manchester, N. H., Atchison, Kans., Covington, La., and Mt. Angel, Oreg. Among those under the care of the Vincentian Fathers are St. John's Theological Seminary and College, at Brooklyn, N. Y.; Niagara University, at Niagara, N. Y.; St. Vincent's College, at Los Angeles, Cal.; and Holy Trinity College, at Dallas, Tex.; while the Marist Fathers have institutions in Van Buren, Me., Salt Lake City, Utah, and other places. The Trappist Fathers (Order of Reformed Cistercians) conduct Gethsemani College in connection with their monastery in Kentucky.

The schools under the care of the Christian Brothers are, for the most part, identified with churches, rather than incorporated as separate institutions. They have, however, several colleges, as St. Mary's College, at Oakland, Cal., and institutions at Baltimore, Washington, Ellicott City, Md., Memphis, and Sacramento.

The sisterhoods are also active in educational work, and in 1906 conducted 2,033 schools with 802,149 pupils. The Sisters of Charity of St. Vincent de Paul reported 133 schools with 54,843 pupils; 7 orders of the Sisters of Charity, 224 schools with 71,485 pupils; and 25 orders of the Franciscan Sisters, 452 schools with 77,437 pupils. Among other sisterhoods doing similar work are the Benedictine Sisters, Felician Sisters, Sisters of St. Joseph, Sisters of the Sacred Heart, Ursuline Nuns, Sisters of Mercy, and others. Many of their schools are parochial schools connected with churches, but it is difficult to distinguish between them and state just which are of the higher grade.

A general summary of the educational institutions of the church in the United States at the close of 1906 shows 1,011 colleges, academies, etc., with 121,343

students; 4,364 parochial or mission schools with 1,096,842 pupils; and 171 industrial and reform schools, including those for Indians and negroes, with 22,225 pupils. The archdiocese of New York has 59 colleges and academies with 6,622 students; that of Baltimore, 45 institutions, the number of students not being reported; that of Chicago, 38 institutions with 6,761 students; that of St. Louis, 36, with 5,659 students; while that of Santa Fe has the smallest number—9 institutions with 1,143 students. Among the dioceses, the Newark diocese takes the lead, with 27 institutions and 1,443 students, and Ogdensburg, N. Y., follows, with 26 institutions and 3,296 students. The Monterey and Los Angeles diocese has 23 institutions with 1,855 students; Fort Wayne, Ind., 19 institutions with 1,283 students; and San Antonio, Tex., 16 institutions with 1,960 students.

The philanthropic work of the Roman Catholic Church is highly developed. All the different orders, brotherhoods, and sisterhoods, do more or less in this line, though the sisterhoods are on the whole the most active, and there are a number of general philanthropic societies.

A summary of this department of work shows 255 orphanages with 40,588 inmates, and 623 hospitals, etc., with 230,592 patients; a total of 878 institutions with 271,180 patients and inmates.

The most prominent single organization is a society of laymen, the Society of St. Vincent de Paul, organized in Paris, France, in 1833, by a band of college students. Its general plan of organization and its objects and methods were based upon the various works of charity instituted early in the seventeenth century by St. Vincent de Paul, for whom the society was named. The main office is in Paris, and branches are established in all parts of the world. In 1906 these numbered over 6,000, and the membership included over 100,000 active workers. No member is allowed to receive any compensation for his labor. In the United States in 1906 there were 647 subordinate branches or conferences, with 10,587 active members and 604 honorary members. During the year the members of the society made 198,117 visits, assisted 17,972 families, representing 69,981 persons, procured situations for 1,690 persons, and in addition provided summer vacations for poor children, maintained homes for convalescents, settlements, boys' clubs, working boys' homes, seamen's havens, etc. The total receipts for the year were $405,507. The work is carried on in 23 states, mostly in the North and West.

A review of the work under the care of the sisterhoods shows that they conducted, besides the schools referred to, 338 hospitals, asylums, etc., with over 120,000 inmates, and 142 orphanages and similar institutions with over 25,000 inmates.

The Sisters of Charity, in 7 orders with 4,613 members, had under their supervision 31 hospitals with 11,693 inmates, and 30 orphanages with 3,189 inmates. The Sisters of Charity of St. Vincent de Paul, numbering 3,004, had under their care 73 hospitals with 12,974 inmates, and 34 orphanages with 5,740 children. The Franciscan Sisters, numbering 7,173 in 25 orders, conducted 101 hospitals with 43,169 inmates, and 24 orphanages with 2,463 children. The Little Sisters of the Poor had under their care 50 asylums with over 9,000 inmates, while the Sisters of Mercy had 19 hospitals with 2,675 inmates, and 10 orphanages with over 4,000 children.

In addition to their institutional work a large number of these sisterhoods carry on general charity visitation through the parishes, under the superintendence of the parish priesthood, and are the almoners of a charity which is by no means merely Roman Catholic.

In general social and industrial movements the Roman Catholic Church takes an active part. There are a number of relief societies not under the immediate control of the church, but affiliated with it. In temperance, also, its influence has been exerted most effectively, and a well-established total abstinence league exists among its priests. The power of the press is recognized, as is apparent from the large number of church papers published in all parts of the country.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and territories and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 12,482 organizations in 14 archdioceses, 76 dioceses, and 2 vicariates-apostolic, distributed in every state and territory. Of these organizations, 5,589 are in the North Central division and 3,678 in the North Atlantic division. The state having the largest number is New York with 1,208, followed by Pennsylvania with 1,032.

It is the custom of the Roman Catholic Church to give in its annual statistical reports the entire number of baptized members, or population, instead of communicants. In order, therefore, that the statistics might be uniform with those of other denominations, it was suggested to those representing the church, and readily assented to by them, that in the Census report only communicants should be given, as was done in the report for 1890. In the carrying out of this plan it was arranged that the individual organizations in making their returns should report the entire membership, including baptized children and infants, but that 15 per cent should be deducted to cover children under 9 years of age, this being the age at which the first communion is usually taken. The total number of communicants, after making this deduction, is 12,079,142; of these, as shown by the returns for 11,028 organizations, about 49 per cent are males and 51 per cent females. According to the statistics, the denomination has 11,881 church edifices; a seating capacity for church edifices of 4,494,377, as reported by 10,303

organizations; church property valued at $292,638,787, as reported by 10,293 organizations, against which there appears an indebtedness of $49,488,055; halls, etc., used for worship by 518 organizations; and 6,360 parsonages valued at $36,302,064. The Sunday schools, as reported by 9,406 organizations, number 11,172, with 62,470 officers and teachers and 1,481,535 scholars.

In connection with the figures given for seating capacity of church edifices it should be remembered that among Catholic congregations it is customary to hold many services on Sunday in the same edifice, at which different portions of the congregation attend. Although similar conditions exist to some extent in other denominations, yet in most Protestant churches there are not ordinarily more than 2 services, while many Catholic churches have 2 or 3 masses, and some as many as 6 or 7, every Sunday, each usually attended by a different body of worshipers, besides the afternoon and evening services. This fact must be taken into consideration in order to understand the figures representing seating capacity and their relation to the number of communicants.

The number of clergy connected with the denomination (including archbishops, bishops, and diocesan and regular priests) is 15,177.

As compared with the report for 1890, including with the Roman Catholic Church the Greek Catholic Church (Uniat) reported separately in 1890, these figures show an increase of 2,243 organizations, 5,837,434 communicants, and $174,515,441 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	12,482	12,472	12,079,142	11,028	5,184,922	5,325,178	10,755	518	11,881	10,303	4,494,377
North Atlantic division	3,678	3,670	5,833,658	3,359	2,684,850	2,751,762	3,485	114	3,848	3,313	1,969,940
Maine	140	139	113,419	132	53,699	57,217	113	7	120	113	53,787
New Hampshire	104	103	119,863	93	56,253	60,744	90	9	95	90	45,524
Vermont	109	109	82,272	108	40,070	41,395	91	8	94	91	41,233
Massachusetts	473	473	1,080,706	451	485,036	531,386	465	9	504	454	364,772
Rhode Island	85	85	195,951	77	88,272	89,888	81	2	88	77	56,907
Connecticut	211	211	299,513	211	151,913	147,600	202	7	215	202	124,614
New York	1,208	1,205	2,285,768	1,027	1,033,935	1,098,834	1,151	31	1,259	1,006	602,182
New Jersey	316	316	441,432	262	162,098	170,393	301	10	336	295	155,458
Pennsylvania	1,032	1,029	1,214,734	998	613,574	554,305	991	31	1,137	985	525,463
South Atlantic division	612	612	354,736	544	141,212	147,600	467	39	515	455	163,882
Delaware	23	23	24,228	23	12,167	12,061	19	4	19	18	9,800
Maryland	165	165	166,941	105	54,061	60,755	132	2	157	123	55,348
District of Columbia	21	21	43,778	13	13,245	16,734	13	.....	15	13	11,670
Virginia	70	70	28,700	70	14,384	14,316	64	5	68	64	23,629
West Virginia	132	132	40,011	132	22,669	17,342	105	16	108	104	25,470
North Carolina	31	31	3,981	31	2,007	1,974	27	.....	35	27	6,738
South Carolina	34	34	10,317	34	4,787	5,530	28	1	31	27	8,931
Georgia	77	77	19,273	77	9,500	9,773	32	9	32	32	10,375
Florida	59	59	17,507	59	8,392	9,115	47	2	50	47	11,921
North Central division	5,589	5,588	3,946,752	4,852	1,483,533	1,515,475	4,778	140	5,201	4,574	1,699,607
Ohio	606	606	557,650	526	209,389	211,775	499	18	552	495	231,436
Indiana	256	256	174,849	252	85,553	87,988	205	3	225	205	88,835
Illinois	720	720	932,084	373	223,911	219,335	537	4	590	440	201,722
Michigan	527	527	492,135	317	114,759	112,142	303	26	327	267	115,255
Wisconsin	796	796	505,264	786	243,252	251,382	771	13	820	764	281,631
Minnesota	575	575	378,288	556	178,513	194,382	542	6	583	494	190,780
Iowa	552	552	207,607	520	96,380	102,079	514	6	557	513	180,750
Missouri	457	456	382,642	436	177,380	181,065	420	14	489	415	161,693
North Dakota	233	233	61,261	231	30,671	29,860	203	10	212	201	47,028
South Dakota	199	199	61,014	195	28,669	27,998	177	11	189	177	42,857
Nebraska	328	328	100,763	328	49,030	51,733	296	13	323	295	71,405
Kansas	340	340	93,195	332	46,026	45,736	311	16	334	308	86,215
South Central division	1,164	1,164	1,109,096	964	484,778	516,779	865	87	1,009	817	293,114
Kentucky	232	232	165,908	104	60,381	63,367	102	3	106	69	26,050
Tennessee	25	25	17,252	3	109	80	21	3	21	18	8,950
Alabama	98	98	42,285	97	20,414	21,727	61	20	72	61	15,499
Mississippi	90	90	28,576	86	10,951	12,186	70	9	74	69	17,105
Louisiana	214	214	477,774	203	225,685	245,443	205	1	258	198	101,517
Arkansas	77	77	32,397	70	15,427	16,005	70	2	80	70	15,386
Oklahoma[1]	173	173	36,548	162	15,974	16,149	109	27	117	105	22,817
Texas	255	255	308,356	239	135,837	141,822	227	22	281	227	85,790
Western division	1,439	1,438	834,900	1,309	390,549	393,562	1,160	138	1,308	1,144	367,834
Montana	91	90	72,359	89	38,155	33,898	58	14	85	57	37,985
Idaho	80	80	18,057	75	6,992	7,188	53	15	57	52	10,190
Wyoming	48	48	10,264	38	4,198	3,349	21	12	23	21	4,889
Colorado	224	224	99,820	222	51,064	48,411	155	45	168	155	37,534
New Mexico	330	330	121,558	266	51,507	51,676	284	16	330	273	91,399
Arizona	58	58	29,810	39	11,296	10,880	38	7	44	38	8,845
Utah	5	5	8,356	4	3,357	3,553	5	.....	6	5	3,250
Nevada	10	10	9,970	9	4,954	4,166	10	.....	11	10	2,985
Washington	172	172	74,981	156	33,329	33,203	148	8	157	146	39,298
Oregon	75	75	35,317	71	16,041	16,981	63	4	67	62	17,215
California	346	346	354,408	340	169,656	180,257	325	17	360	325	114,244

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	12,482	10,293	$292,638,787	4,104	$49,488,055	6,360	$36,302,064	9,406	11,172	62,470	1,481,535
North Atlantic division	3,678	3,333	176,996,820	1,873	33,717,112	2,361	20,682,464	3,207	3,921	41,290	836,228
Maine	140	115	2,497,000	54	371,066	64	403,650	116	133	886	16,549
New Hampshire	104	91	2,281,560	64	506,504	64	400,100	85	92	628	13,326
Vermont	109	92	1,553,257	59	386,120	66	310,200	104	118	379	9,623
Massachusetts	473	454	25,723,238	270	4,616,620	355	3,744,470	453	533	10,998	157,992
Rhode Island	85	80	3,218,900	53	678,456	58	520,180	81	94	1,994	29,795
Connecticut	211	205	9,332,950	124	1,709,310	140	1,180,180	209	224	2,333	49,955
New York	1,208	1,007	81,934,633	568	16,138,799	720	7,263,654	1,012	1,250	12,602	312,195
New Jersey	316	298	11,925,589	203	3,396,771	171	1,497,950	250	283	2,137	57,130
Pennsylvania	1,032	991	38,529,693	478	5,913,466	723	5,362,080	897	1,194	9,333	189,663
South Atlantic division	612	454	11,103,530	132	1,706,420	252	1,419,981	412	467	2,955	43,970
Delaware	23	18	516,000	7	125,750	16	78,800	18	20	201	4,396
Maryland	165	124	3,991,315	51	671,834	85	438,200	86	100	877	14,680
District of Columbia	21	13	1,259,550	8	514,919	13	195,881	13	19	526	5,620
Virginia	70	66	1,756,005	10	67,700	35	199,400	53	63	325	4,954
West Virginia	132	108	1,122,225	33	116,817	45	244,400	103	106	248	5,386
North Carolina	31	23	375,360	7	13,200	13	52,700	29	37	87	969
South Carolina	34	28	618,200	4	13,000	12	56,800	29	31	202	2,051
Georgia	77	27	862,900	7	62,600	13	91,800	43	46	258	2,971
Florida	59	47	601,975	5	120,600	20	62,000	38	45	231	2,943
North Central division	5,589	4,556	79,862,394	1,657	11,162,151	2,869	10,927,529	4,175	4,817	12,109	434,573
Ohio	606	489	15,173,844	216	2,344,449	371	1,799,520	464	656	1,744	73,049
Indiana	256	203	4,293,065	95	449,283	158	637,250	213	262	477	27,694
Illinois	720	341	13,201,065	178	2,548,340	248	1,759,317	411	477	1,856	63,648
Michigan	527	275	3,899,445	44	179,017	152	571,200	319	333	1,203	46,834
Wisconsin	796	772	8,780,748	291	1,589,383	493	1,285,552	660	748	1,479	62,885
Minnesota	575	542	8,063,138	229	1,196,326	355	1,317,350	480	568	1,547	54,243
Iowa	552	513	7,760,210	142	700,825	350	1,215,690	433	485	1,092	29,979
Missouri	457	418	10,326,114	170	1,428,304	259	1,067,650	319	358	1,081	30,999
North Dakota	233	207	1,379,170	98	248,435	70	216,800	166	173	326	7,810
South Dakota	199	182	1,262,452	50	116,513	82	217,000	163	175	302	6,966
Nebraska	328	303	3,139,900	77	172,851	156	423,600	301	318	567	16,822
Kansas	340	311	2,583,243	67	188,425	175	416,600	246	264	435	13,644
South Central division	1,164	823	11,302,738	181	767,288	456	1,473,835	695	895	2,398	79,607
Kentucky	232	70	2,193,275	25	197,782	48	237,600	97	104	171	15,590
Tennessee	25	11	207,000	.....	.....	.....	.....	18	18	121	3,458
Alabama	98	60	1,210,110	13	27,365	31	142,800	67	73	271	4,362
Mississippi	90	71	604,000	11	16,331	31	97,450	42	49	144	2,742
Louisiana	214	203	3,557,330	39	252,614	143	547,110	131	217	690	22,072
Arkansas	77	70	653,250	20	57,920	34	80,400	49	63	110	2,907
Oklahoma[1]	173	114	444,250	29	59,060	39	68,750	100	104	138	3,596
Texas	255	224	2,433,523	44	156,216	130	299,725	191	267	753	24,880
Western division	1,439	1,127	13,373,305	261	2,135,084	422	1,798,255	917	1,072	3,718	87,157
Montana	91	61	1,248,300	14	86,760	27	143,050	70	90	402	10,619
Idaho	80	54	249,850	6	3,485	16	41,400	46	52	107	1,979
Wyoming	48	21	197,200	5	22,200	8	35,500	32	37	81	1,521
Colorado	224	159	1,239,395	44	139,012	52	154,600	115	123	296	8,523
New Mexico	330	262	406,990	12	21,912	42	77,455	100	122	191	7,262
Arizona	58	36	186,775	10	41,607	18	47,250	33	42	72	2,430
Utah	5	5	441,700	2	32,000	4	23,050	4	7	56	873
Nevada	10	10	91,400	2	4,300	7	19,450	8	8	21	326
Washington	172	144	1,727,960	41	459,336	49	128,550	137	156	390	7,813
Oregon	75	52	392,000	13	45,286	28	60,600	60	66	198	4,288
California	346	323	7,191,735	112	1,279,186	171	1,067,350	312	369	1,904	41,523

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY ARCHDIOCESES, DIOCESES, ETC.: 1906.

ARCHDIOCESE, DIOCESE, ETC.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	12,482	12,472	12,079,142	11,028	5,184,922	5,325,178	10,755	518	11,881	10,303	4,494,377
Archdiocese:											
Baltimore	162	162	208,005	94	65,921	76,160	122	1	149	113	61,348
Boston	220	220	667,594	209	291,438	319,840	218	2	244	216	198,968
Chicago	334	334	682,716	176	160,257	158,122	183	1	212	183	108,428
Cincinnati	186	186	193,186	180	88,810	94,253	181	4	190	179	81,354
Dubuque	226	226	98,982	225	47,739	50,796	225	.....	255	224	84,622
Milwaukee	249	249	220,746	247	105,633	109,753	249	.....	268	249	108,913
New Orleans	165	165	437,311	165	208,720	228,591	164	.....	212	162	91,078
New York	285	285	1,057,328	283	502,709	552,664	278	2	315	274	197,651
Oregon City	62	62	27,522	58	12,084	13,143	53	2	54	52	14,550
Philadelphia	250	248	425,366	239	200,179	208,858	235	7	274	233	146,724
St. Louis	292	291	323,880	282	149,986	152,448	267	7	327	266	118,390
St. Paul	236	236	225,726	236	104,841	120,885	227	2	243	180	81,564
San Francisco	145	145	212,649	140	103,568	105,629	141	4	154	141	61,008
Santa Fé	296	296	110,098	248	48,582	48,096	262	12	307	251	86,409
Diocese:											
Albany	162	160	169,073	159	78,549	86,300	149	6	161	148	79,826
Alton	103	103	81,145	12	6,247	6,502	93	.....	96	.....	.....
Altoona	82	82	66,626	76	33,308	26,798	78	4	89	78	38,177
Baker City	13	13	7,795	13	3,957	3,838	10	2	13	10	2,665
Belleville	117	117	58,765	24	4,671	4,354	115	.....	125	111	34,565
Boise	80	80	18,057	75	6,992	7,188	53	15	57	52	10,190
Brooklyn	185	185	545,776	179	260,126	266,989	179	4	207	179	126,719
Buffalo	185	185	202,019	159	85,326	87,926	179	3	190	179	95,741
Burlington	109	109	82,272	108	40,070	41,395	91	8	94	91	41,233
Charleston	34	34	10,317	34	4,787	5,530	28	1	31	27	8,931
Cheyenne	48	48	10,264	38	4,198	3,349	21	12	23	21	4,889
Cleveland	297	297	281,058	225	77,783	77,934	204	5	233	202	99,218
Columbus	123	123	83,406	121	42,796	39,588	114	9	129	114	50,864
Concordia	95	95	22,366	95	11,152	11,214	92	3	97	90	24,161
Covington	74	74	50,138	73	24,086	25,542	69	3	73	69	26,050
Dallas	87	87	63,736	79	20,711	20,159	74	8	82	74	26,790
Davenport	187	187	58,079	156	23,901	25,477	153	3	159	153	49,346
Denver	225	225	99,871	223	51,089	48,437	156	45	169	156	37,584
Detroit	205	205	264,477	.....	.....	.....	35	.....	35	3	1,800
Duluth	108	108	47,132	105	24,030	22,005	90	2	93	90	26,004
Erie	142	142	97,974	141	52,359	44,287	137	5	157	137	56,275
Fall River	70	70	129,223	59	57,561	63,694	72	2	73	63	49,458
Fargo	233	233	61,261	231	30,671	29,860	203	10	212	201	47,028
Fort Wayne	80	80	48,967	79	24,556	24,101	79	1	90	79	33,566
Galveston	94	94	93,807	92	45,346	46,549	79	14	82	79	26,897
Grand Rapids	194	194	116,123	194	57,058	59,065	177	9	192	176	59,987
Great Falls	36	36	21,021	35	10,312	10,403	24	4	26	23	7,140
Green Bay	215	215	118,971	212	57,617	59,609	211	1	222	210	79,831
Harrisburg	78	78	50,595	73	25,758	22,046	77	.....	83	77	35,163
Hartford	211	211	299,513	211	151,913	147,600	202	7	215	202	124,614
Helena	55	54	51,338	54	27,843	23,495	34	10	59	34	30,845
Indianapolis	176	176	125,882	173	60,997	63,887	126	2	135	126	55,269
Kansas City	101	101	38,270	92	17,694	18,267	91	6	95	87	26,646
La Crosse	222	222	110,411	222	54,256	56,155	210	9	227	207	68,886
Lead	59	59	16,335	59	8,752	7,583	44	7	54	44	6,812
Leavenworth	119	119	45,519	119	22,963	22,556	113	6	126	113	34,537
Lincoln	119	119	34,054	119	16,102	17,952	113	3	118	113	25,895
Little Rock	77	77	32,397	70	15,427	16,005	70	2	80	70	15,386
Louisville	158	158	115,770	31	36,295	37,825	33	.....	33	.....	.....
Manchester	104	103	119,863	93	56,253	60,744	90	9	95	90	45,524
Marquette	128	128	111,535	123	57,701	53,077	91	17	100	88	53,468
Mobile	110	110	51,099	109	24,778	26,177	69	21	80	69	18,349
Monterey and Los Angeles	122	122	103,117	122	47,382	55,735	114	6	123	114	35,986
Nashville	25	25	17,252	3	109	80	21	3	21	18	8,950
Natchez	90	90	28,576	86	10,951	12,186	70	9	74	69	17,105
Natchitoches	49	49	40,463	38	16,965	16,852	41	1	46	36	10,439
Newark	160	160	330,540	108	108,255	117,042	156	2	174	150	93,071
Ogdensburg	118	147	81,356	144	40,033	39,681	131	11	145	131	49,909
Oklahoma	172	172	36,523	161	15,962	16,136	108	27	116	104	22,717
Omaha	209	209	66,709	209	32,928	33,781	183	10	205	182	45,510
Peoria	166	166	109,458	161	52,736	50,357	146	3	157	146	58,729
Pittsburg	270	269	338,410	262	177,550	144,987	263	7	324	263	146,674
Portland	140	139	113,419	132	53,699	57,217	113	7	120	113	53,787
Providence	85	85	195,951	77	88,272	89,888	81	2	88	77	56,907
Richmond	72	72	29,787	72	15,037	14,750	66	2	71	66	24,050
Rochester	140	140	97,750	.....	.....	.....	140	.....	140	.....	.....
Sacramento	85	85	43,895	84	21,790	21,062	76	7	90	76	19,085
St. Augustine	48	48	8,716	48	4,037	4,679	39	1	42	39	9,071
St. Cloud	112	112	58,429	109	28,483	28,999	110	2	120	109	40,268
St. Joseph	64	64	20,492	62	9,700	10,350	62	1	67	62	16,657

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY ARCHDIOCESES, DIOCESES, ETC.: 1906—Continued.

ARCHDIOCESE, DIOCESE, ETC.	COMMUNICANTS OR MEMBERS.						PLACES OF WORSHIP.				
	Total number of organizations.	Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Diocese—Continued.											
Salt Lake	9	9	13,073	7	5,227	5,550	9	.....	10	9	4,400
San Antonio	41	41	64,450	41	30,318	34,132	41	.....	52	41	15,862
Savannah	76	76	19,250	76	9,491	9,759	32	9	32	32	10,375
Scranton	210	210	235,763	207	124,420	107,329	201	8	210	197	102,450
Seattle	172	172	74,981	156	33,329	33,203	148	8	157	146	39,298
Sioux City	139	139	50,546	139	24,740	25,806	136	3	143	136	46,782
Sioux Falls	140	140	44,679	136	19,917	20,415	133	4	135	133	36,045
Springfield	183	183	283,889	183	136,037	147,852	175	5	187	175	116,346
Superior	110	110	55,136	105	25,746	25,865	101	3	103	98	24,001
Syracuse	103	103	132,466	103	67,192	65,274	95	5	101	95	52,336
Trenton	156	156	110,892	154	53,843	53,351	145	8	162	145	62,387
Tucson	92	92	41,244	57	14,208	14,447	60	11	67	60	13,885
Wheeling	130	130	38,850	130	22,005	16,845	102	20	104	101	24,725
Wichita	126	126	25,310	118	11,911	11,966	106	7	111	105	27,517
Wilmington	47	47	27,016	47	13,563	13,453	43	4	43	42	15,794
Winona	119	119	47,001	106	21,159	22,493	115	.....	127	115	42,944
Vicariate-Apostolic:											
Brownsville	33	33	86,363	27	39,462	40,982	33	.....	65	33	16,211
North Carolina	31	31	3,981	31	2,007	1,974	27	.....	35	27	6,738

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY ARCHDIOCESES, DIOCESES, ETC.: 1906.

ARCHDIOCESE, DIOCESE, ETC.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	12,482	10,293	$292,638,787	4,104	$49,488,055	6,360	$36,302,064	9,406	11,172	62,470	1,481,535
Archdiocese:											
Baltimore	162	116	5,125,870	59	1,186,753	87	609,481	87	107	1,376	19,969
Boston	220	218	15,651,136	112	1,748,039	173	2,105,800	211	237	7,325	97,794
Chicago	334	182	10,113,570	124	2,301,855	136	1,163,550	136	164	1,037	36,666
Cincinnati	186	179	5,798,569	75	723,390	136	602,620	154	260	581	26,958
Dubuque	226	225	3,864,830	56	239,565	166	576,790	169	199	458	13,175
Milwaukee	249	249	4,889,100	106	955,431	187	659,542	215	239	492	25,774
New Orleans	165	163	3,286,630	32	237,464	127	515,110	112	192	639	20,828
New York	285	276	47,821,488	196	9,603,782	211	3,352,000	267	391	5,897	146,514
Oregon City	62	42	308,600	8	37,236	24	49,800	50	52	173	3,883
Philadelphia	250	234	13,323,340	121	1,647,563	175	1,830,875	217	303	4,069	71,234
St. Louis	292	265	8,276,364	129	1,262,858	181	770,150	190	220	691	23,241
St. Paul	236	227	4,340,580	96	724,106	159	664,550	170	184	777	25,664
San Francisco	145	140	4,283,300	65	789,151	80	683,050	138	165	1,267	28,311
Santa Fé	296	240	339,030	6	13,910	37	72,155	75	93	155	6,451
Diocese:											
Albany	162	149	6,598,475	73	1,039,600	100	768,200	145	153	1,208	25,345
Alton	103	.....	.....	.....	.....	.....	.....	33	36	143	5,542
Altoona	82	78	1,901,400	30	212,258	56	267,550	64	71	301	8,423
Baker City	13	10	83,400	5	8,050	4	10,800	10	14	25	405
Belleville	117	13	66,800	5	2,300	5	19,800	105	123	245	9,357
Boise	80	54	249,850	6	3,485	16	41,400	46	52	107	1,979
Brooklyn	185	176	15,858,250	106	3,098,500	137	1,483,300	173	220	3,024	66,267
Buffalo	185	180	6,509,430	100	1,800,894	129	909,254	152	183	882	30,244
Burlington	109	92	1,553,257	59	386,120	66	310,200	104	118	379	9,623
Charleston	34	28	618,200	4	13,000	12	56,800	29	31	202	2,051
Cheyenne	48	21	197,200	5	22,200	8	35,500	32	37	81	1,521
Cleveland	297	196	6,494,525	92	1,257,898	152	877,300	198	269	675	32,309
Columbus	123	114	2,880,750	49	363,161	83	319,600	112	127	488	13,782
Concordia	95	92	700,360	18	41,680	46	135,750	65	70	107	3,192
Covington	74	70	2,193,275	25	197,782	48	237,600	66	73	171	7,891
Dallas	87	73	751,243	18	75,232	45	82,250	67	71	200	5,798
Davenport	187	152	2,130,200	37	202,688	91	294,800	125	135	299	7,797
Denver	225	160	1,239,455	44	139,012	52	154,600	115	123	296	8,523
Detroit	205	2	500,000	.....	.....	.....	.....	29	30	334	15,078
Duluth	108	89	849,950	36	195,084	46	205,050	83	95	243	6,856
Erie	142	137	3,107,681	45	345,635	90	429,702	133	199	571	16,752
Fall River	70	61	3,721,750	40	1,107,459	45	475,700	60	70	986	18,619
Fargo	233	207	1,379,170	98	248,435	70	216,800	166	173	326	7,810
Fort Wayne	80	77	1,614,855	44	209,023	60	265,900	72	88	171	10,146
Galveston	94	79	948,800	16	51,900	48	109,650	68	83	222	6,125

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY ARCHDIOCESES, DIOCESES, ETC.: 1906—Continued.

ARCHDIOCESE, DIOCESE, ETC.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Diocese—Continued.											
Grand Rapids	194	180	$1,657,675	6	$11,350	87	$367,050	188	195	490	18,014
Great Falls	36	26	399,000	4	32,000	8	27,400	29	36	182	3,272
Green Bay	215	212	1,342,168	77	277,724	143	183,210	175	218	409	17,936
Harrisburg	78	75	2,021,975	37	289,145	58	324,236	71	91	706	9,451
Hartford	211	205	9,332,950	124	1,709,310	140	1,180,180	209	224	2,333	49,955
Helena	55	35	849,300	10	54,760	19	115,650	41	54	220	7,347
Indianapolis	176	126	2,678,210	51	240,260	98	371,350	141	174	306	17,548
Kansas City	101	91	1,265,500	27	122,921	51	186,100	75	78	220	4,827
La Crosse	222	209	1,804,430	63	203,975	119	323,650	173	191	384	12,345
Lead	59	47	160,817	13	26,089	11	24,200	37	44	62	1,115
Leavenworth	119	113	1,000,268	28	111,425	68	169,800	89	93	161	6,209
Lincoln	119	113	998,750	28	56,773	57	131,000	114	116	163	4,636
Little Rock	77	70	653,250	20	57,920	34	80,400	49	63	110	2,907
Louisville	158	.....	.....	.....	.....	.....	.....	31	31	.....	7,699
Manchester	104	91	2,281,560	64	506,504	64	400,100	85	92	628	13,326
Marquette	128	93	1,741,770	38	167,667	65	204,150	102	108	379	13,742
Mobile	110	67	1,326,610	14	31,615	36	156,000	72	78	321	5,117
Monterey and Los Angeles	122	113	2,515,435	38	468,835	62	310,600	104	120	455	9,537
Nashville	25	11	207,000	.....	.....	.....	.....	18	18	121	3,458
Natchez	90	71	604,000	11	16,331	31	97,450	42	49	144	2,742
Natchitoches	49	40	270,700	7	15,150	16	32,000	19	25	51	1,244
Newark	160	151	8,487,814	111	2,648,233	86	906,400	104	127	1,190	37,118
Ogdensburg	148	131	1,640,320	57	246,623	77	292,500	129	148	537	9,391
Oklahoma	172	113	443,550	29	59,060	39	68,750	100	104	138	3,596
Omaha	209	190	2,141,150	49	116,078	99	292,600	187	202	404	12,186
Peoria	166	146	3,020,695	49	244,185	107	575,967	137	154	431	12,083
Pittsburg	270	265	13,448,909	168	2,924,239	205	1,621,800	240	339	1,475	50,436
Portland	140	115	2,497,000	54	371,066	64	403,650	116	133	886	16,549
Providence	85	80	3,218,900	53	678,456	58	520,180	81	94	1,994	29,795
Richmond	72	67	1,811,635	11	73,000	33	188,400	53	63	332	5,038
Rochester	140	.....	.....	.....	.....	.....	.....	52	52	.....	18,313
Sacramento	85	76	461,400	10	22,500	33	85,400	75	90	196	3,931
St. Augustine	48	40	485,475	4	116,350	15	48,800	33	40	181	2,188
St. Cloud	112	111	1,440,108	55	148,036	82	235,650	111	158	240	12,776
St. Joseph	64	62	784,250	14	42,525	27	111,400	54	60	170	2,931
Salt Lake	9	9	464,700	3	35,000	7	30,800	7	9	63	943
San Antonio	41	41	477,750	9	24,084	26	69,725	31	37	111	3,098
Savannah	76	27	862,900	7	62,600	13	91,800	43	46	258	2,971
Scranton	210	202	4,726,388	77	494,626	139	887,917	172	191	2,211	33,367
Seattle	172	144	1,727,960	41	459,336	49	128,550	137	156	390	7,813
Sioux City	139	136	1,765,180	49	258,572	93	344,100	139	151	335	9,007
Sioux Falls	140	135	1,101,635	37	90,424	71	192,800	126	131	240	5,851
Springfield	183	175	6,350,352	118	1,761,122	137	1,162,970	182	226	2,687	41,579
Superior	110	102	745,050	45	152,253	44	119,150	97	100	194	6,830
Syracuse	103	95	3,506,670	36	349,400	66	458,400	94	103	1,054	16,121
Trenton	156	147	3,437,775	92	748,538	85	591,550	146	156	947	20,012
Tucson	92	58	255,375	16	49,609	23	52,550	58	71	108	3,241
Wheeling	130	106	1,049,595	32	111,517	46	251,900	102	105	238	5,268
Wichita	126	106	882,615	21	35,320	61	111,050	92	101	167	4,243
Wilmington	47	40	657,995	7	125,750	28	106,900	31	33	231	4,761
Winona	119	115	1,432,500	42	129,100	68	212,100	116	131	287	8,947
Vicariate-Apostolic:											
Brownsville	33	31	255,730	1	5,000	11	38,100	25	76	220	9,859
North Carolina	31	23	375,360	7	13,200	13	52,700	29	37	87	969

SALVATIONISTS.

GENERAL STATEMENT.

The report for 1890 included only the Salvation Army, although the American Salvation Army had already withdrawn and acquired an independent organization. Subsequently, the body known as the Volunteers of America was organized by Mr. and Mrs. Ballington Booth, who had been connected with the Salvation Army in the United States. This last body, being of entirely different character in many respects, is listed separately, but the Salvation Army and the American Salvation Army, being so closely akin, are classed together under the head of Salvationists.

The Salvationist bodies are 2 in number, as follows:

Salvation Army.
American Salvation Army.

SUMMARY OF STATISTICS.

A summary of the general statistics for these bodies at the close of the year 1906, as derived from the returns of the individual church organizations of each denomination, is presented in the tables which follow. The Salvationist bodies, taken together, have 714 church organizations. The total number of communicants or members, as reported by 682 organizations, is 23,344;

of these, as shown by the returns for 680 organizations, about 51 per cent are males and 49 per cent females.

According to the statistics, these bodies have 161 church edifices; a seating capacity for church edifices of 53,273, as reported by 147 organizations; church property valued at $3,184,854, as reported by 686 organizations, against which there appears an indebtedness of $1,157,801; halls, etc., used for worship by 541 organizations; and 8 parsonages valued at $23,300. The Sunday schools, as reported by 576 organizations, number 581 with 2,455 officers and teachers and 17,521 scholars.

The number of officers connected with the two bodies is 3,089.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, MINISTERS, AND PLACES OF WORSHIP, BY DENOMINATIONS: 1906.

DENOMINATION.	COMMUNICANTS OR MEMBERS.						Total number of ministers.	PLACES OF WORSHIP.				
	Total number of organizations.	Number of organizations reporting.	Total number reported.	Sex.				Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.		Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Salvationists	714	682	23,344	680	11,977	11,360	3,089	161	541	161	147	53,273
Salvation Army	694	662	22,908	661	11,744	11,163	3,030	159	523	159	145	52,223
American Salvation Army	20	20	436	19	233	197	59	2	18	2	2	1,050

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Salvationists	714	686	$3,184,854	313	$1,157,801	8	$23,300	576	581	2,455	17,521
Salvation Army	694	681	3,175,154	311	1,154,901	7	21,500	574	579	2,437	17,346
American Salvation Army	20	5	9,700	2	2,900	1	1,800	2	2	18	175

SALVATION ARMY.

HISTORY.

William Booth, a minister of the English body known as the "New Connexion Methodists," was from his earliest preaching, which began when he was 16 years of age, deeply impressed with the fact that an important percentage of the crowds which filled the towns and cities of England lay outside the influence of the Christian churches. In an effort to reach these people, he inaugurated a series of open air meetings in London, holding the first on July 5, 1865. As the attendance increased, the meetings were held in a tent, and afterwards in a theater, and the movement became known as the "East End Mission," and later as the "Christian Mission." For thirteen years little attention was drawn to it, but then a great revival took place among the workers, and as a result the crowds increased, the interest extended, and evangelists were sent out in different directions. One of these evangelists, working in a seaport, was spoken of as "Captain," in order to attract the sailors who had come into port. On the coming of Mr. Booth, a visit was announced as from the "General," and the secretary in preparing the program wrote, "The Christian Mission of a Volunteer Army." Mr. Booth glanced over the secretary's shoulder, took up the pen, erased the word "volunteer" and wrote in "salvation." The title "Salvation Army" was at once accepted as the most appropriate that could be devised for the special work which they were undertaking, which, as they phrased it, was an effort "to destroy the fortresses of sin in the various communities." In the early years of the work General Booth, with whom his wife, Mrs. Catherine Booth, was always most intimately associated, looked upon the army as primarily supplementary to the churches, but as it enlarged it developed into a distinctive movement with a people of its own.

From the beginning, efforts were made to care for the physical needs of the destitute, soup kitchens being the first institutions established for relief. Experiments of various kinds were made, and out of these grew the scheme developed in "Darkest England and the Way Out," which outlined a plan of social redemption for what came to be known as the "submerged tenth," under three divisions: City colonies, land colonies, and over-sea colonies. In the carrying out of its schemes, however, the army has always been elastic,

expansive, and progressive, adapting itself easily to new conditions, and entering new fields as need was manifest.

Although the movement was English in origin, it has extended rapidly into other countries, not so much through the plans of its founders as through circumstances. Converts from England, finding homes in the United States, Canada, Australia, and other distant lands, have begun work according to the methods of the army and have followed their efforts by urging the General to send them trained leaders from the international headquarters in London. The first country thus entered was France, in 1880, followed by the United States, in 1881. Notwithstanding considerable opposition, the movement has spread rapidly all over the country, until it has become one of the most prominent forces in work of this character.

DOCTRINE.

The Salvation Army has no formal creed, and gives little attention to the discussion of doctrinal differences, yet it is in general strongly Arminian rather than Calvinistic. The special features emphasized are a belief in the ruinous effects of sin, and the ample provision made for entire deliverance from its power by the salvation of God. In its attitude toward the sacraments of baptism and the Lord's Supper it is neutral, acting in harmony with the followers of George Fox in regarding the sacraments that save as spiritual. Admission to its membership is not founded upon any acceptance of creed alone, but is based upon the most solemn pledges to Christian and humane conduct, including total abstinence from intoxicating liquors and all harmful drugs. These pledges are known as the "Articles of War," and must be signed by every soldier.

POLITY.

The government of the Salvation Army is military in its character, but sufficiently democratic to include within its ranks persons of every social grade. Its lower officers may be promoted to high commands, and thus it is believed the usual dangers which threaten a hierarchy are avoided. The ideal of its founder was the parental and patriarchal model, namely, that the officer of higher rank should regard those beneath him as a father regards his children, and thus protect and guide their lives. While this is the spirit of authority, the government of the army is practically autocratic, although the General is assisted in his decisions by officers of every grade and rank. These officers are commissioned, after passing through training schools or giving other evidence of ability sufficient to qualify them for their work. Mental qualifications are not ignored, although an educational test is not emphasized, and the applicant is urged to improve himself mentally and socially as well as religiously. Soldiers are chiefly persons pursuing their usual avocations during the day and giving their services during the evening, and are seldom if ever paid. Officers receive their support, but no more, and each corps is expected to meet its own expenses.

The form of worship is elastic, and no prescribed regulation is given for the conduct of services. The desire is that, so far as possible, the services be spontaneous, and great liberty is encouraged, although extravagances are frowned upon, and if regarded as dangerous are suppressed. These services include open air meetings, salvation meetings for the conversion of the impenitent, holiness meetings for the deepening of the spiritual life among the soldiers and adherents, junior meetings, and Sunday schools for the conversion and training of children.

The general headquarters of the army are in London, but each country has its own organization under the direction of a commander, who is assisted by responsible officers for provinces. These provinces are again divided into divisions, and so on until the local corps is reached, which is usually commanded by a captain or a lieutenant assisted by local officers, as a sergeant-major, treasurer, and secretary.

WORK.

During the years of the army's development, it has evolved two important branches of work known among Salvationists as the "Spiritual" and the "Social" Wings of the Army. The Spiritual Wing includes the societies or corps organizations for religious meetings, which aim at the conversion of the sections of a community not reached by the church, especially the vicious and criminal classes. The Social Wing includes, in the United States, 22 rescue homes for straying women, 65 industrial homes for stranded and unemployed men, 77 night shelters and hotels for men and women of the street, 20 slum posts for the assistance of the neediest sections of the congested cities, 4 children's homes for the care of waifs and strays, 2 prison gate departments, with many branches, for the assistance of prisoners and their families, as well as general relief work by all the officers engaged in spiritual work. These social institutions have accommodations for 9,242 persons.

The income of the society is derived chiefly from contributions and from the sales of the War Cry. The finances are controlled by financial and business boards, and the contributions of one country do not go to the support of the work of another, except that annual self-denial collections are taken for home and foreign missionary purposes. The property of the army is used for philanthropic purposes and for church services, and no distinction is made between church edifices and homes or other institutions. Accordingly, the total value of church property, as reported by the individual organi-

zations and given in the general tables, may legitimately be considered to represent the value of property used for philanthropic work. This property in the United States, whose value is given as $3,175,154, is held in the name of the Salvation Army, incorporated under the laws of the state of New York.

In the strict sense, no foreign missionary work is conducted by the Salvation Army in the United States. Under the general auspices of the international headquarters in London, work is carried on in 53 countries and colonies, under the direction of 20,079 commissioned officers and assistants, who receive the gratuitous help of 45,339 local officers and 19,498 bandsmen, with the added services of soldiers and adherents. This work includes distinctly missionary efforts in South Africa, India, Japan, Korea, Java, etc.

The army conducts Sunday schools, and also has corps cadet brigades formed for the benefit of young people who look forward to officership in the army. In 1906, in this country, the cadets training for future leadership numbered 1,578. A Young People's Legion has also been organized along the lines of the Christian Endeavor and other young people's societies.

In view of the character of the work of the army, although records of its operations are carefully kept, and yearly reports issued from international and national headquarters, no figures can indicate accurately either its extent or its direct influence.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and territories and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 694 organizations in 38 divisions, distributed in every state and territory. Of these organizations, 256 are in the North Central division and 254 in the North Atlantic division. The state having the largest number is New York with 86.

The total number of communicants or members reported is 22,908; of these, as shown by the returns of 661 organizations, about 51 per cent are males and 49 per cent females. According to the statistics, the denomination has 159 church edifices; a seating capacity for church edifices of 52,223, as reported by 145 organizations; church property (including, in many cases, rescue homes and other property not strictly used for worship) valued at $3,175,154, as reported by 681 organizations, against which there appears an indebtedness of $1,154,901; halls, etc., used for worship by 523 organizations; and 7 parsonages valued at $21,500. The Sunday schools, as reported by 574 organizations, number 579, with 2,437 officers and teachers and 17,346 scholars.

The number of officers connected with the denomination is 3,030.

As compared with the report for 1890, these figures show an increase of 365 organizations, 14,166 communicants or members, and $3,137,004 in the value of church property. The report for 1890 includes the figures for the American Salvation Army, which is reported separately in 1906.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	694	662	22,908	661	11,744	11,163	159	523	159	145	52,223
North Atlantic division	254	241	8,544	241	4,205	4,339	66	180	66	61	24,710
Maine	12	12	384	12	223	161	.....	12	.....	.....	.....
New Hampshire	6	6	144	6	65	79	.....	6	.....	.....	.....
Vermont	7	7	138	7	80	58	.....	6	.....	.....	.....
Massachusetts	51	48	1,597	48	746	851	11	37	11	11	4,890
Rhode Island	5	5	160	5	76	84	1	4	1	.....	.....
Connecticut	15	15	476	15	224	252	7	8	7	7	2,650
New York	86	80	3,093	80	1,470	1,623	29	55	29	26	10,740
New Jersey	20	19	620	19	302	318	3	17	3	3	1,030
Pennsylvania	52	49	1,932	49	1,019	913	15	35	15	14	5,400
South Atlantic division	32	31	810	30	445	364	3	29	3	3	925
Delaware	1	1	65	1	34	31	.....	1	.....	.....	.....
Maryland	5	5	94	4	46	47	.....	5	.....	.....	.....
District of Columbia	1	1	18	1	8	10	.....	1	.....	.....	.....
Virginia	5	5	136	5	88	48	1	4	1	1	400
West Virginia	6	6	179	6	97	82	.....	6	.....	.....	.....
North Carolina	4	4	172	4	92	80	.....	4	.....	.....	.....
South Carolina	4	4	61	4	29	32	1	3	1	1	400
Georgia	3	3	57	3	37	20	1	2	1	1	125
Florida	3	2	28	2	14	14	.....	3	.....	.....	.....
North Central division	256	246	9,167	246	4,647	4,520	65	189	65	61	21,413
Ohio	50	46	2,059	46	995	1,064	16	34	16	16	6,830
Indiana	14	14	344	14	186	158	2	12	2	2	675
Illinois	51	50	1,928	50	993	935	11	39	11	11	3,833
Michigan	38	37	1,368	37	677	691	11	27	11	10	4,125
Wisconsin	14	14	390	14	221	169	2	12	2	2	350
Minnesota	16	15	581	15	294	287	6	10	6	6	2,025
Iowa	17	16	472	16	255	217	4	13	4	3	575
Missouri	18	17	970	17	490	480	3	14	3	2	475
North Dakota	8	8	237	8	135	102	4	4	4	4	800
South Dakota	7	7	109	7	57	52	1	6	1	1	300
Nebraska	7	6	154	6	78	76	2	5	2	1	400
Kansas	16	16	555	16	266	289	3	13	3	3	1,025
South Central division	53	50	1,041	50	512	529	3	49	3	2	825
Kentucky	4	4	123	4	53	70	.....	4	.....	.....	.....
Tennessee	4	4	102	4	58	44	1	3	1	1	325
Alabama	8	7	79	7	33	46	1	7	1	.....	.....
Mississippi	4	3	15	3	4	11	.....	3	.....	.....	.....
Louisiana	4	4	72	4	28	44	.....	4	.....	.....	.....
Arkansas	5	5	159	5	77	82	.....	5	.....	.....	.....
Oklahoma[1]	9	8	130	8	81	49	.....	9	.....	.....	.....
Texas	15	15	361	15	178	183	1	14	1	1	500
Western division	99	94	3,346	94	1,935	1,411	22	76	22	18	4,350
Montana	8	8	172	8	97	75	1	7	1	1	200
Idaho	5	5	186	5	84	102	2	3	2	2	500
Wyoming	1	1	22	1	15	7	.....	1	.....	.....	.....
Colorado	13	13	454	13	230	224	.....	13	.....	.....	.....
New Mexico	2	2	30	2	19	11	1	1	1	1	450
Arizona	3	3	42	3	25	17	2	1	2	2	325
Utah	2	1	20	1	11	9	.....	2	.....	.....	.....
Nevada	3	3	25	3	17	8	1	2	1	1	100
Washington	18	17	820	17	521	299	6	12	6	5	1,200
Oregon	11	10	303	10	167	136	2	9	2	1	75
California	33	31	1,272	31	749	523	7	25	7	5	1,500

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	694	681	$3,175,154	311	$1,154,901	7	$21,500	574	579	2,437	17,346
North Atlantic division	254	247	1,774,049	122	673,383	2	11,000	212	215	930	6,267
Maine	12	12	2,460	8	296			8	8	17	128
New Hampshire	6	6	1,200					5	5	7	85
Vermont	7	7	1,400	3	57			4	4	10	73
Massachusetts	51	48	444,395	23	192,483	1	10,000	41	41	172	1,248
Rhode Island	5	5	8,300	1	5,000			4	4	9	54
Connecticut	15	15	75,575	9	44,679			12	15	48	370
New York	86	84	970,447	44	331,279	1	1,000	76	76	360	2,264
New Jersey	20	20	42,175	7	17,261			18	18	92	553
Pennsylvania	52	50	228,097	27	82,328			44	44	215	1,492
South Atlantic division	32	31	44,235	12	28,686			30	30	116	880
Delaware	1	1	250					1	1	12	70
Maryland	5	5	1,125	4	200			5	5	12	92
District of Columbia	1	1	300					1	1	6	55
Virginia	5	5	2,325	3	239			5	5	21	154
West Virginia	6	5	1,085	1	75			4	4	16	97
North Carolina	4	4	730	1	40			4	4	14	103
South Carolina	4	4	7,670	2	3,132			4	4	18	177
Georgia	3	3	30,275	1	25,000			3	3	9	72
Florida	3	3	475					3	3	8	60
North Central division	256	254	992,165	125	402,945	3	6,300	219	221	1,007	7,312
Ohio	50	50	468,735	29	206,695			45	47	239	1,720
Indiana	14	14	13,640	5	3,073			13	13	60	360
Illinois	51	50	151,245	22	78,546	1	300	42	42	194	1,397
Michigan	38	38	131,825	18	58,637	2	6,000	30	30	165	1,347
Wisconsin	14	14	7,365	7	2,118			11	11	35	276
Minnesota	16	16	66,800	11	17,594			14	14	42	293
Iowa	17	17	31,515	5	5,709			14	14	40	275
Missouri	18	17	26,420	9	5,631			16	16	83	578
North Dakota	8	8	23,475	4	8,647			7	7	29	243
South Dakota	7	7	9,200	2	266			7	7	26	175
Nebraska	7	7	26,975	4	6,130			4	4	9	95
Kansas	16	16	34,970	9	9,899			16	16	85	553
South Central division	53	52	32,910	17	1,015			39	39	128	922
Kentucky	4	4	675	3	361			4	4	11	54
Tennessee	4	4	8,000					2	2	6	50
Alabama	8	8	4,565	1	50			7	7	23	195
Mississippi	4	3	325	1	15			2	2	2	20
Louisiana	4	4	600	1	36			2	2	4	20
Arkansas	5	5	1,350	2	148			4	4	18	133
Oklahoma [1]	9	9	2,020	5	285			6	6	28	181
Texas	15	15	15,375	4	120			12	12	36	269
Western division	99	97	331,795	35	48,872	2	4,200	74	74	256	1,965
Montana	8	7	21,305	4	8,174	1	4,000	6	6	22	277
Idaho	5	5	28,550	1	12,000			4	4	12	87
Wyoming	1	1	300	1	200	1	200	1	1	1	5
Colorado	13	13	3,000	5	209			12	12	41	334
New Mexico	2	2	10,150	2	3,509			2	2	8	50
Arizona	3	3	8,700	2	2,569			1	1	3	20
Utah	2	2	575								
Nevada	3	3	1,025	2	170			2	2	2	20
Washington	18	18	97,225	4	4,439			15	15	65	452
Oregon	11	11	9,300	1	5,877			8	8	18	116
California	33	32	151,665	13	11,725			23	23	84	604

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY DIVISIONS: 1906.

DIVISION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	694	662	22,908	661	11,744	11,163	159	523	159	145	52,223
Boston	30	28	1,086	28	517	569	4	24	4	4	1,950
Boston Scandinavian	12	11	281	11	122	159	5	7	5	5	2,415
Central Ohio	18	17	737	17	355	382	3	15	3	3	1,050
Chicago	22	21	898	21	463	435	4	18	4	4	1,383
Chicago Scandinavian	17	17	585	17	319	266	7	10	7	7	2,325
Cincinnati, Kentucky, and Tennessee	16	16	509	16	244	265	4	12	4	4	2,000
Hudson River	26	26	579	26	274	305	5	20	5	5	1,525
Indiana	14	14	344	14	186	158	2	12	2	2	675
Iowa	16	15	452	15	239	213	3	13	3	2	400
Kansas	14	14	606	14	295	311	2	12	2	2	750
Lake	11	11	332	11	166	166	2	9	2	2	950
Metropolitan	25	22	1,126	22	580	546	7	16	7	5	3,095
Michigan	30	29	1,085	29	545	540	9	21	9	8	3,175
Minneapolis Scandinavian	9	9	380	9	193	187	6	3	6	6	1,850
Montana and Wyoming	11	11	225	11	129	96	2	9	2	2	400
Nebraska and South Dakota	13	12	238	12	121	117	3	10	3	2	700
New Jersey	20	19	623	19	300	323	3	17	3	3	1,030
New York Scandinavian	19	19	892	19	371	521	10	9	10	9	3,910
North Dakota and Minnesota	18	17	493	17	270	223	6	12	6	6	1,325
Northeast Ohio	22	19	990	19	478	512	10	12	10	10	4,105
Northern Illinois	18	18	518	18	270	248	1	16	1	1	300
Northern New England	21	21	692	21	370	322	2	19	2	2	525
Oregon and Idaho	13	12	432	12	215	217	3	10	3	2	375
Pacific Scandinavian	6	6	234	6	180	54		6			
Pennsylvania	39	37	1,341	37	715	626	12	26	12	11	4,125
Pittsburg and West Virginia	17	16	742	16	390	352	2	14	2	2	1,000
Rocky Mountain	14	13	453	13	230	223		14			
St. Louis	14	13	683	13	358	325	2	11	2	1	175
San Francisco and Central	25	24	820	24	480	340	5	20	5	4	1,100
Southeastern	15	15	420	14	234	185	1	14	1	1	400
Southern	25	22	339	22	162	177	3	21	3	2	525
Southern California	16	15	581	15	330	251	6	9	6	5	1,275
Southern Missouri and Arkansas	11	11	562	11	262	300	1	10	1	1	300
Southern New England	21	21	544	21	261	283	4	16	4	4	1,500
Texas	17	17	301	17	149	152	1	16	1	1	500
Twin Territory	13	12	223	12	124	99	1	12	1	1	275
Washington	14	13	667	13	403	264	6	8	6	5	1,200
Western New York	32	29	895	29	444	451	12	20	12	11	3,635

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DIVISIONS: 1906.

DIVISION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	694	681	$3,175,154	311	$1,154,901	7	$21,500	574	579	2,437	17,346
Boston	30	28	327,010	11	130,633	1	10,000	26	26	115	785
Boston Scandinavian	12	12	92,210	6	50,150			9	9	44	373
Central Ohio	18	18	11,825	8	3,191			16	16	70	527
Chicago	22	22	90,000	9	48,058			17	17	99	660
Chicago Scandinavian	17	17	59,800	11	32,500			10	10	46	324
Cincinnati, Kentucky, and Tennessee	16	16	114,775	9	52,628			13	13	48	428
Hudson River	26	26	70,175	13	20,575			21	21	52	353
Indiana	14	14	13,640	5	3,073			13	13	60	360
Iowa	16	16	27,515	4	3,709			14	14	40	275
Kansas	14	14	32,170	6	9,322			14	14	78	509
Lake	11	11	25,715	7	407			11	11	44	394
Metropolitan	25	23	515,625	9	130,720	1	1,000	23	23	143	798
Michigan	30	30	107,050	15	58,404	2	6,000	24	24	131	1,027
Minneapolis Scandinavian	9	9	38,400	6	18,300			6	6	22	140
Montana and Wyoming	11	10	23,955	4	8,249	2	4,200	10	10	27	329
Nebraska and South Dakota	13	13	36,025	5	6,346			11	11	35	270
New Jersey	20	20	41,025	6	16,561			18	18	84	525
New York Scandinavian	19	19	184,130	12	106,775			13	16	54	388
North Dakota and Minnesota	18	18	56,775	10	9,704			16	16	55	452
Northeast Ohio	22	22	350,360	15	151,237			21	23	133	834
Northern Illinois	18	17	6,020	3	102	1	300	15	15	45	371
Northern New England	21	21	27,885	11	11,850			16	16	34	275
Oregon and Idaho	13	13	35,275	2	17,877			10	10	29	184
Pacific Scandinavian	6	6	1,325	2	375			1	1	2	9
Pennsylvania	39	38	174,997	21	67,598			33	33	183	1,187
Pittsburg and West Virginia	17	15	48,035	6	12,305			14	14	56	426
Rocky Mountain	14	14	3,375	5	209			12	12	41	334
St. Louis	14	13	14,520	7	3,911			12	12	57	464
San Francisco and Central	25	25	25,115	11	8,239			18	18	55	399
Southeastern	15	15	4,480	8	479			15	15	53	404
Southern	25	24	43,910	5	28,197			21	21	66	565
Southern California	16	15	146,550	7	9,484			11	11	53	355
Southern Missouri and Arkansas	11	11	13,600	6	1,979			10	10	56	337
Southern New England	21	20	44,125	9	25,325			15	15	50	377
Texas	17	17	15,475	5	156			13	13	29	231
Twin Territory	13	13	5,520	9	868			10	10	45	315
Washington	14	14	96,400	4	4,439			13	13	60	415
Western New York	32	32	250,367	19	100,966			29	29	143	947

AMERICAN SALVATION ARMY.

HISTORY.

Among the officers who came to America under the command of the Salvation Army, to superintend the work here, was Thomas E. Moore. After a few years a difference arose between General Booth and Mr. Moore in regard to financial administration. General Booth contended that a part of all funds raised in America should be sent to England, and that, as the work of the Salvation Army was world-wide, no member of that army should call any country his own. Mr. Moore contended that funds raised by the Salvation Army in America should be used only in this country and that the organization here should have an American charter. In 1882, with a number of the American officers, he withdrew and began independent work. The movement was incorporated in 1884, and in 1885 an amended charter was granted to it under the name of the "Salvation Army of America." Subsequent changes in the Salvation Army in the United States resulted in the return of a considerable number of officers to that organization, but about twenty-five posts refused to return, and these reorganized under the name of the "American Salvation Army."

In its general doctrine and polity this body is very similar to the older one, except that it is a Christian church with the usual sacraments of baptism and the Lord's Supper rather than an evangelistic or philanthropic organization. A board of directors is elected to represent the corporation, the majority of them being laymen. These directors are also members of the council, and titles to the property are vested in the board and not in the General. Corps having real estate have their own local boards, and, should a corps cease to exist, the board of directors of the army is qualified to become the custodian of the property for purposes of the army.

The army has 54 stations or missions which, in addition to the religious work which is their main feature, do a large amount of philanthropic and charitable work, such as the distribution among the poor of food and clothing, the payment of rents to avoid evictions, and the establishment and maintenance of soup kitch-

ens, coffee wagons, and other emergency relief. There are also 13 regular philanthropic institutions where 345 persons were cared for during the year 1906. The amount contributed for their support, $11,622, was supplemented by the earnings of the men connected with the industrial departments. An estimate as to the value of the property shows a total of about $6,500.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 20 organizations in 3 divisions, located in 9 states. Of these organizations, 13 are in the North Atlantic division; one-half of the total number being in Pennsylvania.

The total number of communicants or members reported is 436; of these, as shown by the returns of all but 1 organization, about 54 per cent are males and 46 per cent females. According to the statistics, the denomination has 2 church edifices with a seating capacity of 1,050; church property valued at $9,700, against which there appears an indebtedness of $2,900; halls, etc., used for worship by 18 organizations; and 1 parsonage valued at $1,800. There are 2 Sunday schools reported, with 18 officers and teachers and 175 scholars.

The number of officers connected with the denomination is 59.

This body was not reported separately in 1890, but was included in the statistics for the Salvation Army.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	20	20	436	19	233	197	2	18	2	2	1,050
North Atlantic division	13	13	372	13	197	175	2	11	2	2	1,050
New York	2	2	30	2	17	13	.....	2	.....	.....	.....
New Jersey	1	1	20	1	10	10	.....	1	.....	.....	.....
Pennsylvania	10	10	322	10	170	152	2	8	2	2	1,050
South Atlantic division	1	1	4	1	2	2	.....	1	.....	.....	.....
Georgia	1	1	4	1	2	2	.....	1	.....	.....	.....
North Central division	4	4	29	4	16	13	.....	4	.....	.....	.....
Ohio	1	1	7	1	4	3	.....	1	.....	.....	.....
Indiana	1	1	9	1	5	4	.....	1	.....	.....	.....
Michigan	1	1	3	1	1	2	.....	1	.....	.....	.....
Missouri	1	1	10	1	6	4	.....	1	.....	.....	.....
South Central division	2	2	31	1	18	7	.....	2	.....	.....	.....
Tennessee	2	2	31	1	18	7	.....	2	.....	.....	.....

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	20	5	$9,700	2	$2,900	1	$1,800	2	2	18	175
North Atlantic division	13	5	9,700	2	2,900	1	1,800	1	1	16	150
New York	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
New Jersey	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Pennsylvania	10	5	9,700	2	2,900	1	1,800	1	1	16	150
South Atlantic division	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Georgia	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
North Central division	4	.....	.....	.....	.....	.....	.....	1	1	2	25
Ohio	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Indiana	1	.....	.....	.....	.....	.....	.....	1	1	2	25
Michigan	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Missouri	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
South Central division	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Tennessee	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY DIVISIONS: 1906.

DIVISION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	20	20	436	19	233	197	2	18	2	2	1,050
Eastern	13	13	372	13	197	175	2	11	2	2	1,050
Southern	3	3	35	2	20	9	.....	3	.....	.....	.....
Western	4	4	29	4	16	13	.....	4	.....	.....	.....

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DIVISIONS: 1906.

DIVISION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	20	5	$9,700	2	$2,900	1	$1,800	2	2	18	175
Eastern	13	5	9,700	2	2,900	1	1,800	1	1	16	150
Southern	3	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Western	4	.....	.....	.....	.....	.....	.....	1	1	2	25

SCHWENKFELDERS.

HISTORY.

Among the early enthusiastic advocates of the Reformation was Kaspar von Schwenkfeld, a councilor at the court of the Duke of Liegnitz in Silesia. At the time of Luther's Manifesto he was a young man of 25 years of age, and threw himself into the new movement with energy. Although never ordained as a clergyman, he took a prominent part in religious work, and it was mainly through his efforts that the Reformation gained a stronghold in Silesia. He was, however, independent in his thinking, and developed certain lines of belief which were not acceptable to other reformers.

Strongly opposed to the formation of a Church, he did no more than gather congregations, and was compelled to flee from one place to another to escape persecution, until he died in Ulm in 1561. After his death, under the conditions of the times, any ecclesiastical organization of his followers was impracticable, although meetings, and occasional conferences, were held in Silesia, Switzerland, and Italy.

Early in the eighteenth century the question arose of emigration to America, and in September, 1734, about 200 persons landed at Philadelphia. Allegiance to the civil authorities having been pledged on September 23, they devoted the next day to thanksgiving for their deliverance from oppression, and they have continued to celebrate it as a memorial day ever since. Unable to secure land as they desired for a distinct community, they obtained homes in Montgomery, Bucks, Berks, and Lehigh counties, Pa., where the greater number of their descendants are now to be found. The character of their early life in this country is indicated by their literary and doctrinal activities, the adoption of a school system in 1764, and the establishment of a charity fund in 1774, through which they have since cared for the unfortunate members of the community.

Toward the close of the Revolutionary war it became evident that a closer church organization was necessary, and one was formed and a constitution adopted in 1782. Since then, in common with other kindred bodies, they have given their testimony against war, secret societies, and the taking of oaths. More recently a responsiveness to modern influences has taken the place of their early clannish exclusiveness, and notwithstanding the absence of a spirit of propagandism, which for a time resulted in a decline of membership, they have gained strength and increased in numbers.

DOCTRINE.

The church holds that theology should be constructed from the Bible alone, but affirms that the Scriptures are dead without the indwelling Word. Christ's divinity, it is held, was progressive, His human nature partaking more and more of the divine nature without losing its identity. They believe that an absolute change through faith and regeneration, and

subsequent spiritual growth, are primary essentials to salvation, but that justification by faith should not obscure the positive righteousness imparted by Christ, imitation of whom is the fundamental feature of the Christian life. The Lord's Supper, symbolic of both His humanity and His divinity, is regarded as a means of spiritual nourishment without any change in the elements, such as is implied in consubstantiation or transubstantiation. They look upon infant baptism as not apostolic, and the mode of baptism as of no consequence.

The Christian Church is held to be a unity, whose discipline should be rigorous, and whose members should be those who give experimental evidence of regeneration, and who pass a satisfactory examination in the doctrines and customs of the church. The activity of the laity is considered to fulfill the doctrine of the Christian priesthood. The right of the state to force the conscience of the citizen is denied.

POLITY.

The only officers are ministers, deacons, and trustees, who are elected and ordained by the local churches; the ministers for an unlimited period, the deacons for a term of three years, or until their successors are chosen, and the trustees annually. The public worship is simple and flexible as to time and manner.

The members of the local churches meet in a district conference at least once a year. The district conferences are members of the general conference, in which all church members have equal rights and privileges without distinction of sex. The general conference has original and appellate jurisdiction in all matters relating to the Schwenkfelder Church. It elects the members of the mission board, the trustees of Pennsburg Seminary, and the members of the board of publication.

WORK.

During the year 1906 about $3,500 was subscribed for building purposes in home mission work, and $500 in aid of foreign mission work carried on by boards of other churches in China, Japan, and India. Special emphasis is placed upon Sunday schools, which have been maintained since the migration in 1734; and upon catechetical instruction to train the young in the doctrines of the church. The church maintains literary and charitable funds to help the poor and suffering, and has a board of publication and a board of missions. It conducts a seminary for both sexes at Pennsburg, Pa., with about 20 teachers and 300 students, and property valued at $50,000. Ladies' Aid societies have been organized to undertake certain kinds of charitable work, and Christian Endeavor societies work in harmony with the United Society of Christian Endeavor.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given in the tables which follow. As shown by these tables, the denomination has 8 organizations, all of which are in Pennsylvania.

The total number of communicants reported is 725; of these, about 44 per cent are males and 56 per cent females. According to the statistics, the denomination has 8 church edifices, with a seating capacity of 2,950; church property valued at $38,700, against which there appears an indebtedness of $1,700. There are 5 Sunday schools reported, with 101 officers and teachers and 991 scholars.

The number of ministers connected with the denomination is 5.

As compared with the report for 1890, these figures show an increase of 4 organizations, 419 communicants, and $26,500 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting	Seating capacity reported.
Total for denomination	8	8	725	8	318	407	8	.....	8	8	2,950
North Atlantic division	8	8	725	8	318	407	8	.....	8	8	2,950
Pennsylvania	8	8	725	8	318	407	8	.....	8	8	2,950

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	8	8	$38,700	1	$1,700	.....	.....	5	5	101	991
North Atlantic division	8	8	38,700	1	1,700	.....	.....	5	5	101	991
Pennsylvania	8	8	38,700	1	1,700	.....	.....	5	5	101	991

SOCIAL BRETHREN.

HISTORY.

At the close of the civil war a number of persons who had become dissatisfied with certain teachings and practices in the denominations to which they belonged, gathered some congregations in Illinois. For about twenty years they continued under a somewhat loose organization, but in 1887 adopted a discipline containing a statement of doctrine and rules for the government of the churches and for the ordination of ministers.

The Confession of Faith, consisting of ten articles, pronounces against political preaching, declares the right of all lay members to free speech and free suffrage, and recognizes 3 modes of baptism as the applicant may prefer. It rejects infant baptism, however, and accepts only believers as candidates for that rite.

Annual associations are held, composed of ministers and lay delegates, and a biennial general assembly, whose membership includes ordained ministers, licensed preachers and exhorters, the general superintendent of Sunday schools, and lay delegates from each association.

The churches conduct no special mission work, home or foreign, and have no denominational schools or philanthropic institutions.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given in the tables which follow. As shown by these tables, the denomination has 17 organizations in 2 associations; all of the organizations being in the state of Illinois.

The total number of communicants or members reported is 1,262; of these, about 39 per cent are males and 61 per cent females. According to the statistics, the denomination has 15 church edifices with a seating capacity of 9,200; and church property valued at $13,800, against which there appears no indebtedness. There are 6 Sunday schools reported, with 23 officers and teachers and 180 scholars.

The number of ministers connected with the denomination is 15, and there are also 3 licentiates.

As compared with the report for 1890, these figures show a decrease of 3 organizations, but an increase of 349 communicants, and $5,100 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	17	17	1,262	17	487	775	15	2	15	15	9,200
North Central division	17	17	1,262	17	487	775	15	2	15	15	9,200
Illinois	17	17	1,262	17	487	775	15	2	15	15	9,200

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	17	15	$13,800	.....	.....	.....	.....	6	6	23	180
North Central division	17	15	13,800	.....	.....	.....	.....	6	6	23	180
Illinois	17	15	13,800	.....	.....	.....	.....	6	6	23	180

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY ASSOCIATIONS: 1906.

ASSOCIATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	17	17	1,262	17	487	775	15	2	15	15	9,200
Southern Illinois	6	6	420	6	173	247	4	2	4	4	3,500
Union	11	11	842	11	314	528	11	.....	11	11	5,700

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS: 1906.

ASSOCIATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	17	15	$13,800	.....	.....	.....	.....	6	6	23	180
Southern Illinois	6	4	3,500	.....	.....	.....	.....	4	4	17	140
Union	11	11	10,300	.....	.....	.....	.....	2	2	6	40

SOCIETY FOR ETHICAL CULTURE.

HISTORY.

The New York Society for Ethical Culture was founded by Prof. Felix Adler in 1876. Four similar societies—in Chicago, Philadelphia, St. Louis, and Brooklyn—have since been formed; and in 1886 the American Ethical Union was organized, including the societies at that time in existence. The movement has since extended to England, Germany, and other countries, including Japan, and in 1896 the International Ethical Union was organized, with temporary headquarters in Berlin.

DOCTRINE AND POLITY.

The Ethical societies have no formal expression of doctrine. Their purpose, as expressed in the Constitution of the International Union, is "to assert the supreme import of the ethical factor in all the relations of life—personal, social, national, and international—apart from all theological and metaphysical considerations." While they have no formal rites or ceremonies, the meetings are regarded by the majority of members as religious meetings. The interest aroused in human perfection, it is held, takes the place of formal creeds; and the very striving for the normal life becomes itself devotion. Meetings are held on Sunday, at which addresses on various aspects of the moral life are given by the leaders of the societies and others who are in sympathy with the work. The leaders, who take the place of ministers in other churches, are not regarded as clergymen, but only as teachers and directors of the work and policies of the societies. These leaders, however, officiate at funerals of members of the society; and by special act of the legislature of New York state, they perform marriage ceremonies.

As the Ethical Union is only a federation for mutual helpfulness and general work, each society is autonomous in government.

WORK.

The activities of the society are carried on through a variety of organizations, each independent in its management so far as any absolute control by the Ethical Union is concerned, although practically carrying out the wishes of that union. The Publication and Extension Committee of the Society for Ethical Culture has for its object to extend the knowledge of the principles of the society, secure nonresident members, and start new groups. For this purpose, in 1906, about $700 was contributed, resulting in the organization of one new society and the addition of 62 nonresident members. Six Sunday evening clubs with 140 members, and other organizations corresponding more or less closely to the Christian Endeavor societies, are the means of preparing young people for membership in the society.

An Ethical Culture school, supported in part by the society in New York, in 1906 had 61 officers and teachers and 550 pupils, of whom about one-half were on a free scholarship basis. During the year the total contributions for this work were about $38,000; and the value of the property is estimated at $700,000. The school ranks as one of the foremost experimental stations in educational matters, and is yearly visited by large numbers of educators from all parts of the world. Systematic ethical instruction is one of its special features.

For general philanthropic and rescue work several organizations have been established, such as the Hudson Guild and the Down Town Ethical Society in New York city, which are conducted on the settlement plan. A women's conference cooperates with the various national and city child labor committees; a sewing society furnishes work for unemployed women, and distributes garments in hospitals and in the homes of the poor; a district nursing section cares for the sick poor; a young men's union directs its energies particularly toward the Fresh Air Home and the Down Town Ethical Society; and a visiting guild maintains a summer home in the country for crippled children and visits such children in their homes.

The Home for Crippled Children accommodates 57 children; the Fresh Air Home gives relief annually to between 700 and 800; and the 2 settlement houses reach over a thousand people each. The 2 homes have property valued at $48,000, while the settlements occupy rented quarters. For these various organizations the sum of $31,754 was contributed in 1906.

Courses of lectures on science, art, ethics, and literature are given; and societies are established for the study of child nature, with the object of educating mothers to an intelligent understanding of the problems of child life. Clubs of various types—social, literary, musical, and philanthropic—are also maintained.

While the society is interested in similar organizations in Europe, Japan, New Zealand, and Australia, it does not conduct any distinctive work in those countries.

STATISTICS.

The general statistics of this society at the close of the year 1906, as derived from the returns of the individual organizations, are given by states in the table which follows. As shown by this table, the society has 5 organizations; 2 of which are in New York, and 1 each in Illinois, Missouri, and Pennsylvania.

The total number of members reported is 2,040; of these, about 64 per cent are males and 36 per cent females. According to the statistics, no church edifices are owned, halls, etc., being used for services. There are 5 Sunday schools reported, with 64 officers and teachers and 466 scholars.

This body has no regular ministry.

As compared with the report for 1890, these figures show an increase of 1 organization and 976 members.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, PLACES OF WORSHIP, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.				
Total for denomination	5	5	2,040	5	1,303	737	.....	5	5	5	64	466
North Atlantic division	3	3	1,463	3	964	499	.....	3	3	3	38	316
New York	2	2	1,365	2	856	409	.....	2	2	2	17	157
Pennsylvania	1	1	198	1	108	90	.....	1	1	1	21	159
North Central division	2	2	577	2	339	238	.....	2	2	2	26	150
Illinois	1	1	217	1	108	109	.....	1	1	1	6	50
Missouri	1	1	360	1	231	129	.....	1	1	1	20	100

SPIRITUALISTS.

HISTORY.

Spiritualism is popularly supposed to date from 1848, and the 31st of March of that year is assumed to be the day on which it was first made known. The present organization, however, traces its origin to the writings of Andrew Jackson Davis, the "Poughkeepsie Seer," whose work, The Principles of Nature; Her Divine Revelation; A Voice to Mankind, was published in 1845. Phenomena of an extraordinary character were observed all through the earlier years of the nineteenth century, but they did not hold the attention of the people. If there had been nothing more than the "Hydesville raps" or "Rochester knockings," upon which to rest, Spiritualism as now known, it is claimed would scarcely have come into being.

The writings of Davis aroused the attention of thinking men in all countries. Scholarly men, prominent among whom were the Rev. S. B. Brittan, Hon. John W. Edmonds, Dr. George Dexter, Prof. James J. Mapes, and others in the United States, took them up, and, prompted by the phenomena that appeared in many places, began the propagandism of a cult which they named "Spiritualism," but which was held to be really little more than the presentation of old ideas in a new form.

In the first half of the nineteenth century almost no religious denomination taught or believed in the possibility of communion with those who had passed to the spirit world. Very little emphasis was laid upon the universal fatherhood of God and brotherhood of man. Furthermore, the idea of progression after death was entertained by very few. In view of these and other facts, Mr. Davis and his followers, representing nearly every religious denomination, as well as the Materialists, felt that it was necessary to go outside of the accepted orders of thought and establish an entirely new movement.

From 1850 to 1872 public interest in Spiritualism was widespread, and thousands of people attended the meetings held in all of the large cities and towns throughout the country. Local organizations sprang up throughout the United States, but no attempt was made to organize a national association until 1863. This first organization was loosely constructed, and continued in existence for a period of only nine years. In 1893 the National Spiritualists' Association of the United States of America was organized, and has since held yearly conventions.

As a class, Spiritualists are tolerant in their attitude toward other religious denominations. They fellowship with the ministers of all faiths, as well as those who have no faith, with the hope of presenting some thought that will benefit all alike. They maintain a free platform, and representatives of all denominations are welcome to express their convictions therefrom. They are in favor of every movement for the uplifting of humanity, and seek to establish peace and harmony among men.

DOCTRINE.

With few exceptions, Spiritualists ignore doctrinal questions, such as are formulated in the creeds and confessions of the historic churches, and seldom consider ecclesiastical topics, holding that these issues belong to past ages, and that other topics are of greater moment at the present hour. They lay special emphasis on right living here upon earth, believing that their condition in the spirit life depends entirely upon what they do while in mortal form.

The Declaration of Principles contains the following:

> We believe in Infinite Intelligence; and that the phenomena of Nature, physical and spiritual, are the expressions of Infinite Intelligence.
>
> We affirm that a correct understanding of such expressions, and living in accordance with them, constitute the true religion; that the existence and personal identity of the individual continue after the change called "death;" and that communication with the so-called "dead" is a fact scientifically proven by the phenomena of Spiritualism.
>
> We believe that the highest morality is contained in the Golden Rule: "Whatsoever ye would that others should do unto you, do ye also unto them."

Spiritualists believe that the spirit world is a counterpart of the visible world, only more beautiful and perfect, and that those who enter it must be free from the impress of evil wrought while in the body. They are almost unanimous in their belief in progression after the death of the body, and in the final restoration of all souls to a state of happiness; and they hold that those who die in childhood grow to maturity in spirit life. Many of them accept the oriental doctrine in respect to preexistence and man's fate after the dissolution of the body. They further believe that punishment for wrongdoing continues beyond the grave until every vestige of it has been cleared away through honest effort. They are opposed to war, to capital punishment, to restrictive medical laws, and to every form of tyranny, political or religious. They declare there is no forgiveness for sin and assert that every man must work out his own destiny. Their views with regard to God are widely divergent, but the great majority of them accept Theism, using the word in the broadest possible sense, as the foundation of their philosophy.

No religious test is required of anyone desiring to become a member of a Spiritualist church; but he must present evidence of good character and be well recommended by members of the organization. Some local societies have regular initiation services, and require all candidates to give public assent to belief in Spiritualism and to the principles upon which it rests.

POLITY.

The organization of the Spiritualists is congregational. Local societies are associated in state organizations, and these again in the national organization. It is true, however, that many Spiritualists decline to affiliate with any organized society, lest their freedom as individuals might be abridged thereby. Others live at remote points or in states which have neither local nor state organizations. It therefore follows that the state and local societies represent only a small percentage of the actual followers of this movement. On the other hand, it is not known what proportion of the people who attend independent meetings are believers in Spiritualism, the average attendance at every meeting of an active society being three times its membership.

The National Association is incorporated under the laws of the District of Columbia, and has headquarters in the city of Washington; all of the state associations, except that of Vermont, and a large majority of the local societies, are affiliated with it. A board of 9 trustees, elected annually by delegates from the chartered auxiliaries assembled in convention, exercises general supervision over the entire movement in America.

The Spiritualists have their "Usages," providing for the ordination of ministers, and a regular ritual for use at public meetings, marriage services, baptisms, and funerals. The ministry includes three classes: Ordained clergymen who hold papers as such from some legally qualified body; lay ministers or licentiates, who have been appointed leaders of local societies in the absence of regular speakers, and who in time may be advanced to full ordination; and associate ministers, who are generally known as "mediums." These associate ministers are not eligible to full ordination.

Candidates for ordination are recommended by the local societies over which they are to preside as pastors, but are ordained by a state Spiritualist association—or where no state association exists, by an ordination commission of the National Spiritualist Association—and receive certificates from the secretary of the National Association. Lay ministers, recommended by the local societies to which they belong, receive appointment from the state association, or directly from the national body itself. All associate ministers must present evidence of membership in some local society for a period of two years before they are entitled to appointment. Special emphasis is laid upon the moral and educational qualifications of candidates for the ministry, and all possible care is exercised to prevent unworthy persons from being admitted into fellowship

Spiritualists generally prefer what they call the "itinerant system," by which each society changes the speaker every month, sometimes every week, or at the most every three months. Of the entire number of Spiritualist ministers at work in different sections of the country in 1906, only 20 were settled pastors.

WORK.

The first Sunday school or "Lyceum" was organized by Andrew Jackson Davis in 1863, and for a number of years it was a very popular feature, but of late, interest in it has declined. The exercises were of a unique character, typifying some principle in everyday life, or some element in nature, and including calisthenic exercises and marching with music and flags. Bands of mercy, in behalf of dumb animals, and sunflower clubs are organizations designed for children of different ages, the latter being largely of a social character.

Many local societies receive substantial aid from what are known as "woman's unions" and "ladies' aid societies." Home circles are held for the purpose of investigating the phenomena that may be developed at such gatherings, with the hope that some intelligent message may be received from the spirit world. A few scientific organizations have recently been formed for the purpose of sifting all reported supernatural manifestations with the hope of ultimately being able to separate the genuine from the spurious.

For the past ten years a corps of missionaries has been employed in the United States and Canada for the organization of state and local societies, and the collection of funds, at an expense of $4,500 in 1906. The camp meetings, or summer assemblies, lasting from ten days to ten weeks, employ from 4 to 20 speakers each season. The association maintains a relief fund for the benefit of aged and indigent ministers and mediums.

The National Association has one school, the Morris Pratt Institute, established in Wisconsin in 1902, which, in 1906, reported 5 teachers, 20 students, and property valued at $25,000. It also has a large circulating library at its headquarters, and sends out thousands of tracts annually to all quarters of the globe. The literature of Spiritualism, aside from the works of Andrew Jackson Davis, has been developed since 1852, and it is estimated that not less than 1,000 volumes bearing upon this subject have been published in the last half century. Three weekly journals and 3 monthly magazines are now published in its interest in the United States. Spiritualism shows a steady growth, and several new church societies are organized every year.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by

states in the tables which follow. As shown by these tables, the denomination has 455 organizations, located in 38 states and the District of Columbia. Of these organizations, 215 are in the North Central division and 133 in the North Atlantic division. Ohio leads with 44 organizations, followed by Massachusetts with 42, Michigan with 35, and Illinois and New York with 32 each.

The total number of members reported is 35,056; of these, as shown by the returns for 450 organizations, about 44 per cent are males and 56 per cent females. According to the statistics, the denomination has 100 church edifices; a seating capacity for church edifices of 55,125; church property valued at $958,048, against which there appears an indebtedness of $79,570; halls, etc., used for worship by 322 organizations; and 4 parsonages valued at $3,700. There are 76 Sunday schools reported, with 436 officers and teachers and 2,699 scholars.

The number of ministers connected with the denomination is 185 and there are also a number of licentiates.

As compared with the report for 1890, these figures show an increase of 121 organizations and $384,398 in the value of church property, but a decrease of 9,974 members.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	455	454	35,056	450	15,135	19,552	93	322	100	93	55,125
North Atlantic division	133	132	13,445	132	5,617	7,828	34	86	39	34	22,625
Maine	13	13	1,343	13	562	781	3	9	3	3	3,300
New Hampshire	3	3	283	3	112	171	1	2	1	1	500
Vermont	6	6	740	6	294	446	1	4	1	1	200
Massachusetts	42	42	3,885	42	1,624	2,261	13	27	15	13	9,325
Rhode Island	2	2	70	2	28	42	.....	2	.....	.....	.....
Connecticut	7	6	976	6	418	558	3	1	3	3	1,050
New York	32	32	4,489	32	1,914	2,575	7	23	9	7	6,500
New Jersey	5	5	209	5	53	156	.....	4	.....	.....	.....
Pennsylvania	23	23	1,450	23	612	838	6	14	7	6	1,750
South Atlantic division	13	13	882	13	370	512	2	9	3	2	1,500
Delaware	1	1	37	1	16	21	.....	1	.....	.....	.....
Maryland	2	2	92	2	30	62	1	1	1	1	500
District of Columbia	2	2	143	2	64	79	.....	2	.....	.....	.....
Virginia	1	1	37	1	18	19	.....	1	.....	.....	.....
West Virginia	2	2	145	2	60	85	.....	2	.....	.....	.....
Georgia	1	1	6	1	5	1	.....	1	.....	.....	.....
Florida	4	4	422	4	177	245	1	1	2	1	1,000
North Central division	215	215	15,216	213	6,687	8,192	42	158	43	42	20,850
Ohio	44	44	2,633	44	1,231	1,402	10	34	10	10	4,600
Indiana	29	29	1,608	29	765	843	5	21	5	5	4,750
Illinois	32	32	4,547	32	2,069	2,478	7	23	7	7	1,200
Michigan	35	35	1,667	34	695	942	7	23	7	7	4,900
Wisconsin	19	19	784	19	330	454	3	14	3	3	850
Minnesota	13	13	715	13	307	408	3	10	3	3	750
Iowa	11	11	505	11	219	286	2	9	3	2	2,250
Missouri	16	16	874	16	386	488	5	9	5	5	1,550
Nebraska	2	2	387	1	32	48	.....	2	.....	.....	.....
Kansas	14	14	1,496	14	653	843	.....	13	.....	.....	.....
South Central division	31	31	1,692	30	762	915	4	23	4	4	1,700
Kentucky	6	6	419	6	168	251	3	3	3	3	1,400
Tennessee	1	1	29	1	10	19	.....	1	.....	.....	.....
Louisiana	2	2	85	2	28	57	.....	2	.....	.....	.....
Oklahoma[1]	6	6	202	6	88	114	.....	6	.....	.....	.....
Texas	16	16	957	15	468	474	1	11	1	1	300
Western division	63	63	3,821	62	1,699	2,105	11	46	11	11	8,450
Montana	3	3	237	3	100	137	.....	3	.....	.....	.....
Idaho	1	1	100	1	40	60	.....	1	.....	.....	.....
Wyoming	2	2	56	2	31	25	1	1	1	1	200
Colorado	5	5	406	5	173	233	.....	5	.....	.....	.....
Utah	2	2	57	2	29	28	.....	2	.....	.....	.....
Washington	15	15	823	15	360	463	1	14	1	1	150
Oregon	10	10	334	9	152	165	2	6	2	2	1,150
California	25	25	1,808	25	814	994	7	14	7	7	6,950

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	455	132	$958,048	38	$79,570	4	$3,700	75	76	436	2,699
North Atlantic division	133	55	661,908	12	38,550	.....	.....	24	25	169	1,013
Maine	13	7	20,103	1	3,000	.....	.....	4	4	24	160
New Hampshire	3	2	5,150	.....	.....	.....	.....	2	2	8	50
Vermont	6	3	17,000	1	4,000	.....	.....	.....	.....	.....	.....
Massachusetts	42	18	402,350	5	10,350	.....	.....	9	9	85	415
Rhode Island	2	2	250	.....	.....	.....	.....	.....	.....	.....	.....
Connecticut	7	3	17,500	.....	.....	.....	.....	1	1	9	40
New York	32	11	147,905	2	15,100	.....	.....	3	3	23	170
New Jersey	5	.....	.....	.....	.....	.....	.....	1	1	3	35
Pennsylvania	23	9	51,650	3	6,100	.....	.....	4	5	17	143
South Atlantic division	13	3	17,900	1	700	1	1,600	5	5	23	156
Delaware	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Maryland	2	2	14,400	.....	.....	.....	.....	2	2	10	71
District of Columbia	2	.....	.....	.....	.....	.....	.....	1	1	3	25
Virginia	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
West Virginia	2	.....	.....	.....	.....	.....	.....	1	1	3	25
Georgia	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Florida	4	1	3,500	1	700	1	1,600	1	1	7	35
North Central division	215	52	186,895	16	25,470	1	400	34	34	162	1,070
Ohio	44	11	69,300	5	8,500	.....	.....	3	3	20	125
Indiana	29	7	17,675	1	2,500	.....	.....	3	3	15	137
Illinois	32	7	11,650	.....	.....	.....	.....	8	8	38	221
Michigan	35	11	24,060	4	3,550	1	400	3	3	18	97
Wisconsin	19	5	6,540	1	500	.....	.....	4	4	13	110
Minnesota	13	3	3,600	2	420	.....	.....	2	2	9	64
Iowa	11	2	26,500	1	500	.....	.....	4	4	18	135
Missouri	16	6	27,570	2	9,500	.....	.....	4	4	17	132
Nebraska	2	.....	.....	.....	.....	.....	.....	1	1	2	7
Kansas	14	.....	.....	.....	.....	.....	.....	2	2	12	42
South Central division	31	7	26,795	3	7,100	1	1,500	2	2	9	55
Kentucky	6	4	10,770	2	3,300	.....	.....	.....	.....	.....	.....
Tennessee	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Louisiana	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Oklahoma[1]	6	2	1,025	.....	.....	.....	.....	.....	.....	.....	.....
Texas	16	1	15,000	1	3,800	1	1,500	2	2	9	55
Western division	63	15	64,550	6	7,750	1	200	10	10	73	405
Montana	3	.....	.....	.....	.....	.....	.....	1	1	4	40
Idaho	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Wyoming	2	1	100	.....	.....	.....	.....	.....	.....	.....	.....
Colorado	5	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Utah	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Washington	15	1	1,200	1	500	.....	.....	1	1	5	50
Oregon	10	4	15,000	2	3,050	1	200	2	2	11	100
California	25	9	48,250	3	4,200	.....	.....	6	6	53	215

[1] Oklahoma and Indian Territory combined.

SWEDISH EVANGELICAL BODIES.

GENERAL STATEMENT.

In the report for 1890 the great mass of the Swedish Lutherans were included in the General Council of the Evangelical Lutheran Church, although some had already withdrawn from the Lutheran bodies and formed two minor bodies, which afterwards united in the Swedish Evangelical Mission Covenant of America. Somewhat later the Swedish Evangelical Free Mission was organized. The general history is presented under the Swedish Evangelical Mission Covenant.

The Swedish Evangelical bodies are 2 in number, as follows:

Swedish Evangelical Mission Covenant of America.
Swedish Evangelical Free Mission.

SUMMARY OF STATISTICS.

A summary of the general statistics for these bodies at the close of the year 1906, as derived from the returns of the individual church organizations of each denomination, is presented in the tables which follow. The Swedish Evangelical bodies, taken together, have 408 church organizations. The total number of communicants reported is 27,712; of these, as shown by the returns for 399 organizations, about 45 per cent are males and 55 per cent females.

According to the statistics, these bodies have 389 church edifices; a seating capacity for church edifices of 111,480, as reported by 370 organizations; church property valued at $1,638,675, against which there appears an indebtedness of $194,987; halls, etc., used for worship by 18 organizations; and 122 parsonages valued at $238,526. The number of Sunday schools, as reported by 373 organizations, is 418, with 3,794 officers and teachers and 32,504 scholars.

The number of ministers connected with the two bodies is 495.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, MINISTERS, AND PLACES OF WORSHIP, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					Total number of ministers.	PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.				Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.		Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Swedish Evangelical bodies	408	407	27,712	399	11,977	14,821	495	375	18	389	370	111,480
Swedish Evangelical Mission Covenant of America	281	281	20,760	279	9,059	11,593	347	258	9	268	254	82,368
Swedish Evangelical Free Mission	127	126	6,952	120	2,918	3,228	148	117	9	121	116	29,112

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Swedish Evangelical bodies	408	379	$1,638,675	125	$194,987	122	$238,526	373	418	3,794	32,504
Swedish Evangelical Mission Covenant of America	281	261	1,225,220	83	121,694	91	184,500	258	291	2,862	24,888
Swedish Evangelical Free Mission	127	118	413,455	42	73,293	31	54,026	115	127	932	7,616

SWEDISH EVANGELICAL MISSION COVENANT OF AMERICA.

HISTORY.

The great body of the Swedish immigrants were in their own country connected with the State Church of Sweden, and on coming to this country identified themselves with the Swedish Augustana Synod in connection with the Lutheran General Council. There are, however, quite a number of churches which represent the results of the great spiritual awakening which visited Sweden in the middle of the nineteenth century, and which corresponded very closely to kindred awakenings in Norway, and to the Pietist movement in Germany. The ordained state clergy seemed to some unable to satisfy the deep spiritual needs of the communities, and services were conducted by uneducated laymen. This procedure was followed by persecution by the state church, but without avail. Congregations were organized, edifices erected, and a strong spiritual life developed. These congregations were represented, to a considerable degree, in the Swedish immigration to this country and, as the necessity of organization became apparent, two synods were formed, the Ansgarius Synod and the Mission Synod. These were afterwards dissolved, and in their place the Swedish Evangelical Mission Covenant of America was formed in 1885.

In doctrine the covenant is strictly evangelical, accepting the Bible as the inspired Word of God unto men, the only infallible guide in matters of faith, doctrine, and practice, and His message regarding both this life and the life that is to come.

In government, the church is purely congregational. The local churches are associated in an annual conference, in which all matters of common interest are considered by the delegates assembled, and important business, such as making appropriations for missions and receiving sister churches into fellowship, is transacted.

Home missionary work is carried on by 14 state or district associations, working in harmony with the annual conference. Traveling evangelists and special representatives are maintained in connection with work of special interest to the churches, and particular attention is paid to caring for the Scandinavian immigrants as they land in New York. Three missions and an orphanage are also supported among the Eskimos in Alaska.

The foreign missionary work is carried on in China, where there are 3 stations and 7 outstations, with 15 missionaries, about 20 native helpers, 12 organized churches, and a total membership of 446. The mission conducts a hospital and a school for primary and advanced work.

The main educational institution of the Covenant is a college in Chicago, including theological, business, and academic departments. In the same city there are also a church hospital and a home for the aged and infirm.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 281 organizations, distributed in 21 states. Of these organizations, nearly nine-

tenths are in the North Central division, Minnesota leading with 80.

The total number of communicants reported is 20,760; of these, as shown by the returns for 279 organizations, about 44 per cent are males and 56 per cent females. According to the statistics, the denomination has 268 church edifices; a seating capacity for church edifices of 82,368, as reported by 254 organizations; church property valued at $1,225,220, against which there appears an indebtedness of $121,694; halls, etc., used for worship by 9 organizations; and 91 parsonages valued at $184,500. The Sunday schools, as reported by 258 organizations, number 291, with 2,862 officers and teachers and 24,888 scholars.

The number of ministers connected with the denomination is 347.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	281	281	20,760	279	9,059	11,593	258	9	268	254	82,368
North Atlantic division	9	9	1,220	9	552	668	9	.....	9	9	4,250
New Hampshire	1	1	165	1	67	98	1	.....	1	1	500
New York	4	4	894	4	407	487	4	.....	4	4	2,800
Pennsylvania	4	4	161	4	78	83	4	.....	4	4	950
North Central division	250	250	18,374	248	7,954	10,312	229	8	238	225	71,743
Ohio	1	1	91	1	41	50	1	.....	1	1	300
Indiana	5	5	179	5	75	104	5	.....	5	5	850
Illinois	41	41	5,762	40	2,335	3,327	40	1	40	40	18,312
Michigan	33	33	1,974	33	872	1,102	30	1	32	28	7,312
Wisconsin	12	12	580	12	279	301	12	.....	13	12	4,025
Minnesota	80	80	5,017	79	2,241	2,768	70	3	74	70	21,119
Iowa	25	25	1,492	25	621	871	25	.....	26	24	6,640
Missouri	2	2	108	2	43	65	2	.....	2	2	500
South Dakota	13	13	473	13	247	226	8	2	8	8	1,535
Nebraska	20	20	1,625	20	711	914	18	1	18	17	6,300
Kansas	18	18	1,073	18	489	584	18	.....	19	18	4,850
Western division	22	22	1,166	22	553	613	20	1	21	20	6,375
Montana	4	4	116	4	49	67	3	.....	3	3	950
Idaho	3	3	108	3	61	47	3	.....	3	3	625
Wyoming	1	1	16	1	5	11	1	.....	1	1	250
Colorado	4	4	208	4	88	120	3	1	4	3	900
Washington	3	3	269	3	132	137	3	.....	3	3	1,325
Oregon	1	1	110	1	49	61	1	.....	1	1	400
California	6	6	339	6	169	170	6	.....	6	6	1,925

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	281	261	$1,225,220	83	$121,694	91	$184,500	258	291	2,862	24,888
North Atlantic division	9	9	74,500	5	9,200	3	8,450	9	9	119	896
New Hampshire	1	1	14,000	1	1,500	1	3,000	1	1	18	75
New York	4	4	51,000	3	6,700	1	5,000	4	4	69	603
Pennsylvania	4	4	9,500	1	1,000	1	450	4	4	32	218
North Central division	250	231	1,024,940	63	93,333	81	166,550	230	255	2,570	22,646
Ohio	1	1	10,000	.....	.....	1	4,000	1	1	21	135
Indiana	5	5	9,300	3	1,280	.....	.....	4	4	30	226
Illinois	41	40	373,228	20	55,595	9	38,000	39	41	832	8,275
Michigan	33	30	85,900	9	6,105	12	14,800	30	33	312	2,592
Wisconsin	12	12	30,000	2	2,000	4	3,900	12	16	99	745
Minnesota	80	71	270,525	14	14,938	16	28,200	72	82	651	5,687
Iowa	25	25	77,107	7	6,465	14	27,350	23	26	223	1,787
Missouri	2	2	8,500	1	1,800	.....	.....	2	2	12	98
South Dakota	13	9	15,130	1	600	1	1,500	9	9	31	258
Nebraska	20	18	99,050	4	2,850	12	29,800	20	22	194	1,598
Kansas	18	18	46,200	2	1,700	12	19,000	18	19	165	1,245
Western division	22	21	125,780	15	19,161	7	9,500	19	27	173	1,346
Montana	4	3	17,500	2	3,400	1	2,500	3	4	17	125
Idaho	3	3	9,200	2	1,575	1	1,000	3	3	15	132
Wyoming	1	1	2,500	1	86	1	1,000	.....	.....	.....	.....
Colorado	4	4	21,080	3	4,200	1	1,000	3	4	23	180
Washington	3	3	40,500	3	4,500	.....	.....	3	4	36	266
Oregon	1	1	12,000	1	2,000	1	500	1	4	19	200
California	6	6	23,000	3	3,400	2	3,500	6	8	63	443

SWEDISH EVANGELICAL FREE MISSION.

HISTORY.

At the time of the union of the Swedish Ansgarius Synod and the Mission Synod in 1885, forming the Swedish Evangelical Mission Covenant of America, a number of congregations did not share in the consolidation, but united in an organization known as the Swedish Evangelical Free Mission. The first general conference was held at Boone, Iowa, at which plans were made for work, particularly in Utah.

The Swedish Evangelical Free Mission has no written confession of faith, but accepts the Bible as the Word of God and the only perfect rule of faith and practice. Regarding doctrinal questions, such as the atonement, baptism, and the holy communion, ministers are at liberty to believe according to their convictions. The qualifications for membership are conversion and a Christian life.

The local congregations are self-governing. An annual conference is held, to which the local congregations send delegates, and at which regulations are made concerning charitable institutions, schools, etc.; but these regulations are advisory in character, and the congregations are privileged either to accept or to reject them. In addition to the conference there is a society of ministers and missionaries, organized in 1894, which has for its object the supervision of doctrine and conduct, the reception of worthy candidates, and the rejection of those who are unworthy.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 127 organizations, distributed in 15 states. Of these organizations, about four-fifths are in the North Central division, Nebraska leading with 25.

The total number of communicants reported is 6,952; of these, as shown by the returns for 120 organizations, about 47 per cent are males and 53 per cent females. According to the statistics, the denomination has 121 church edifices; a seating capacity for church edifices of 29,112; church property valued at $413,455, against which there appears an indebtedness of $73,293; halls, etc., used for worship by 9 organizations; and 31 parsonages valued at $54,026. The Sunday schools, as reported by 115 organizations, number 127, with 932 officers and teachers and 7,616 scholars.

The number of ministers connected with the denomination is 148.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	127	126	6,952	120	2,918	3,228	117	9	121	116	29,112
North Atlantic division	3	3	303	3	111	192	3	.....	3	3	950
Massachusetts	1	1	86	1	22	64	1	.....	1	1	250
Pennsylvania	2	2	217	2	89	128	2	.....	2	2	700
North Central division	103	102	5,709	96	2,392	2,511	93	9	96	93	23,142
Illinois	17	17	1,542	17	719	823	15	2	15	15	5,895
Michigan	3	3	150	3	64	86	3	.....	3	3	525
Wisconsin	9	9	192	9	98	94	9	.....	9	9	1,392
Minnesota	20	19	1,220	18	441	440	19	.....	21	19	5,195
Iowa	17	17	756	16	360	379	14	3	15	14	3,125
South Dakota	9	9	569	8	179	190	9	.....	9	9	1,800
Nebraska	25	25	1,239	22	508	481	21	4	21	21	4,710
Kansas	3	3	41	3	23	18	3	.....	3	3	500
South Central division	4	4	201	4	102	99	4	.....	4	4	1,300
Texas	4	4	201	4	102	99	4	.....	4	4	1,300
Western division	17	17	739	17	313	426	17	.....	18	16	3,720
Colorado	7	7	518	7	207	311	7	.....	8	7	2,325
Utah	2	2	32	2	13	19	2	.....	2	2	175
Washington	3	3	92	3	42	50	3	.....	3	3	470
California	5	5	97	5	51	46	5	.....	5	4	750

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	127	118	$413,455	42	$73,293	31	$54,026	115	127	932	7,616
North Atlantic division	3	3	29,500	2	8,200	.....	.....	3	3	36	309
Massachusetts	1	1	8,000	1	1,700	.....	.....	1	1	8	46
Pennsylvania	2	2	21,500	1	6,500	.....	.....	2	2	28	263
North Central division	103	95	324,156	33	57,670	26	47,675	91	100	727	6,058
Illinois	17	15	123,321	11	37,636	1	2,925	15	15	243	1,974
Michigan	3	3	5,200	2	850	1	700	3	6	20	130
Wisconsin	9	9	4,500	2	105	.....	.....	8	8	27	204
Minnesota	20	19	74,350	4	11,049	2	3,700	19	23	133	1,071
Iowa	17	15	38,050	5	4,470	6	15,150	15	16	111	801
South Dakota	9	9	19,500	2	700	3	4,800	8	9	40	413
Nebraska	25	22	55,635	6	2,360	13	20,400	23	23	153	1,465
Kansas	3	3	3,600	1	500	.....	.....	.....	.....	.....	.....
South Central division	4	4	5,600	.....	.....	1	600	4	4	21	280
Texas	4	4	5,600	.....	.....	1	600	4	4	21	280
Western division	17	16	54,199	7	7,423	4	5,751	17	20	148	969
Colorado	7	7	36,250	2	3,750	1	800	7	9	84	600
Utah	2	2	4,500	1	900	1	1,800	2	3	12	75
Washington	3	3	4,249	1	1,098	1	1,351	3	3	16	105
California	5	4	9,200	3	1,675	1	1,800	5	5	36	189

TEMPLE SOCIETY IN THE UNITED STATES (FRIENDS OF THE TEMPLE).

HISTORY.

The Temple Society, also known as "Friends of the Temple," was founded in Wurttemberg, Germany, in 1853, by the Rev. Christopher Hoffmann. Adherents of the society emigrated to America a few years later, and within ten years an organization was effected. At present there are 3 local congregations, while a number of sympathizers, mostly members of other churches, are scattered over the country.

The Temple Society has no ecclesiastical forms or doctrines which are binding upon its members. It holds that the sum and substance of the New Testament is the teaching of the Kingdom of God, the essence of which is contained in the words of Jesus, "Thou shalt love the Lord thy God, * * * and thy neighbor as thyself," and emphasizes the spiritual development of the kingdom.

Accepting in full the prophecies of the Old Testament in regard to the future of the Holy Land, one great aim of the organization is the establishment of Christian colonies in the Holy Land, and the results of its efforts are manifest in 6 colonies in Palestine, which have achieved a measure of success.

The Society in Jerusalem is regarded as the chief organization, and its president exercises general supervision over the branches in Germany and America. In the American branch, a general committee, with a presiding elder, keeps up the connection with Jerusalem. The individual churches have preachers and elders, and hold Sunday preaching services and Sunday schools.

As it is numerically a small society, it has no missions apart from the colonization work in Palestine and the establishment of schools in that country. In the United States it has no educational or charitable institutions, but a monthly paper, published in German, represents its views and aims.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 3 organizations; 2 being in New York and 1 in Kansas.

The total number of communicants or members reported is 376; of these, about 42 per cent are males and 58 per cent females. According to the statistics, the denomination has 3 church edifices with a seating capacity of 830; church property valued at $11,000, against which there appears no indebtedness; and 1 parsonage valued at $1,000. There are 3 Sunday schools reported, with 21 officers and teachers and 168 scholars.

The number of ministers connected with the denomination is 3.

As compared with the report for 1890, these figures show an increase of 36 communicants or members, but a decrease of 1 organization and $4,300 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	3	3	376	3	158	218	3	.....	3	3	830
North Atlantic division	2	2	226	2	88	138	2	.....	2	2	630
New York	2	2	226	2	88	138	2	.....	2	2	630
North Central division	1	1	150	1	70	80	1	.....	1	1	200
Kansas	1	1	150	1	70	80	1	.....	1	1	200

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	3	3	$11,000	.....	.....	1	$1,000	3	3	21	168
North Atlantic division	2	2	9,000	.....	.....	.....	.....	2	2	13	93
New York	2	2	9,000	.....	.....	.....	.....	2	2	13	93
North Central division	1	1	2,000	.....	.....	1	1,000	1	1	8	75
Kansas	1	1	2,000	.....	.....	1	1,000	1	1	8	75

THEOSOPHICAL SOCIETIES.

GENERAL STATEMENT.

History.—The original Theosophical Society was founded in New York in 1875 under the name "Theosophical Society and Universal Brotherhood." Chief among its founders were Mme. Helena Petrovna Blavatsky, Col. Henry S. Olcott, and William Q. Judge. For some years special attention was given to the education of the members in the Theosophical philosophy, and to the development of the organization both in America and in Europe. In 1879 Madame Blavatsky and Colonel Olcott went to India and established headquarters at Adyar, Madras, while Mr. Judge remained in charge in America. After the death of Madame Blavatsky, in 1891, Mr. Judge took entire charge in America, while Colonel Olcott continued the work in India, and Mrs. Annie Besant became the most active worker in Europe.

In 1894 friction arose between Mrs. Besant and Mr. Judge, and two parties developed. Early in the next year the American Section voted to support Mr. Judge and to organize as the Theosophical Society in America. Soon afterwards similar action was taken in several European countries, and these organizations affiliated with the Theosophical Society in America. The dissenting members retained the name Theosophical Society, with the 3 sections—American, European, and Indian.

On the death of Mr. Judge in 1896 Katherine Tingley became leader of the Theosophical Society in America and of the related societies in Europe. Two years later she organized the Universal Brotherhood; and soon afterwards the Theosophical Society in America, in convention at Chicago, voted to merge itself in the new organization, which then took the name "Universal Brotherhood and Theosophical Society." Again, however, there were dissenting members who retained the old organization and the old name.

There were thus 3 societies in this country—the Theosophical Society, American Section; the Theosophical Society in America; and the Universal Brotherhood and Theosophical Society—all tracing their origin as organizations to the original Theosophical Society. About the same time there was formed in New York an independent organization called the Theosophical Society, New York.

Doctrine and polity.—These societies, while varying somewhat in particulars, unite in emphasizing as their principal object the Universal Brotherhood of Human-

ity, and require sympathy with this object as a condition of admission to membership.

In order to secure a full comprehension of what is meant by the brotherhood of humanity, it is deemed essential that there should be a study of the ancient and modern religions, philosophies, and sciences; also, an investigation of unexplained laws of nature and the powers latent in man. Hence all are more or less investigative in their character. The Universal Brotherhood and Theosophical Society, however, differs from the other three in that it emphasizes the practical application of the results of this investigation to existent conditions.

The Theosophical philosophy is presented in the most complete form in the Secret Doctrine, by Madame Blavatsky. What are known as the three fundamental propositions of this work are as follows:

(1) An omnipresent, eternal, boundless, and immutable principle, on which all speculation is impossible, since it transcends the power of human conception and can only be dwarfed by any human expression or similitude.

(2) The absolute universality of the law of periodicity, of flux and reflux, ebb and flow, which physical science has observed and recorded in all departments of nature.

(3) The fundamental identity of all souls with the Universal Oversoul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every soul—a spark of the former—through the Cycle of Incarnation or Necessity, in accordance with cyclic or Karmic law.

The following is a brief summary of doctrine as accepted by most members of the Theosophical societies:

God is infinite and absolute, therefore not to be limited by thought, attribute, or description. Evolution is accepted, but it is only half of a law—the other half being involution. Humanity is one great family; all souls are the same in essence, though they differ in degrees of development. Man is essentially a soul, a divine being. By purification and training of the body and mind the latent divine powers will develop and become active. Man is composed of seven principles, which are grouped as a lower or mortal nature—constituting his personality—and a higher or immortal nature. Death is the separation of these principles. Heaven is the state of bliss and rest attained by the threefold higher nature of spirit, soul, and mind. Reincarnation is the return of the higher nature to physical life, after having enjoyed its rest; it must not be confused with the idea of the transmigration of human souls into animal bodies. Karma is the action and interaction between desire and mind, the law of balance, of action and reaction, of effect inevitably connected with the preceding cause; applied to man, it is a moral law of unerring justice, to which all other laws, physical or otherwise, are subservient. Karma is inseparable from reincarnation; Karma is the cause, reincarnation the effect.

The particular features emphasized by the different organizations are set forth under the separate heads.

The Theosophical societies are 4 in number, as follows:

Theosophical Society in America.
Theosophical Society, New York.
Theosophical Society, American Section.
Universal Brotherhood and Theosophical Society.

SUMMARY OF STATISTICS.

For the last-named body no detailed statistics are available. A summary of the general statistics for the 3 remaining bodies at the close of the year 1906, as derived from the individual returns for each body, is presented in the table which follows. The 3 bodies, taken together, have 84 organizations. The total number of members reported is 2,336; of these, about 37 per cent are males and 63 per cent females.

These bodies have no church edifices, services being held in halls and private houses. Property valued at $300 is reported by 1 organization. The number of Sunday schools reported is 5, with 10 officers and teachers and 78 scholars.

There is no regular ministry connected with any of these bodies.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, PLACES OF WORSHIP, VALUE OF CHURCH PROPERTY, AND SUNDAY SCHOOLS, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.		VALUE OF CHURCH PROPERTY.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.						
Theosophical societies	85	84	2,336	84	853	1,483	.....	79	1	$300	5	5	10	78
Theosophical Society in America	14	14	166	14	79	87	.....	9	.....	.....	.....	.....	.....	.....
Theosophical Society, New York	1	1	90	1	37	53	.....	1	.....	.....	1	1	5	45
Theosophical Society, American Section	69	69	2,080	69	737	1,343	.....	69	1	300	4	4	5	33
Universal Brotherhood and Theosophical Society [1]	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

[1] No statistics are available.

THEOSOPHICAL SOCIETY IN AMERICA.

HISTORY.

This society represents that portion of the original Theosophical Society which supported Mr. Judge in the conflict with Mrs. Besant, and which later declined to unite with the Universal Brotherhood and Theosophical Society organized by Katherine Tingley. Its headquarters are in New York city.

In general accord with other Theosophical societies, it seeks to form the nucleus of a Universal Brotherhood of Humanity, and to make full investigation as to the different religions, sciences, laws of nature, psychical powers latent in man, etc. It emphasizes the right of every member to believe or disbelieve in any religious system or philosophy without thereby affecting his standing in the society. It works in close harmony with a number of autonomous national societies formed in 1895. A strong movement for union has arisen in these organizations, and the entire body now exists as an "international body of students united in the search for truth in complete tolerance and spiritual liberty," believing that this method will in time break down all barriers of race and hostility between creeds and classes, and will unite mankind in a free spiritual brotherhood.

STATISTICS.

The general statistics of the society at the close of the year 1906, as derived from the returns of the individual organizations, are given by states in the table which follows. As shown by this table, the society has 14 organizations; 3 of which are in California, 2 each in New York, Washington, Ohio, and Indiana, and 1 each in Colorado, Maryland, and the District of Columbia.

The total number of members reported is 166; of these, about 48 per cent are males and 52 per cent females. The denomination has no church edifices, services being held in halls and private houses. No Sunday schools are reported.

There is no regular ministry.

This body was not reported separately in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	14	14	166	14	79	87	.....	9	.....	.....	.....
North Atlantic division	2	2	28	2	12	16	.....	2	.....	.....	.....
New York	2	2	28	2	12	16	.....	2	.....	.....	.....
South Atlantic division	2	2	19	2	9	10	.....	1	.....	.....	.....
Maryland	1	1	3	1	1	2	.....	1	.....	.....	.....
District of Columbia	1	1	16	1	8	8	.....	.....	.....	.....	.....
North Central division	4	4	57	4	28	29	.....	3	.....	.....	.....
Ohio	2	2	30	2	12	18	.....	2	.....	.....	.....
Indiana	2	2	27	2	16	11	.....	1	.....	.....	.....
Western division	6	6	62	6	30	32	.....	3	.....	.....	.....
Colorado	1	1	7	1	.....	7	.....	1	.....	.....	.....
Washington	2	2	20	2	10	10	.....	1	.....	.....	.....
California	3	3	35	3	20	15	.....	1	.....	.....	.....

THEOSOPHICAL SOCIETY, NEW YORK.

HISTORY.

After the separation of the Theosophical Society in America from the original Theosophical Society, a number of individuals in New York who "cared for neither organization or leaders, nor for factional dispute," formed, in 1899, an independent society. Its objects were stated as follows: "To form the nucleus of a Universal Brotherhood without distinction of race, creed, caste, or sex; to study and make known the ancient religions, philosophy, and sciences; to investigate the laws of nature, and develop the divine powers latent in man."

Requiring the acceptance of no other authority or dogma than that of one's own judgment, the society expects that opinions will be the "result of investigation and not of blind credulity." It believes that purity of purpose is the way, and individual effort the means, by which one can attain wisdom. Evolution is accepted, but it is only half a law—the other half is involution. Spirit and matter are the two aspects of one root nature; according to immutable law, the spirit involves into matter and matter evolves the spirit. Accepting in general the doctrine of Theosophy as already stated, the society adheres to its religious purpose

and considers that the basis of the Theosophical system of ethics is the performance of the duty of the moment. It conducts free public lectures, holds classes and a Sunday school, and seeks especially to promote the dissemination of Theosophical literature. It has no branches or foreign missions of any kind. It has nothing to do with politics, economic questions, religious rites, dogmas, or institutions.

STATISTICS.

The general statistics of the society at the close of the year 1906, as derived from the returns, are given in the table which follows. As shown by this table, the society has 1 organization, which is located in New York city.

The total number of members reported is 90; of these about 41 per cent are males and 59 per cent females. According to the statistics, the denomination has no church edifice, services being held in a hall. There is 1 Sunday school reported, with 5 officers and teachers and 45 scholars.

There is no regular ministry.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, PLACES OF WORSHIP, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.				
Total for denomination	1	1	90	1	37	53	.....	1	1	1	5	45
North Atlantic division	1	1	90	1	37	53	.....	1	1	1	5	45
New York	1	1	90	1	37	53	.....	1	1	1	5	45

THEOSOPHICAL SOCIETY, AMERICAN SECTION.

HISTORY.

This society represents that portion of the original Theosophical Society which refused to unite in the Theosophical Society in America, and which continued the old organization with three sections—American, European, and Indian. Its headquarters are at Adyar, a suburb of Madras, India.

While seeking to form a nucleus of the Universal Brotherhood of Humanity, it is primarily investigative in its character, and welcomes members of every religion or of none, expecting each to show the same toleration of other beliefs as he expects for his own. It promotes the dissemination of the fruits of study by the publication of literature and its distribution, but its propaganda is in no sense an effort to build up a religious or philosophical sect, but merely for the purpose of reaching and awakening minds and stimulating them to further inquiry.

On its purely intellectual side, this society aims at individual improvement through reading, study, and investigation; on its ethical side, it contemplates the expansion of benevolence, scientific philanthropy, the furtherance of all those activities which tend to human fraternity and right dealing, and the maintenance of social and international peace; on its spiritual side, it contemplates the gradual dominance of the highest principle in man, the subordination of the flesh to the spirit, and the development of the loftiest virtues and the most religious sentiments. Beyond all these there is that stage of evolution known as "Occultism"—the course by which individuals of high ideals and devout purpose are systematically trained along those lines which culminate in the production of what are known as "masters."

At its headquarters the society has business offices and an editorial office, and also a separate building containing a large and valuable oriental library, partly in palm leaf manuscripts.

STATISTICS.

The general statistics of the society at the close of the year 1906, as derived from the returns of the individual organizations, are given by states in the table which follows. As shown by this table, the society has 69 organizations, located in 21 states and the District of Columbia. The state having the largest number is California, with 11, followed next in order by Massachusetts and Michigan with 7 each.

The total number of members reported is 2,080; of these, about 35 per cent are males and 65 per cent females. According to the statistics, the denomination has no church edifices, services being held in halls, etc., but 1 organization reports property valued at $300. There are 4 Sunday schools reported, with 5 officers and teachers and 33 scholars.

There is no regular ministry.

This body was not reported separately in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, PLACES OF WORSHIP, VALUE OF CHURCH PROPERTY, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.		VALUE OF CHURCH PROPERTY.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.						
Total for denomination	69	69	2,080	69	737	1,343	.....	69	1	$300	4	4	5	33
North Atlantic division	14	14	520	14	162	358	.....	14	.....	.....	1	1	1	3
Massachusetts	7	7	236	7	63	173	.....	7	.....	.....	1	1	1	3
Rhode Island	1	1	11	1	7	4	.....	1	.....	.....	.....	.....	.....	.....
New York	5	5	166	5	55	111	.....	5	.....	.....	.....	.....	.....	.....
Pennsylvania	1	1	107	1	37	70	.....	1	.....	.....	.....	.....	.....	.....
South Atlantic division	2	2	60	2	20	40	.....	2	.....	.....	.....	.....	.....	.....
District of Columbia	1	1	51	1	18	33	.....	1	.....	.....	.....	.....	.....	.....
Virginia	1	1	9	1	2	7	.....	1	.....	.....	.....	.....	.....	.....
North Central division	29	29	940	29	327	613	.....	29	.....	.....	.....	.....	.....	.....
Ohio	3	3	154	3	42	112	.....	3	.....	.....	.....	.....	.....	.....
Illinois	4	4	320	4	108	212	.....	4	.....	.....	.....	.....	.....	.....
Michigan	7	7	120	7	52	68	.....	7	.....	.....	.....	.....	.....	.....
Wisconsin	1	1	24	1	10	14	.....	1	.....	.....	.....	.....	.....	.....
Minnesota	5	5	144	5	58	86	.....	5	.....	.....	.....	.....	.....	.....
Missouri	5	5	128	5	42	86	.....	5	.....	.....	.....	.....	.....	.....
South Dakota	1	1	7	1	6	1	.....	1	.....	.....	.....	.....	.....	.....
Nebraska	2	2	29	2	7	22	.....	2	.....	.....	.....	.....	.....	.....
Kansas	1	1	14	1	2	12	.....	1	.....	.....	.....	.....	.....	.....
South Central division	1	1	23	1	9	14	.....	1	.....	.....	.....	.....	.....	.....
Louisiana	1	1	23	1	9	14	.....	1	.....	.....	.....	.....	.....	.....
Western division	23	23	537	23	219	318	.....	23	1	300	3	3	4	30
Montana	5	5	70	5	29	41	.....	5	.....	.....	1	1	1	12
Wyoming	1	1	12	1	7	5	.....	1	.....	.....	.....	.....	.....	.....
Colorado	2	2	42	2	12	30	.....	2	.....	.....	.....	.....	.....	.....
Washington	3	3	126	3	58	68	.....	3	1	300	1	1	1	15
Oregon	1	1	16	1	11	5	.....	1	.....	.....	.....	.....	.....	.....
California	11	11	271	11	102	169	.....	11	.....	.....	1	1	2	3

UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY.

HISTORY.

This society was organized in 1898 by Katherine Tingley, who had become leader of the Theosophical Society in America two years before. Its central office and international headquarters are at Point Loma, San Diego, California.

The objects of the organization coincide in general with those of other Theosophical societies, with this addition, that while its principal purpose is to teach universal brotherhood and to investigate the laws of nature and the divine powers of man, it also seeks to demonstrate this brotherhood as a fact in nature, and to make it a living power in the life of humanity. It claims to have adhered consistently to the course laid down by Madame Blavatsky when she wrote, in 1888, that "the society was not founded as a nursery for forcing a supply of Occultists—as a factory for the manufacture of Adepts. It was intended to stem the current of materialism, and also that of spiritualistic phenomenalism, and the worship of the dead. It had to guide the spiritual awakening that has now begun, and not to pander to psychic cravings, which are but another form of materialism."

Departments have been organized, with headquarters at Point Loma, Cal., for the development of special features, and local centers have been established in various countries of the world. Among the most important of these departments are the Literary Department, the International Brotherhood League, and the School of Antiquity.

The Literary Department comprises the Theosophical Society, which carries on the study and dissemination of the Theosophical philosophy; the Aryan Theosophical Press; the Theosophical Publishing Company; and the New Century Corporation. The first represents that portion of the Theosophical Society in America which became a part of the Universal Brotherhood soon after its organization. The second and third were founded by Mr. Judge, and the fourth by Mrs. Tingley.

The International Brotherhood League carries on the humanitarian work of the organization along two lines—one of temporary application, the other of far-reaching and permanent results. The specific objects are: To help men and women to realize the nobility of their calling and their true position in life; to educate

children of all nations on the broadest lines of Universal Brotherhood; to ameliorate the condition of unfortunate women and those who are, or have been, in prison; to endeavor to abolish capital punishment; to bring about a better understanding between so-called savage and civilized races; to relieve human suffering resulting from flood, famine, war, and other calamities; and, generally, to extend aid, help, and comfort to suffering humanity throughout the world. With special reference to the education of children along the lines indicated, Sunday schools, called "Lotus Groups," have been established in connection with the local centers throughout the world.

The School of Antiquity was incorporated for the special purpose of establishing colleges, academies, etc., for the study of Raja Yoga—that is, an understanding of the laws of the universe, and particularly those governing the individual being; and to promote the physical, mental, and moral education and welfare of people in all lands. In carrying out this purpose the school has unlimited power to acquire property and conduct commercial enterprises. The departments thus far established are the Raja Yoga schools and academies, of which there are several in this country, Cuba, and England, and the Isis League of Music and Drama. The schools include in their curriculum the studies taught in primary and high schools, colleges, and universities, but place special emphasis upon the building and development of character and self-reliance as based upon the essential divinity of man. The Isis League of Music and Drama emphasizes the importance of these features as true educational factors and as adapted to set forth the true philosophy of life. All officers of this corporation, and all teachers in the educational department, are unsalaried.

As already stated, no detailed statistics are available for this organization, but there are said to be approximately 300 centers and 100,000 members.

UNITARIANS.

HISTORY.

Unitarianism has been defined, positively, as "the religious belief of all who affirm the unity of God," and, negatively, as "the belief of those who deny the doctrine of the Trinity." Practically, in American church history the term Unitarian has been used to designate certain free Christian churches and individuals whose religious beliefs are expressed in the doctrines of "the Fatherhood of God, the Brotherhood of Man, the Leadership of Jesus, Salvation by Service, and the Eternal Progress of Mankind."

These general principles have been held by a succession of leaders of Christian thought since the time of the Apostles, although they expressed themselves variously according to the specific conditions of the ages in which they lived. Many of the early church fathers declined to formulate their conception of God in the phraseology adopted later by the councils, and although Arius was condemned and Arianism was outwardly suppressed for several centuries, its essential features appeared and reappeared in many of the movements of the middle ages. The breaking of the rigid rule of the church, which characterized the Renaissance and the Reformation, gave a new impulse to the expression of these conceptions, and they found advocates in Laelius and Faustus Socinus of Italy, Servetus of Spain, and Francis David of Transylvania. In England, also, these ideas met with a ready reception, and not a few of the men prominent in English literature and science were considered their advocates—Milton, Locke, Sir Isaac Newton, William Penn, Charles Lamb, and, more lately, James Martineau.

The seeds of Unitarianism came to America in the *Mayflower*, and were planted in New England wherever a church was organized with a covenant rather than a creed. About the beginning of the nineteenth century many of the oldest of the New England Congregational churches, including the first churches at Plymouth, Boston, Salem, and Cambridge, became by gradual processes Unitarian in belief, though most of them retained their original seventeenth century covenants.

The movement, however, was not confined to the churches of the Puritan tradition, for it was King's Chapel, Boston, the first Episcopal church in New England, that became the first Unitarian church in America. When the city was evacuated by the British in 1776, the rector of this church, together with the members of the royalist party in the congregation, fled to Halifax. When services were reestablished, the congregation struck out from the Book of Common Prayer all reference to the Trinity. This action occasioned the refusal of Bishops Seabury and Provoost of the Episcopal Church to ordain Mr. James Freeman, a lay reader, and the congregation itself ordained him as its minister.

The years that followed were years of unrest and of the slow alignment of parties within the Congregational churches in New England. The election in 1805 of Henry Ware, known to be a decided liberal, as professor of theology in Harvard College, served to place that institution on the Unitarian side and to emphasize the divergence between the Unitarians and the Orthodox.

For some years the discussion went on, but no clear and definite line of cleavage was apparent until 1819,

when William Ellery Channing, of Boston, preached in Baltimore a sermon which was called the "Unitarian Declaration of Independence." Within a year from that time a large number of churches were recognized as Unitarian in belief. In 1825 the American Unitarian Association was formed and active organic life as a united Christian fellowship began.

During the early period there was comparatively little extension of the organization or of the principles for which it stood. The intense emphasis upon the right of individual judgment was not conducive to propagandism and the quiet scholarly atmosphere of New England was not congenial to the vigorous, aggressive spirit of the West. During the civil war political interests overshadowed everything else, and many Unitarians threw themselves into the conflict most earnestly.

The end of the civil war was followed by a period of rapid growth in the denomination and an expansion of all its activities. The National Conference of Unitarian and other Christian Churches was formed in 1866, and since that time has met every two years. This was followed, in 1900, by the organization of the International Council of Unitarian and Other Liberal Thinkers and Workers. In recent years the spirit of the Unitarian churches has been much more aggressive.

DOCTRINE.

The Unitarians have no creed, and exclude no one from fellowship because of doctrinal opinions. Each church makes its own conditions of membership, yet all preserve the fundamental principles of individual freedom and toleration. While they practice complete freedom in religious opinions, they are united in certain fundamental convictions. They believe in one God, the Father, not in a trinity of persons in the Godhead. They believe that Jesus is the Son of God, not that he is God the Son, and they follow Him as the great teacher of spiritual truth and the highest example of a good life. They believe that all men are God's children; and so they declare the dignity and not the depravity of human nature, while the traditional doctrines of the fall of man and of sacrificial atonement have for them no reality or significance. They believe that the Bible contains the word of God, not that every word it contains is God's word; that salvation is won, not through miraculous substitution, orthodoxy of belief, or supernatural intervention, but by the power of a good life; and that character, and not confession, is the real test of religious vitality.

The constitution of the National Conference states: "These churches accept the religion of Jesus, holding in accordance with His teaching that practical religion is summed up in love to God and love to man." The covenant most generally accepted in the churches reads as follows: "In the love of truth and the spirit of Jesus Christ we unite for the worship of God and the service of man;" while the American Unitarian Association declares its object to be "to diffuse the knowledge and promote the interests of pure Christianity."

POLITY.

In polity the Unitarians are congregational, each congregation being independent and self-governing. They unite in local, county, or state conferences for purposes of fellowship and mutual counsel; in a national conference, which meets biennially; and in an international council, which brings together from all parts of the world those who believe in pure religion and perfect liberty. These churches unite also in the voluntary support of a national missionary organization, called the American Unitarian Association, with headquarters at Boston and offices at New York, Chicago, and San Francisco. There are also such national societies as the Unitarian Sunday School Society, the Women's National Alliance, the Young People's Religious Union, the Unitarian Temperance Society, and the Ministers' Institute.

WORK.

The missionary work of the churches of the Unitarian fellowship is carried on chiefly by the American Unitarian Association. In 1906 this association acknowledged receipts amounting to $185,000, which was expended in the support of new churches; for circuit preachers; for books and tracts; for assistance to theological students; and for educational work in certain selected schools and communities, not necessarily under Unitarian control. The property (endowment) of the association amounts to nearly $1,500,000. In addition to the work done by the association, home missionary work is carried on also by the Women's National Alliance, the Young People's Religious Union, and the district and state conferences.

The foreign work of the Unitarian churches is conducted chiefly through the International Council of Unitarian and Other Liberal Thinkers and Workers. The international council has correspondents in all countries, and through them and such organizations as the Japanese Unitarian Association, the Hungarian Consistory, the Brahmo-Somaj of India, and the various liberal Christian bodies in Europe, it carries on active propaganda.

Unitarians are profound believers in education, but not in sectarian education. Many leading schools and universities are practically under Unitarian administration, but not one of them is sectarian in purpose or spirit. The Unitarian ministry is educated chiefly in 3 theological seminaries, the Harvard Divinity School founded in 1819, the Meadville School established in Pennsylvania in 1844, and the Pacific School opened at Berkeley, Cal., in 1904, but in none of these are

either teachers or students ever submitted to dogmatic tests. They have been described as "undenominational schools of rational theology." For these general educational institutions large sums of money have been given by Unitarians, but no record is kept of such gifts. The same may be said in regard to philanthropic movements, as hospitals, asylums, and the like.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 461 organizations, distributed in 40 states and the District of Columbia. Of these organizations, two-thirds are in the North Atlantic division, Massachusetts leading with 189.

The total number of communicants or members reported is 70,542; of these, as shown by the returns for 337 organizations, about 39 per cent are males and 61 per cent females. According to the statistics, the denomination has 463 church edifices; a seating capacity for church edifices of 159,917, as reported by 401 organizations; church property valued at $14,263,277, against which there appears an indebtedness of $332,330; halls, etc., used for worship by 23 organizations; and 115 parsonages valued at $584,750. The Sunday schools, as reported by 358 organizations, number 364, with 3,592 officers and teachers and 24,005 scholars.

The number of ministers connected with the denomination is 541.

As compared with the report for 1890, these figures show an increase of 40 organizations, 2,793 communicants or members, and $3,928,177 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	461	435	70,542	337	21,817	33,866	407	23	463	401	159,917
North Atlantic division	309	289	51,579	227	15,855	25,314	283	13	330	281	120,176
Maine	26	23	2,762	18	985	1,577	26	.....	28	26	9,250
New Hampshire	28	25	3,629	20	893	1,506	23	3	30	22	8,631
Vermont	8	7	710	3	220	305	5	.....	5	5	2,150
Massachusetts	189	180	35,440	144	10,876	17,837	182	6	215	182	79,972
Rhode Island	7	6	1,406	5	506	860	5	.....	6	5	2,835
Connecticut	5	5	446	3	150	156	3	1	3	3	1,224
New York	24	21	4,656	17	1,454	1,947	23	.....	26	23	10,624
New Jersey	9	9	934	8	323	576	9	.....	10	8	2,020
Pennsylvania	13	13	1,596	9	448	550	7	3	7	7	3,470
South Atlantic division	14	14	2,083	14	925	1,158	13	.....	15	13	4,280
Delaware	1	1	250	1	100	150	1	.....	1	1	400
Maryland	1	1	500	1	250	250	1	.....	2	1	600
District of Columbia	1	1	700	1	300	400	1	.....	1	1	700
Virginia	2	2	76	2	30	46	2	.....	2	2	330
North Carolina	4	4	122	4	68	54	4	.....	4	4	1,050
South Carolina	1	1	160	1	65	95	1	.....	2	1	700
Georgia	2	2	170	2	62	108	2	.....	2	2	350
Florida	2	2	105	2	50	55	1	.....	1	1	150
North Central division	93	87	10,156	62	3,191	4,433	78	6	81	76	23,377
Ohio	7	7	1,228	6	443	758	4	1	4	4	1,650
Indiana	4	4	253	1	71	99	3	.....	3	3	650
Illinois	22	19	2,339	13	586	878	20	1	21	20	6,720
Michigan	13	13	1,452	10	440	635	12	1	13	12	4,100
Wisconsin	9	8	919	5	315	381	7	1	7	7	1,767
Minnesota	11	10	1,160	6	289	384	11	.....	12	10	3,015
Iowa	13	13	1,482	10	584	611	10	1	10	9	2,695
Missouri	4	3	482	3	184	298	3	.....	3	3	755
North Dakota	1	1	72	1	35	37	1	.....	1	1	200
South Dakota	1	1	21	1	14	7	.....	.....	.....	.....	.....
Nebraska	4	4	403	3	136	217	4	.....	4	4	925
Kansas	4	4	345	3	94	128	3	1	3	3	900
South Central division	7	7	973	5	377	501	4	.....	5	4	1,510
Kentucky	1	1	440	1	190	250	1	.....	2	1	800
Tennessee	2	2	95	.....	.....	.....	1	.....	1	1	250
Louisiana	1	1	250	1	100	150	1	.....	1	1	160
Oklahoma[1]	1	1	70	1	31	39	.....	.....	.....	.....	.....
Texas	2	2	118	2	56	62	1	.....	1	1	300
Western division	38	38	5,751	29	1,469	2,460	29	4	32	27	10,574
Montana	3	3	437	3	197	240	2	1	2	1	400
Idaho	1	1	54	1	26	28	1	.....	1	.....	.....
Colorado	6	6	723	4	128	183	5	.....	5	5	1,750
Utah	2	2	113	1	6	10	1	.....	1	1	400
Washington	4	4	553	3	200	313	2	1	2	2	850
Oregon	3	3	667	3	220	447	3	.....	3	3	1,150
California	19	19	3,204	14	692	1,239	15	2	18	15	6,024

[1] Oklahoma and Indian Territory combined.

PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	461	406	$14,263,277	85	$332,330	115	$584,750	358	364	3,592	24,005
North Atlantic division	309	282	10,962,677	54	260,870	96	506,950	251	256	2,724	18,079
Maine	26	25	392,500	6	8,050	7	23,100	16	16	139	969
New Hampshire	28	24	316,700	1	1,200	13	51,700	18	20	145	856
Vermont	8	5	112,500			2	5,500	5	5	50	360
Massachusetts	189	180	7,541,677	31	142,870	63	346,350	166	168	1,926	12,822
Rhode Island	7	5	340,000			2	17,000	5	5	55	352
Connecticut	5	3	44,300	1	3,150			4	4	25	189
New York	24	23	1,757,700	9	74,850	7	46,800	23	24	246	1,748
New Jersey	9	9	102,000	3	2,250			7	7	75	379
Pennsylvania	13	8	355,300	3	28,500	2	16,500	7	7	63	404
South Atlantic division	14	13	776,950			2	10,900	9	9	78	472
Delaware	1	1	20,000					1	1	10	50
Maryland	1	1	500,000					1	1	16	100
District of Columbia	1	1	100,000					1	1	20	150
Virginia	2	2	16,800					1	1	3	12
North Carolina	4	4	3,400			1	900	2	2	11	50
South Carolina	1	1	125,000			1	10,000	1	1	5	35
Georgia	2	2	10,850					1	1	8	60
Florida	2	1	900					1	1	5	15
North Central division	93	78	1,574,300	24	51,060	15	58,900	63	63	533	3,586
Ohio	7	4	230,000	1	500	1	4,000	4	4	41	293
Indiana	4	3	18,500	1	2,000			2	2	10	88
Illinois	22	20	427,900	6	16,400	5	12,900	16	16	110	724
Michigan	13	12	274,500	4	3,295	2	9,000	8	8	68	536
Wisconsin	9	7	153,000			1	20,000	4	4	74	221
Minnesota	11	11	153,500	4	11,275	2	3,800	8	8	53	375
Iowa	13	10	167,900	2	1,140	4	9,200	11	11	105	885
Missouri	4	3	58,000	1	3,000			4	4	36	200
North Dakota	1	1	7,000								
South Dakota	1										
Nebraska	4	4	51,000	4	11,450			3	3	19	158
Kansas	4	3	33,000	1	2,000			3	3	17	106
South Central division	7	4	63,000	1	2,100			4	5	32	256
Kentucky	1	1	24,000					1	2	13	120
Tennessee	2	1	12,000					1	1	3	25
Louisiana	1	1	15,000					1	1	9	50
Oklahoma[1]	1										
Texas	2	1	12,000	1	2,100			1	1	7	61
Western division	38	29	886,350	6	18,300	2	8,000	31	31	225	1,612
Montana	3	2	29,150	1	3,500			2	2	13	70
Idaho	1	1	5,000					1	1	6	34
Colorado	6	5	163,200	2	6,400	1	3,000	5	5	36	265
Utah	2	1	12,000	1	4,300			1	1	10	47
Washington	4	2	55,000	1	3,000			3	3	18	150
Oregon	3	3	102,500	1	1,100			3	3	27	162
California	19	15	519,500			1	5,000	16	16	115	884

[1] Oklahoma and Indian Territory combined.

UNITED BRETHREN BODIES.

GENERAL STATEMENT.

The United Brethren bodies are 2 in number, as follows:

Church of the United Brethren in Christ.
Church of the United Brethren in Christ (Old Constitution).

The general history for both of these bodies, as well as the general statement of doctrine and polity, are presented in the statement of the Church of the United Brethren in Christ, which is the older body.

SUMMARY OF STATISTICS.

A summary of the general statistics for these bodies at the close of the year 1906, as derived from the returns of the individual church organizations of each denomination, is presented in the tables which follow. The United Brethren bodies, taken together, have 4,304 church organizations. The total number of communicants, as reported by 4,268 organizations, is 296,050; of these, as shown by the returns for 3,810 organizations, about 40 per cent are males and 60 per cent females.

According to the statistics, these bodies have 3,900 church edifices; a seating capacity for church edifices of 1,060,560, as reported by 3,637 organizations; church property valued at $9,073,791, against which there appears an indebtedness of $498,959; halls, etc., used for worship by 255 organizations; and 1,106 parsonages valued at $1,507,932. The number of Sunday schools, as reported by 3,777 organizations, is 3,870, with 42,169 officers and teachers and 301,320 scholars.

The number of ministers connected with the 2 bodies is 2,435.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, MINISTERS, AND PLACES OF WORSHIP, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				Total number of ministers.	PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
United Brethren bodies	4,304	4,268	296,050	3,810	107,369	160,623	2,435	3,854	255	3,900	3,637	1,060,560
Church of the United Brethren in Christ	3,732	3,699	274,649	3,249	99,176	147,969	1,935	3,369	191	3,410	3,157	937,055
Church of the United Brethren in Christ (Old Constitution)	572	569	21,401	561	8,193	12,654	500	485	64	490	480	123,505

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
United Brethren bodies	4,304	3,839	$9,073,791	460	$498,959	1,106	$1,507,932	3,777	3,870	42,169	301,320
Church of the United Brethren in Christ	3,732	3,356	8,401,539	417	489,035	1,004	1,423,282	3,325	3,409	37,993	278,764
Church of the United Brethren in Christ (Old Constitution)	572	483	672,252	43	9,924	102	84,650	452	461	4,176	22,556

CHURCH OF THE UNITED BRETHREN IN CHRIST.

HISTORY.

Among the serious conditions facing the German Reformed churches in America in the early part of the eighteenth century were the lack of organization and especially the dearth of ministers. There were as yet no training schools in this country, and they were compelled to look to the Old World for their ministerial supplies. The result was that they were not always provided for, and it was difficult to secure ministers of the best type. The Methodist movement in England and the Pietist movement in Germany were becoming prominent, but had not extended to any great degree through the churches, and the tone of spiritual life was low.

There were indeed earnest workers, but the general condition was deplorable. Appeals were made to the churches of the Palatinate, but they recognized their inability to meet the need and applied to the Classis of Amsterdam, which had already given assistance to the Dutch Reformed churches in New York. In accordance with this appeal, in 1846, the Rev. Michael Schlatter, a Swiss by birth, was sent as a missionary to the German Reformed churches in Pennsylvania, although under the general direction of the Synod of Holland. In 1751 he returned to Europe to present an appeal for further aid and additional missionaries. Six young men responded to his presentation of the need in the new colonies. Among them was Philip William Otterbein, who was born in the duchy of Nassau, Germany, in 1726, and who had already had some experience in pastoral work. The company arrived in New York in July, 1752, and Otterbein soon found a field of labor with the congregation at Lancaster, Pa., at that time the second in importance among the German Reformed churches of the colonies.

A peculiar personal experience, in which he found himself unable to respond to an earnest appeal from one seeking spiritual counsel, led him to a prolonged struggle for a fuller witness to the regenerating power of the gospel in his personal life. The result was a spiritual transformation, and an insistence upon the necessity of a deeper inward spirituality on the part of his people. This was not always acceptable at that period, barren as it was in spiritual life.

About the same time he came into personal relations with Martin Boehm, a member of the Mennonite community, who had passed through a similar religious experience, and together they conducted evangelistic work among the scattered settlers in Pennsylvania. This again was deemed irregular by Otterbein's fellow ministers, and offended the synod to such a degree and aroused such opposition to him that in 1774 he accepted a call to the Baltimore, Md., congregation on an independent basis. For the next fifteen years Otterbein continued his evangelistic labors among the German speaking communities, going into the surrounding country and holding two-day "great meetings," in which he became more closely associated with minis-

ters of kindred spirit in other denominations. Under their preaching converts rapidly multiplied, but church organizations were not yet formed, many of the converts uniting with English speaking churches.

In 1789 a meeting of these revivalist preachers was held in Baltimore, and a confession of faith and rules of discipline were adopted, based upon the rules adopted four years before for the government of Otterbein's independent church in Baltimore. During the next decade similar councils were called at irregular intervals, which culminated at a conference held in Frederick county, Md., in 1800, in the formation of a distinct ecclesiastical body under the name of "United Brethren in Christ." Thirteen preachers were in attendance, and Otterbein and Boehm were elected bishops, in which office they remained until the death of Boehm in 1812, and of Otterbein in 1813. This new organization was in no sense a schism from any other body, but a natural development on the part of the German speaking congregations of that section which were desirous of a fuller evangelistic life.

Bishop Asbury, of the Methodist Church, and Bishop Otterbein, of the United Brethren, came into close relations and were warm friends, but as the Methodist Church was at that time unwilling to accede to the wishes of the German speaking communities, and encourage German speaking churches, the two bodies remained distinct, and no specific effort to unite the forces was ever made.

The fact that those who joined in the new organization represented different forms of church life necessitated mutual conference and some concessions. Of the 14 ministers at the conference of 1789, 9 were of German Reformed antecedents and 5 were Mennonites. The church members, however, were more widely distributed. The Reformed churches practiced infant baptism, but not foot-washing; the Mennonites practiced foot-washing and regarded believers' baptism by immersion as the only correct form. The result was that each generously conceded to the other freedom to follow personal convictions as to the form of baptism, the age of persons baptized, and the observance of foot-washing.

During the first years of the nineteenth century the movement continued to extend, and many preaching places were established in Ohio and Indiana, and some in Kentucky, but the center of greatest activity was the Miami valley in Ohio.

The first general conference was held in 1815, 4 conferences being represented by 14 delegates. This conference arranged and adopted a book of discipline, accepting in general the system agreed upon in the first conference of 1789. The same conference was also significant for its recognition of a change that had been gradually taking place in the use of the English language in the churches. Until this time, almost all the churches had used German in their services, but as they came into closer contact with other religious bodies, the use of English increased, and although many continued their German preaching, English speaking churches became numerous. This change was further recognized by the conference held in 1817, which ordered the confession of faith and the book of discipline to be printed in both German and English.

The church has taken a radical attitude on questions of moral reform, and early placed in its book of discipline a decided declaration in condemnation of slavery, which was followed in 1821 by strong prohibitive legislation. In 1841 the distilling, vending, and use of ardent spirits as a beverage was forbidden, as also, the renting or leasing of property for the manufacture or sale of such drinks, the signing of petitions for granting license, or entering as bondsmen for persons engaged in the traffic. On the subject of secret societies, the church has held radical ground, which was expressed both in its constitution and in general legislation.

As the churches came into contact with other religious bodies and the English speaking element increased, a desire developed for certain changes in the constitution. The general conference of 1885 created a commission to revise the confession of faith and the constitution, expressing at the same time its opinion that two clauses in the existing constitution, one forbidding the changing or abrogation of the confession, and the other likewise forbidding any change in the constitution, except upon request of two-thirds of the whole society, were "extraordinary and impracticable as articles of constitutional law." The act creating this commission was regarded by certain members of the conference as unconstitutional and revolutionary, and they entered their formal protest against it. The commission, however, completed its work and submitted a revised confession and constitution. Among the changes were two of special importance, one admitting laymen to the general conference, the other modifying the section in regard to secret societies. The old constitution said: "There shall be no connection with secret combinations." This was modified by providing that all secret combinations which infringe upon the rights of others and whose principles are injurious to the Christian character of their members are contrary to the Word of God, and Christians should have no connection with them. The general conference was also empowered to enact rules of discipline concerning such combinations.

The report of the commission was made to the conference of 1889, and those who had previously protested against its appointment refused to vote on it, insisting that the matter was not legally before the

church, and basing their opposition on a claim that it was contrary to the constitution as amended and adopted in 1841. On the other hand, the majority claimed that that constitution had never been submitted to the members of the conferences, but had been adopted only by the general conference, and was therefore subject to action by the general conference. The changes were adopted by a vote of 111 to 21, but Bishop Milton Wright and 11 delegates entered formal protest, and, with about 20,000 members, organized a separate conference which they insisted was the legal body known as the "United Brethren in Christ." The result was considerable litigation in regard to property, and cases came up before the courts which, in 1899, were finally decided by the United States court of appeals in favor of the larger organization.

DOCTRINE.

In doctrine the church is Arminian. Its confession of faith, consisting of thirteen brief articles, sets forth the generally accepted view of the Trinity, the authority of the Scriptures, justification and regeneration, the Christian Sabbath, and the future state. Concerning the sacraments, it holds that baptism and the Lord's Supper should be observed by all Christians, but the mode of baptism, the manner of celebrating the Lord's Supper, and the practice of foot-washing should be left to the judgment of each individual. The question of the baptism of children is left to the choice of parents. Emphasis is laid upon sanctification, which is described as "the work of God's grace through the Word and the Spirit, by which those who have been born again are separated in their acts, words, and thoughts from sin, and are enabled to live unto God."

POLITY.

The polity of the United Brethren is similar to that of the Methodist Episcopal Church. Although not historically a Methodist branch, they affiliate with Methodist churches, send delegates to the ecumenical Methodist conferences, and also fraternize with other denominations. They have classes and class leaders, stewards, exhorters, local and itinerant preachers, presiding elders, circuits, and quarterly conferences. The annual conferences are composed of the local and itinerant preachers and of lay delegates representing the churches. The general conference is composed of ministerial and lay delegates elected by the annual conferences, and meets once in four years. It has full authority, under certain constitutional restrictions, to legislate for the whole church and to hear and decide appeals. There is but one order among the ordained preachers, that of elder. Since 1899 it has been lawful to license and ordain women. Bishops are elected by the general conference for a quadrennium, and are eligible to reelection. They preside over annual conferences and, in conjunction with a committee of presiding elders and preachers, fix the appointments of the preachers for the ensuing year. Since 1893 the pastoral term is unlimited, so that a preacher may be reassigned annually to the same charge for any number of years.

WORK.

The home missionary work of the church is carried on through the Home Missionary Society of the Church of the United Brethren in Christ, the Church Erection Society, and the annual conferences, its special object being the establishment of United Brethren churches in districts which are not supplied. During the year 1906 there were 44 missionaries employed and 52 churches aided; while the contributions were, for the Home Missionary Society, $20,322; the Church Erection Society, $23,236; and the work of the annual conferences, $21,000; making a total for home missions of $64,558.

The foreign missionary work of the church is carried on through the Foreign Missionary Society and the Woman's Missionary Association. In 1906 there were reported 56 missionaries and 133 native helpers in Japan, West Africa, China, the Philippines, and Porto Rico; 51 churches with 2,028 communicants, and over 3,000 adherents not yet received into full membership; 34 schools with 1,285 scholars; 3 hospitals, treating 21,370 patients; contributions amounting to $82,206, a marked increase over the two preceding years; and property valued at $111,771.

The educational institutions of the church in the United States include the Union Biblical Seminary, at Dayton, Ohio; Otterbein University, at Westerville, Ohio; and 11 other colleges and academies. In 1906 they enrolled 3,500 students, and received contributions amounting to $103,113. They own property to the value of $1,411,629, and have an endowment of $250,000.

The church has a home for the aged at Mechanicsburg, Pa., and an orphanage at Quincy, Pa., each caring for about 20 inmates. The annual expenditure is about $10,000, and the properties are worth $100,000.

The church has a publishing plant, valued at more than $1,500,000, located in Dayton, Ohio, where 16 publications are issued and many books are printed.

The Young People's Christian Union reports 1,521 Senior societies with a membership of 57,944, and 550 Junior societies with a membership of 23,574, or a total membership of 81,518. These societies contribute largely to the running expenses of the local churches, and make regular contributions to foreign missions. A men's movement has been organized recently and is having a rapid growth.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states

and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 3,732 organizations in 40 conferences, distributed in 28 states and the District of Columbia. Of these organizations, nearly two-thirds are in the North Central division, Ohio leading with 702.

The total number of communicants reported is 274,649; of these, as shown by the returns for 3,249 organizations, about 40 per cent are males and 60 per cent females. According to the statistics, the denomination has 3,410 church edifices; a seating capacity for church edifices of 937,055, as reported by 3,157 organizations; church property valued at $8,401,539, against which there appears an indebtedness of $489,035; halls, etc., used for worship by 191 organizations; and 1,004 parsonages valued at $1,423,282. The Sunday schools, as reported by 3,325 organizations, number 3,409, with 37,993 officers and teachers and 278,764 scholars.

The number of ministers connected with the denomination is 1,935.

As compared with the report for 1890, these figures show an increase of 1 organization, 72,175 communicants, and $4,108,896 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	3,732	3,699	274,649	3,249	99,176	147,969	3,369	191	3,410	3,157	937,055
North Atlantic division	620	619	54,881	579	19,950	32,114	586	16	592	576	177,255
New York	34	34	1,484	31	491	874	31	2	32	31	6,820
Pennsylvania	586	585	53,397	548	19,459	31,240	555	14	560	545	170,435
South Atlantic division	484	482	34,046	447	13,046	18,524	428	40	437	421	130,400
Maryland	63	63	6,445	54	2,249	3,431	59	4	62	59	18,660
District of Columbia	1	1	260	1	95	165	1	.....	2	1	950
Virginia	91	91	6,786	89	2,456	3,798	85	5	85	80	23,100
West Virginia	321	320	19,993	296	7,986	10,828	276	31	279	274	80,540
Georgia	6	6	521	6	241	280	6	.....	8	6	6,950
Florida	2	1	41	1	19	22	1	.....	1	1	200
North Central division	2,389	2,368	174,501	2,032	62,402	92,107	2,191	98	2,216	2,026	589,743
Ohio	702	696	65,191	612	24,203	35,456	690	4	699	655	205,440
Indiana	558	556	48,059	474	17,266	25,199	544	7	550	517	167,195
Illinois	287	284	18,705	211	5,843	8,663	276	1	281	222	61,516
Michigan	66	66	3,446	62	1,291	2,033	58	3	60	56	15,418
Wisconsin	45	45	2,036	44	693	1,293	38	4	38	38	7,397
Minnesota	32	28	1,282	24	439	604	26	2	27	22	4,460
Iowa	187	186	11,082	145	3,554	5,747	172	5	172	145	38,232
Missouri	87	83	3,321	80	1,280	1,874	74	4	74	72	21,475
South Dakota	6	6	175	6	59	116	5	1	6	4	1,220
Nebraska	126	125	6,045	117	2,340	3,461	96	21	96	95	20,430
Kansas	293	293	15,159	257	5,434	7,661	212	46	213	200	46,960
South Central division	161	154	7,078	127	2,285	3,091	104	25	105	80	23,750
Kentucky	22	16	993	13	240	380	15	1	16	8	3,100
Tennessee	60	59	2,875	36	693	883	51	5	51	34	12,000
Alabama	1	1	30	.....	.....	.....	.....	.....	.....	.....	.....
Louisiana	11	11	361	11	158	203	8	1	8	8	1,625
Oklahoma[1]	67	67	2,819	67	1,194	1,625	30	18	30	30	7,025
Western division	78	76	4,143	64	1,493	2,133	60	12	60	54	15,907
Idaho	4	4	113	4	46	67	4	.....	4	4	1,450
Colorado	12	12	720	11	267	389	11	.....	11	11	2,940
Washington	12	11	582	11	273	309	9	1	9	9	2,750
Oregon	32	31	1,533	24	528	778	20	10	20	14	4,007
California	18	18	1,195	14	379	590	16	1	16	16	4,760

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	3,732	3,356	$8,401,539	417	$489,035	1,004	$1,423,282	3,325	3,409	37,993	278,764
North Atlantic division	620	584	2,252,807	111	206,966	191	400,450	562	569	7,579	69,131
New York	34	31	49,950	5	1,890	14	19,000	29	30	258	1,752
Pennsylvania	586	553	2,202,857	106	205,076	177	381,450	533	539	7,321	67,379
South Atlantic division	484	425	828,008	45	59,148	84	110,580	434	442	4,183	32,032
Maryland	63	59	264,250	7	12,200	18	41,540	57	60	838	7,396
District of Columbia	1	1	53,000	1	12,300	.....	.....	1	1	33	266
Virginia	91	84	143,652	3	19,000	16	15,100	81	81	702	6,013
West Virginia	321	274	349,606	32	12,723	49	52,440	290	292	2,566	18,017
Georgia	6	6	16,500	2	2,925	1	1,500	4	7	36	311
Florida	2	1	1,000	.....	.....	.....	.....	1	1	8	29
North Central division	2,389	2,182	4,956,244	219	195,551	660	838,112	2,139	2,193	24,511	165,814
Ohio	702	688	2,069,487	63	78,165	168	268,990	662	691	8,854	66,842
Indiana	558	542	1,198,838	61	70,125	122	174,475	514	517	5,791	38,817
Illinois	287	273	488,340	22	13,889	85	95,112	259	261	2,866	17,025
Michigan	66	61	118,050	13	5,975	23	19,500	61	61	694	3,830
Wisconsin	45	38	53,750	7	290	11	13,200	38	42	342	1,879
Minnesota	32	26	46,100	6	2,594	11	9,285	21	21	207	1,273
Iowa	187	171	382,864	25	11,180	74	96,400	158	164	1,567	9,474
Missouri	87	71	87,710	4	1,700	16	12,300	59	59	521	3,251
South Dakota	6	5	6,900	1	800	4	2,600	6	6	42	203
Nebraska	126	96	158,100	7	3,210	48	50,300	105	107	1,107	6,207
Kansas	293	211	346,105	10	7,623	98	95,950	256	264	2,520	17,013
South Central division	161	105	138,980	26	14,366	24	19,500	121	133	1,008	7,092
Kentucky	22	15	19,775	1	75	1	300	9	9	61	527
Tennessee	60	51	56,830	10	7,933	5	4,400	46	53	370	2,889
Alabama	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Louisiana	11	8	10,125	1	50	2	3,000	5	6	40	295
Oklahoma[1]	67	31	52,250	14	6,308	16	11,800	61	65	537	3,381
Western division	78	60	225,500	16	13,004	45	54,640	69	72	712	4,695
Idaho	4	4	3,700	.....	.....	1	500	3	3	21	120
Colorado	12	11	59,500	3	4,500	11	18,750	12	14	134	970
Washington	12	9	19,300	2	1,800	6	6,600	11	11	107	689
Oregon	32	20	44,500	7	2,579	15	15,230	26	27	262	1,611
California	18	16	98,500	4	4,125	12	13,560	17	17	188	1,305

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY CONFERENCES: 1906.

CONFERENCE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	3,732	3,699	274,649	3,249	99,176	147,969	3,369	191	3,410	3,157	937,055
Allegheny	230	229	19,328	217	7,222	11,237	222	4	224	214	58,365
California	18	18	1,195	14	379	590	16	1	16	16	4,760
Colorado	11	11	700	10	259	377	10	.....	10	10	2,840
Columbia River	13	13	645	13	263	382	12	1	12	12	4,300
Des Moines	97	96	5,256	66	1,471	2,509	89	5	89	68	15,687
East Nebraska	53	53	3,026	52	1,179	1,720	47	4	47	47	9,615
East Ohio	127	123	12,240	96	4,225	6,196	124	.....	125	99	37,180
East Pennsylvania	160	160	18,859	154	6,722	11,127	156	4	157	155	58,130
East Tennessee	48	47	2,471	26	537	687	44	2	44	27	10,150
Erie	123	123	4,482	109	1,559	2,671	101	8	104	100	21,735
Georgia	8	7	562	7	260	302	7	.....	9	7	7,150
Indiana	156	155	11,840	123	4,052	5,534	151	3	152	150	52,640
Iowa	89	89	5,706	78	2,025	3,176	82	.....	82	76	21,545
Kentucky	21	15	843	12	190	280	14	1	15	7	2,600
Louisiana	11	11	361	11	158	203	8	1	8	8	1,625
Lower Wabash	163	163	11,819	89	2,949	4,225	157	.....	160	89	26,710
Miami	109	109	14,645	97	5,523	8,064	108	.....	112	108	39,760
Michigan	62	62	3,291	58	1,227	1,942	54	3	56	52	14,433
Minnesota	32	28	1,282	24	439	604	26	2	27	22	4,460
Missouri	88	84	3,441	81	1,338	1,936	75	4	75	73	22,475
Neosho	71	71	3,750	47	979	1,502	50	4	50	38	9,465
North Nebraska	19	19	695	19	254	441	15	2	16	14	3,170
Northeast Kansas	61	61	4,099	56	1,526	2,129	54	4	55	54	13,350
Northern Illinois	130	128	8,370	116	3,024	4,648	126	1	128	126	33,870
Northwest Kansas	106	106	4,598	100	1,842	2,427	67	25	67	67	14,330
Ohio, German	26	26	2,009	25	875	1,104	26	.....	26	25	6,190
Oklahoma	67	67	2,819	67	1,194	1,625	30	18	30	30	7,025
Oregon	35	33	1,583	26	584	772	21	10	21	15	3,907
Pennsylvania	156	156	17,932	144	6,481	10,307	156	.....	160	156	55,980
St. Joseph	158	157	14,264	153	5,540	8,466	155	1	160	156	49,360
Sandusky	242	241	20,901	222	7,673	12,224	239	1	243	239	70,390
Southeast Ohio	205	204	16,035	179	6,133	8,281	200	3	200	191	54,080
Southwest Kansas	56	56	2,736	55	1,093	1,621	42	13	42	42	9,965
Upper Wabash	106	105	7,924	81	2,660	3,940	104	.....	104	92	26,366
Virginia	165	165	11,887	163	4,584	6,771	147	15	147	142	40,885
West Nebraska	60	59	2,495	52	968	1,410	39	16	39	38	8,815
West Tennessee	13	13	434	10	156	196	7	3	7	7	1,550
West Virginia	262	261	15,736	232	6,114	8,136	225	25	228	223	65,130
White River	130	130	12,354	121	4,826	6,914	125	3	125	124	39,370
Wisconsin	45	45	2,036	44	693	1,293	38	4	38	38	7,397

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY CONFERENCES: 1906.

CONFERENCE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	3,732	3,356	$8,401,539	417	$489,035	1,004	$1,423,282	3,325	3,409	37,993	278,764
Allegheny	230	220	742,522	48	67,802	72	165,750	206	210	2,338	21,534
California	18	16	98,500	4	4,125	12	13,560	17	17	188	1,305
Colorado	11	10	59,000	3	4,500	11	18,750	11	13	127	930
Columbia River	13	11	19,000	1	800	6	5,300	11	11	100	616
Des Moines	97	89	168,475	15	7,547	40	41,450	80	85	770	4,542
East Nebraska	53	47	85,950	2	2,200	26	29,900	44	44	555	2,920
East Ohio	127	124	402,432	11	17,975	28	47,250	118	120	1,611	13,585
East Pennsylvania	160	156	876,575	38	98,365	46	108,500	152	154	2,749	26,281
East Tennessee	48	44	47,430	7	5,405	5	4,400	37	43	317	2,428
Erie	123	101	179,885	9	14,290	41	49,800	108	109	855	5,293
Georgia	8	7	17,500	2	2,925	1	1,500	5	8	44	340
Indiana	156	149	164,450	8	3,805	18	14,400	134	134	1,182	7,817
Iowa	89	81	212,389	10	3,633	34	54,950	77	78	783	4,832
Kentucky	21	14	7,775	.....	.....	1	300	8	8	46	327
Louisiana	11	8	10,125	1	50	2	3,000	5	6	40	295
Lower Wabash	163	157	222,113	13	2,556	32	33,427	152	152	1,619	9,627
Miami	109	109	594,500	16	34,345	31	63,000	107	107	1,896	15,256
Michigan	62	57	110,800	13	5,975	22	18,500	58	58	650	3,668
Minnesota	32	26	46,100	6	2,594	11	9,285	21	21	207	1,273
Missouri	88	72	89,710	4	1,700	16	12,300	60	60	535	3,351
Neosho	71	49	68,750	2	168	28	24,400	66	70	665	4,255
North Nebraska	19	15	19,600	2	850	9	7,400	17	17	113	762
Northeast Kansas	61	55	91,855	3	3,250	19	18,700	57	57	575	3,868
Northern Illinois	130	123	259,325	10	12,383	50	59,885	115	117	1,318	8,566
Northwest Kansas	106	67	113,750	.....	.....	32	34,650	80	83	756	5,165
Ohio, German	26	26	104,000	.....	.....	16	24,600	21	23	284	1,742
Oklahoma	67	31	52,250	14	6,308	16	11,800	61	65	537	3,381
Oregon	35	22	48,500	8	3,579	16	17,030	29	30	290	1,804
Pennsylvania	156	156	747,575	24	51,009	49	115,540	141	144	2,388	22,903
St. Joseph	158	156	501,890	15	24,125	48	82,300	153	153	2,114	13,721
Sandusky	242	237	651,630	23	16,555	67	102,040	228	237	3,042	21,324
Southeast Ohio	205	199	350,675	14	9,365	28	36,700	194	210	2,091	15,418
Southwest Kansas	56	41	73,750	5	4,205	19	18,200	54	55	532	3,765
Upper Wabash	106	104	188,350	12	3,224	28	35,225	96	99	1,014	5,475
Virginia	165	146	205,608	10	20,858	27	26,900	150	150	1,276	9,899
West Nebraska	60	39	57,950	4	960	17	15,600	50	52	480	2,728
West Tennessee	13	7	9,400	3	2,528	.....	.....	9	10	53	461
West Virginia	262	223	300,150	25	10,865	39	41,440	234	236	2,104	14,853
White River	130	124	347,550	25	37,921	30	42,350	121	121	1,407	10,575
Wisconsin	45	38	53,750	7	290	11	13,200	38	42	342	1,879

CHURCH OF THE UNITED BRETHREN IN CHRIST (OLD CONSTITUTION).

HISTORY.

With the growth of the Church of the United Brethren in Christ, as in other denominations, two parties developed—one which held closely to the original constitution, another which sought to change it to meet what they considered the necessity of changed conditions. At the general conference of 1841, when final steps were taken toward adopting the full constitution, four points were emphasized, which later became objects of special discussion; the slavery question, secret societies, changes in the confession of faith, and changes in the constitution. The slavery question disappeared after the civil war, but the others came to the front, and the last two became specially prominent. In 1885 the general conference set aside the constitutional provisions for change by pronouncing them impracticable, and arranged for another constitution, under the name of amending the constitution. The minority recorded a protest, but the majority proceeded to appoint a commission, which drafted an amended constitution, and presented it for adoption by the society in such a manner as, in the opinion of the minority, insured endorsement by the indifferent and youthful members. Although less than one-half the whole society voted, the general conference of 1889 accepted the results and pronounced the revised constitution in force. The minority chose to remain upon the unamended constitution, holding that the constitution of 1841 was still in force, and that they were the true United Brethren Church, and, as such, entitled to the church property. In Michigan the supreme court pronounced in favor of the "Old Constitution" body; in Virginia each congregation had a "deciding election" to determine which organization should hold the property; and in other states the matter was settled in various ways. In some places the Old Constitution body retained the property, while in others, possession was secured only by repurchase. Those days of legal contentions and occasional bitter personalities have passed, and a spirit of Christian courtesy now prevails.

DOCTRINE.

In doctrine the church holds to the Trinity, the deity and humanity of Jesus Christ, and an atonement

unlimited as to the possibility of its application. Upon repentance, faith appropriates the benefits of the atonement to the salvation of the soul, and in this salvation the soul is spiritually baptized into Christ, and becomes a new creature, i. e., is born again, the doctrine upon which its early life as a church was based. A scripturally directed life is held to be a necessity to the maintenance of the regenerate state, and the ordinances of baptism and the Lord's Supper are to be observed by all of God's spiritual children, each in the manner which he deems scripturally correct. On moral questions the church holds to the strict interpretation of the early laws on temperance, connection with secret combinations, and participation in aggressive warfare.

POLITY.

In polity the church is Methodistic, having quarterly, annual, and general conferences on the same general basis as that of the Methodist Episcopal Church. The pastorate is made up of one or more local societies, and the quarterly conference, its governing body, consists of the presiding elder, pastor, and local officials, and has only administrative powers. The membership of the annual conference includes the licensed and ordained preachers and the lay delegates elected by each pastorate. The general conference, which is made up of ministerial delegates, elected, pro rata, by the annual conferences, convenes every four years and is vested with legislative and judicial power, being restricted only by the constitution. As a judicial body, it is composed of the bishops of the past quadrennium and of the elders among its members who have stood in the ordained relation at least three years.

Candidates for the ministry, recommended by the local church, may be licensed annually by the quarterly conference, and after a year's trial may be received into the annual conference, where, upon completing a prescribed course of study, they become eligible to ordination as elders, the only ordination practiced by the church. No distinction is made as to sex. Official distinctions in the ministry are elective, and for a limited term only. Pastors are appointed by the annual conference for a term of one year, and are eligible for reappointment to the same station for five successive terms, and for additional successive terms only by consent of the annual conference. Presiding elders are elected by the annual conference for a term of one year, and are eligible to unlimited reelection. Bishops are elected by the general conference for the term of four years, and are eligible to reelection.

WORK.

The missionary work of the church is conducted by a general board named the "Domestic, Frontier, and Foreign Missionary Society," of which every annual conference is a branch, and in part by the Woman's Missionary Association, auxiliary to the society.

In the home mission department of the society's work, 87 pastors were employed during 1906 and 310 churches were aided. The amount contributed for the work was $45,000.

The principal foreign mission work of the society is in the Imperreh country in West Africa, where the report for 1906 showed 3 stations, 5 American missionaries, 6 native helpers, 6 churches with about 50 members, 2 schools with 80 pupils, property valued at $5,000, and a total income for this department of $2,500. The work here is largely educational and institutional in character.

Owing to the slow transition from the use of the German to that of the English language, there was delay in founding an institution for advanced education until 1845, when the general conference projected a plan for the establishment of a college. After the division of 1889, however, only 1 college remained to the Old Constitution body, but since then others have been built—in Oregon, Washington, and Indiana, and in 1906 3 colleges reported 230 students and property valued at $50,000, while the contributions for general educational purposes during the year amounted to $16,000. A movement to secure an endowment has since that date produced $9,000, with prospect of considerable additions.

The number of young people's societies is 80, with 2,000 members. The church owns a printing plant at Huntington, Ind., valued at $19,000, from which a denominational organ, 5 Sunday school periodicals, and a missionary monthly are issued.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 572 organizations in 31 conferences, located in 19 states. Of these organizations, a little more than four-fifths are in the North Central division, Ohio leading with 162.

The total number of communicants reported is 21,401; of these, as shown by the returns for 561 organizations, about 39 per cent are males and 61 per cent females. According to the statistics, the denomination has 490 church edifices; a seating capacity for church edifices of 123,505, as reported by 480 organizations; church property valued at $672,252, against which there appears an indebtedness of $9,924; halls, etc., used for worship by 64 organizations; and 102 parsonages valued at $84,650. The Sunday schools, as reported by 452 organizations, number 461, with 4,176 officers and teachers and 22,556 scholars.

The number of ministers connected with the denomination is 500.

As compared with the report for 1890, these figures show a decrease of 223 organizations and 1,406 communicants, but an increase of $27,312 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	572	569	21,401	561	8,193	12,654	485	64	490	480	123,505
North Atlantic division	40	40	2,200	40	939	1,261	37	1	37	37	10,780
New York	3	3	23	3	9	14	1		1	1	100
Pennsylvania	37	37	2,177	37	930	1,247	36	1	36	36	10,680
South Atlantic division	7	7	331	7	122	209	7		7	7	1,400
Maryland	1	1	96	1	34	62	1		1	1	200
Virginia	6	6	235	6	88	147	6		6	6	1,200
North Central division	465	462	17,276	454	6,459	10,263	401	51	404	396	101,030
Ohio	162	161	6,147	161	2,422	3,725	149	6	149	147	39,025
Indiana	98	98	4,641	95	1,688	2,674	89	9	89	88	24,080
Illinois	26	26	996	26	380	616	24	2	24	23	5,325
Michigan	117	116	3,937	112	1,405	2,339	101	12	103	100	23,715
Wisconsin	9	9	144	9	56	88	4	5	4	4	1,000
Iowa	9	9	154	9	61	93	8	1	8	8	1,900
Missouri	10	10	295	10	90	205	6	3	6	6	1,305
South Dakota	1	1	82				1		1	1	150
Nebraska	4	4	41	4	15	26	1	3	1	1	100
Kansas	29	28	839	28	342	497	18	10	19	18	4,430
South Central division	6	6	155	6	66	89	4		4	4	850
Oklahoma[1]	6	6	155	6	66	89	4		4	4	850
Western division	54	54	1,439	54	607	832	36	12	38	36	9,445
Idaho	7	7	197	7	80	117	3	3	4	3	2,100
Washington	19	19	497	19	194	303	12	5	13	12	2,725
Oregon	22	22	596	22	285	311	17	2	17	17	3,695
California	6	6	149	6	48	101	4	2	4	4	925

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	572	483	$672,252	43	$9,924	102	$84,650	452	461	4,176	22,556
North Atlantic division	40	37	54,546	8	1,981	4	5,700	24	24	314	2,027
New York	3	1	500								
Pennsylvania	37	36	54,046	8	1,981	4	5,700	24	24	314	2,027
South Atlantic division	7	7	6,950			3	3,300	5	5	54	314
Maryland	1	1	3,000			1	1,800	1	1	18	85
Virginia	6	6	3,950			2	1,500	4	4	36	229
North Central division	465	399	566,605	32	7,368	74	65,150	382	390	3,516	18,628
Ohio	162	148	197,830	13	2,548	9	7,700	140	140	1,256	6,312
Indiana	98	88	121,500	4	1,230	11	11,100	80	83	770	4,394
Illinois	26	24	38,500	3	805	8	8,650	19	19	179	974
Michigan	117	101	161,550	5	1,300	39	30,950	101	104	990	5,181
Wisconsin	9	4	5,000	2	320			4	4	23	110
Iowa	9	8	7,100			1	300	6	6	39	217
Missouri	10	6	4,900	2	215	1	800	7	7	56	245
South Dakota	1	1	1,000					1	2	18	100
Nebraska	4	1	100								
Kansas	29	18	29,125	3	950	5	5,650	24	25	185	1,095
South Central division	6	4	6,500	1	300	1	250	5	5	37	239
Oklahoma[1]	6	4	6,500	1	300	1	250	5	5	37	239
Western division	54	36	37,651	2	275	20	10,250	36	37	255	1,348
Idaho	7	3	4,600			1	600	5	5	36	210
Washington	19	12	12,400			5	2,850	13	14	95	479
Oregon	22	17	17,600	1	250	9	4,750	13	13	94	536
California	6	4	3,051	1	25	5	2,050	5	5	30	123

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY CONFERENCES: 1906.

CONFERENCE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	572	569	21,401	561	8,193	12,654	485	64	490	480	123,505
Arkansas Valley	2	2	62	2	29	33	2	.....	2	2	550
Auglaize	50	50	2,318	50	940	1,378	48	2	48	48	12,720
California	6	6	149	6	48	101	4	2	4	4	925
East Des Moines	5	5	75	5	33	42	4	1	4	4	950
East Illinois	13	13	337	13	109	228	11	2	11	11	2,480
East Ohio	12	12	366	12	164	202	12	.....	12	12	3,910
Elkhorn	1	1	82	.....	.....	.....	1	.....	1	1	150
Erie	3	3	23	3	9	14	1	.....	1	1	100
Idaho	8	8	222	8	92	130	4	3	5	4	2,350
Indiana	8	8	357	5	30	48	6	2	6	5	1,250
Iowa	4	4	79	4	28	51	4	.....	4	4	950
Kansas	12	12	404	12	163	241	8	4	9	8	1,880
Michigan	45	44	1,590	43	612	972	40	3	40	40	9,650
Missouri	4	4	108	4	36	72	4	.....	4	4	905
Nebraska	4	4	41	4	15	26	1	3	1	1	100
Neosho	10	9	204	9	91	113	7	3	7	7	1,800
North Michigan	36	36	970	36	340	630	27	7	29	27	5,615
North Ohio	87	87	3,584	84	1,316	2,081	84	3	84	82	22,850
Oklahoma	6	6	155	6	66	89	4	.....	4	4	850
Oregon	22	22	559	22	250	309	17	2	17	17	3,420
Pennsylvania	37	37	2,177	37	930	1,247	36	1	36	36	10,680
Rock River	16	16	742	16	292	450	15	1	15	14	3,345
Sandusky	33	33	941	33	371	570	29	3	29	29	7,260
St. Joseph	18	18	385	18	139	246	16	2	16	16	4,075
Scioto	45	44	1,736	44	658	1,078	37	2	37	36	8,685
South Missouri	5	5	174	5	46	128	2	2	2	2	400
Virginia	7	7	331	7	122	209	7	.....	7	7	1,400
Walla Walla	18	18	509	18	217	292	11	5	12	11	2,750
West Kansas	6	6	182	6	67	115	1	4	1	1	200
White River	40	40	2,395	40	924	1,471	38	2	38	38	10,305
Wisconsin	9	9	144	9	56	88	4	5	4	4	1,000

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY CONFERENCES: 1906.

CONFERENCE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	572	483	$672,252	43	$9,924	102	$84,650	452	461	4,176	22,556
Arkansas Valley	2	2	2,300	.....	.....	1	700	2	2	14	85
Auglaize	50	49	68,500	3	943	3	2,700	46	46	462	2,680
California	6	4	3,051	1	25	5	2,050	5	5	30	123
East Des Moines	5	4	2,100	.....	.....	.....	.....	3	3	18	125
East Illinois	13	11	14,700	3	1,065	3	3,500	7	7	57	318
East Ohio	12	12	12,700	.....	.....	.....	.....	7	7	46	299
Elkhorn	1	1	1,000	.....	.....	.....	.....	1	2	18	100
Erie	3	1	500	.....	.....	.....	.....	.....	.....	.....	.....
Idaho	8	4	6,200	.....	.....	2	1,350	6	6	42	250
Indiana	8	5	3,600	.....	.....	.....	.....	6	7	51	325
Iowa	4	4	5,000	.....	.....	1	300	3	3	21	92
Kansas	12	8	18,900	1	200	3	4,750	11	11	91	460
Michigan	45	40	58,050	.....	.....	16	12,450	41	41	376	1,976
Missouri	4	4	3,500	.....	.....	1	800	2	2	17	60
Nebraska	4	1	100	.....	.....	.....	.....	.....	.....	.....	.....
Neosho	10	7	6,425	2	750	1	200	6	6	44	280
North Michigan	36	27	40,250	5	1,300	16	8,500	27	30	287	1,395
North Ohio	87	83	149,400	5	1,100	14	17,100	79	79	782	3,901
Oklahoma	6	4	6,500	1	300	1	250	5	5	37	239
Oregon	22	17	19,500	1	250	7	3,700	13	13	105	476
Pennsylvania	37	36	54,046	8	1,981	4	5,700	24	24	314	2,027
Rock River	16	15	25,700	1	140	5	5,150	14	14	134	729
Sandusky	33	29	39,700	4	900	1	700	28	28	246	1,114
St. Joseph	18	16	15,500	1	100	2	700	15	17	128	623
Scioto	45	36	33,380	2	135	1	500	39	39	300	1,572
South Missouri	5	2	1,400	2	215	.....	.....	4	4	30	155
Virginia	7	7	6,950	.....	.....	3	3,300	5	5	54	314
Walla Walla	18	11	8,900	.....	.....	6	3,150	12	13	78	499
West Kansas	6	1	1,500	.....	.....	.....	.....	6	7	45	300
White River	40	38	57,900	1	200	6	7,100	31	31	326	1,929
Wisconsin	9	4	5,000	2	320	.....	.....	4	4	23	110

UNIVERSALISTS.

HISTORY.

A distinction should be made between Universalism and the Universalist denomination.

Universalism has been defined as the doctrine or belief that it is the purpose of God through the grace revealed in our Lord Jesus Christ to save every member of the human race from sin. In a more general way, it has been described as the belief that what ought to be will be; that in a sane and beneficent universe the primacy belongs to Truth, Right, Love—the supreme powers; that the logic of this conception of the natural and moral order imperiously compels the conclusion that although all things are not yet under the sway of the Prince of Peace, the definite plan set forth in Him is evident, and the consummation which He embodies and predicts can not be doubted.

Universalism, thus, it is claimed, is as old as Christianity; was taught in the schools of the second and third centuries at Alexandria, Nisibis, Edessa, and Antioch; and was accepted by many of the apostolic and church fathers, as Clement of Alexandria, Gregory of Nyssa, Origen, and probably Chrysostom and Jerome.

Those members of the Christian family in whom this thought has become predominant and who hold to the idea that there is a divine order and that it contemplates the final triumph of good over evil in human society, as a whole, and in the history of each individual, are considered Universalists.

The Universalist denomination, however, is of modern origin, is confined mostly to the American continent, and embraces but a portion of those who hold the Universalist belief. It dates from the arrival of the Rev. John Murray, of London, in Good Luck, N. J., in September, 1770, although there were some preachers of the doctrine in the country before that time. Mr. Murray preached at various places in New York, Pennsylvania, and Massachusetts, and societies sprang up in all these states as a result of his ministry. His first regular settlement was at Gloucester, Mass., where a church was built in 1780, but he afterwards removed to Boston.

The earliest movement for denominational organization was made at Oxford, Mass., in 1785, but accomplished little more than to emphasize the need and value of fellowship, although it approved of the name selected by the Universalists of Gloucester for their church, "The Independent Christian Society, commonly called 'Universalists,'" and approved also the Charter of Compact as the form of organization for all societies. The second convention, held at Philadelphia in 1790, drew up and published the first Universalist profession of faith, consisting of five articles, outlined a plan of church organization, and declared itself to be in favor of the congregational form of polity. Another convention, at Oxford, in 1793, subsequently developed into the Convention of the New England States, then into the Convention of New England and New York, and finally into the present organization, the General Convention.

Among the younger men at the second Oxford convention was Hosea Ballou, who soon became the recognized leader of the movement, and for half a century was its most honored and influential exponent. During his ministry, extending from 1796 to 1852, the 20 or 30 churches increased to 500, distributed over New England, New York, Pennsylvania, Ohio, Indiana, and Illinois, although the greater part were found in New England. It was, however, the era of the propagation of the doctrine, and of the controversies to which that gave rise, and little attention was paid to organization.

The same antagonistic tendencies are noticeable in the history of the Universalist churches that appear in others holding to the congregational principle; on the one hand, an impulse toward liberty, opposition to ecclesiastical tyranny, jealousy of freedom, and suspicion of authority; on the other hand, appreciation of the value of centralized authority as against a crude, chaotic condition, and the realization that in order to efficiently carry out important ends in the denomination there must be some definite church organization with powers that are restricted, indeed, but still real.

About 1860 agitation began for a more coherent organization and a polity better correlated than the spontaneous congregationalism which had developed during the earlier period, and the result was that at the centennial convention of 1870 a plan of organization and a manual of administration were adopted under which the denomination has since been conducted.

DOCTRINE.

The historic doctrinal symbol of the Universalist denomination is the Winchester Profession, adopted at the annual meeting of the general convention held in Winchester, N. H., in September, 1803; and is essentially the same as the first profession of faith in the five articles formulated and published by the Philadelphia Convention in 1790. The convention adopting it was simply a yearly gathering of Universalists without ecclesiastical authority, and the articles were merely set forth as expressing the general belief of the churches. They have ever since, however, been acknowledged by the denomination at large as expressing its faith. They are as follows:

We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God and of the duty, interest, and final destination of mankind.

We believe that there is one God, whose nature is Love, revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness.

We believe that holiness and true happiness are inseparably connected, and that believers ought to be careful to maintain order and practice good works; for these things are good and profitable unto men.

At the session of the general convention in Boston, October, 1899, a still briefer Statement of Essential Principles was adopted and made the condition of fellowship, in the following terms: "The Universal Fatherhood of God; the spiritual authority and leadership of His Son, Jesus Christ; the trustworthiness of the Bible as containing a revelation from God; the certainty of just retribution for sin; the final harmony of all souls with God."

The theology of Universalism, while setting forth the predicates of its conclusion, that all souls are included in the gracious purpose of God to make at last a complete moral harmony, discriminates between belief in a result and faith in the forces by which the result is to be achieved. It points out and emphasizes the fact that effective faith in final universal salvation must rest on implicit belief in the value and potency of truth, righteousness, and love, witnessed by the free and steadfast use of these great and only means to the desired end. The teaching of Jesus, with which His life and works accord, is interpreted as a distinct revelation of these facts and principles, to wit, that God is the Father of all men; that all men are brethren; that life at the root is spiritual and therefore eternal; that the law of life is righteousness and its motive force is love; that human society, properly conceived, is a natural social and moral unity, or kingdom of heaven; that this life is "the suburb of the life elysian;" and that physical death is the necessary prelude to immortal life. Universalism avers that the sinner—"and no man liveth that sinneth not"—can not escape punishment; which is remedial and is meant both to vindicate the inflexible righteousness of God and to induce repentance and reformation in His wayward children.

The Universalist position as to the nature and place of the Christ has been stated as follows:

It is necessary to say, in view of opinions long and generally held among Christians, that Universalists are not Trinitarians. The position taken by the Unitarians of Channing's day, and held for a generation or more subsequently, would fairly represent the view that has been consistently set forth in Universalist literature and teaching. That view is that Jesus (the Christ) had the same essential spiritual and human nature as other men; but that he was chosen of God to sustain a certain unique relation, on the one hand toward God and on the other toward men, by virtue of which he was a revelation of the divine will and character and a sample of the perfected or "full-grown" man. There is, therefore, propriety and accuracy in describing this unique man as a God-man, a divine Son of God, the mediator, or way, between God and men.

Universalists, as a body, have refused to take up the extreme position of placing the founder of Christianity in the same category with other religious seers, or of explaining His particular claims, whether asserted by Himself or by His followers, as instances of subjective experience, perhaps of hallucination.

As to the mode of baptism, both immersion and sprinkling are practiced, but usually in Universalist churches the candidate, whether adult or infant, is baptized by the minister placing his hand, which has been previously dipped in the font, on the head of the candidate, and repeating the baptismal formula. In Universalist parishes where a church has been organized the Lord's Supper is regularly observed usually four times a year, and all members are expected to participate; but all others who would like thus to show their loyalty to their Master and cultivate Christian graces are cordially invited to join in the memorial.

POLITY.

The local parish or society is independent in the management of its own temporal affairs and worship, in the choice of officers or of ministers, and in the details of administration. The different parishes within a state are organized into a state convention, consisting of delegates elected by the parishes. Representatives, duly elected by the several state conventions, constitute the general convention. The state conventions meet annually; the general convention, biennially.

In order to remain in the fellowship of its own state convention and of the general convention, the local church must be organized on the common profession of faith, employ a minister in the fellowship of the convention, and promise obedience to the laws of the convention. The state conventions have complete control of matters of common interest to the local societies in their territory, but they must administer these affairs according to the laws made by the general convention, which is the supreme legislative body of the denomination.

In the interval between sessions of the general convention a board of trustees, consisting of 11 members, and including the secretary of the convention, who is its chief administrative officer, administers the affairs of the denomination, except those which are reserved to the state conventions and the general membership.

In 1898 a system of supervision including a general superintendent, and local superintendents in most of the states, was adopted and has met with general approval.

State conventions have committees of fellowship, who grant letters of license; examine candidates for ordination; authorize their ordination or refuse it, as the case may be; give full fellowship; transfer fellowship from one state to another; receive clergymen who are transferred from another state; and under the laws of the general convention have full supervision of questions of fellowship and of discipline of ministers within their territory. Only ordained ministers are permitted to baptize or administer the Lord's Supper in the churches, and there are laws and standards of conduct which ministers must observe in order

to maintain themselves in the fellowship of the state and general conventions.

Owing to the peculiar early organization of Universalists into societies, rather than churches, the term "communicant" or "church member" does not accurately apply in this body. In a considerable number of societies there are as yet no church organizations, and consequently no "communicants," and in any society or parish the number of registered church members falls far short of the whole number of Universalists. Where there is church membership, the method of admission is not the same in all churches. There is, however, a uniform custom of requiring subscription to the Winchester Profession or the later Statement of Essential Principles. Most churches have a form of covenant also, in which the members join, but a large freedom of personal preference as to form of profession and covenant is favored.

WORK.

The home missionary work of the denomination devolves, in the first instance, on the several state conventions, each of which has a board, local secretaries, and superintendents charged with this particular branch of work within its territory. The home missionary work in new fields, and where the local organization is weak, is in charge of the board of trustees of the general convention, which employs a southern missionary and a general superintendent, and appoints and in part maintains superintendents and missionaries in the newer states and territories. The report for 1906 showed 75 agents employed, 53 churches aided, and $28,500 expended. During the same year the aggregate, so far as reported, expended for home missions by the different state conventions and their auxiliary societies was $27,505. For practically the same objects the National Young People's Christian Union expended $5,000; the Women's National Missionary Association, $2,814; and the Massachusetts Women's Missionary Society, $1,502. Thus the total amount expended for home missions in 1906 was $65,321.

The Universalist denomination has, for about seventeen years, maintained a mission in Japan, with 11 stations, where 5 American and 6 native missionaries are regularly employed, with teachers and helpers of varying numbers. The report for 1906 showed 5 churches, including the parent church at Tokyo; 8 other preaching places; 207 church members; a girls' home in Tokyo; considerable teaching and training conducted under the auspices of the mission in general universities and schools; appropriations by the general convention of $8,500, aside from contributions by private persons; and property valued at $20,000.

The educational activities of the denomination in the United States include 4 colleges, among them Tufts College in Massachusetts, 3 theological schools, and 3 academies, with a total of 2,362 students, and property valued at $4,350,734. There are also 4 homes in different cities, and a publishing house in Boston, with a branch in Chicago. The National Young People's Christian Union reports 600 societies with 10,000 members.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 846 organizations, distributed in 38 states and the District of Columbia. Of these organizations, 474, or more than one-half, are in the North Atlantic division and 281 are in the North Central division. New York leads with 131, followed by Massachusetts with 114.

The total number of communicants or members reported is 64,158; of these, as shown by the returns for 652 organizations, about 35 per cent are males and 65 per cent females. According to the statistics, the denomination has 776 church edifices; a seating capacity for church edifices of 220,222, as reported by 718 organizations; church property valued at $10,575,656, against which there appears an indebtedness of $464,755; halls, etc., used for worship by 33 organizations; and 136 parsonages valued at $491,100. The number of Sunday schools reported is 600, with 6,585 officers and teachers and 42,201 scholars.

The number of ministers connected with the denomination is 724, and there are also 16 licentiates.

As compared with the report for 1890, these figures show an increase of 14,964 communicants or members, and $2,521,323 in the value of church property, but a decrease of 110 organizations.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	846	811	64,158	652	18,279	33,346	768	33	776	718	220,222
North Atlantic division	474	441	39,317	351	10,552	21,451	455	8	460	426	135,098
Maine	86	75	4,686	62	1,142	2,710	83	1	87	75	23,392
New Hampshire	30	26	1,993	21	450	926	26	2	26	24	7,055
Vermont	55	52	3,030	39	828	1,566	52	2	53	52	13,530
Massachusetts	114	106	12,983	92	3,586	7,593	113	.....	113	110	42,932
Rhode Island	9	9	1,175	9	273	902	9	.....	9	9	3,484
Connecticut	12	12	1,478	10	434	855	12	.....	12	12	4,600
New York	131	127	10,761	91	2,800	5,076	125	3	125	110	31,000
New Jersey	5	4	910	4	368	542	5	.....	5	5	1,800
Pennsylvania	32	30	2,301	23	671	1,281	30	.....	30	29	7,305
South Atlantic division	42	42	1,750	36	608	790	38	.....	38	33	8,745
Maryland	1	1	250	.....	.....	.....	.....	.....	.....	.....	.....
District of Columbia	1	1	154	1	42	112	1	.....	1	.....	.....
Virginia	1	1	20	1	8	12	1	.....	1	1	1,000
West Virginia	2	2	94	2	31	63	1	.....	1	1	200
North Carolina	9	9	373	9	187	186	2	.....	2	2	450
South Carolina	4	4	121	4	60	61	8	.....	8	8	1,925
Georgia	20	20	656	15	253	301	4	.....	4	4	1,200
Florida	4	4	82	4	27	55	17	.....	17	13	3,400
North Central division	281	279	20,236	227	6,071	9,608	4	.....	4	4	570
Ohio	76	74	5,003	61	1,652	2,477	239	22	242	228	66,429
Indiana	44	44	2,506	34	932	1,258	72	2	73	72	20,584
Illinois	54	54	5,165	45	1,221	2,285	37	2	37	32	8,220
Michigan	26	26	1,866	21	571	942	49	4	51	48	17,120
Wisconsin	14	14	1,342	13	457	817	22	1	22	22	6,005
Minnesota	8	8	1,220	3	117	200	13	1	13	13	3,520
Iowa	21	21	1,388	14	406	660	8	.....	8	7	3,150
Missouri	24	24	786	24	379	407	19	.....	19	16	3,695
South Dakota	1	1	13	1	4	9	12	12	12	12	2,735
Nebraska	1	1	10	1	4	6	1	.....	1	1	150
Kansas	12	12	937	10	328	547	1	.....	1	1	150
South Central division	40	40	1,794	29	661	823	5	.....	5	4	1,100
Kentucky	9	9	520	9	216	304	29	1	29	24	7,600
Tennessee	2	2	77	1	11	16	8	.....	8	8	2,200
Alabama	11	11	533	6	177	210	1	.....	1	.....	.....
Mississippi	5	5	285	5	150	135	9	.....	9	5	1,250
Arkansas	3	3	85	3	34	51	5	.....	5	5	2,600
Oklahoma[1]	2	2	24	.....	.....	.....	3	.....	3	3	700
Texas	8	8	270	5	73	107	3	1	3	3	850
Western division	9	9	1,061	9	387	674	7	2	7	7	2,350
Colorado	2	2	229	2	108	121	1	1	1	1	200
Washington	2	2	167	2	47	120	2	.....	2	2	350
Oregon	1	1	60	1	21	39	1	.....	1	1	250
California	4	4	605	4	211	394	3	1	3	3	1,550

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	846	779	$10,575,656	132	$464,755	136	$491,100	596	600	6,585	42,201
North Atlantic division	474	454	8,008,186	94	376,340	97	366,000	370	373	4,710	30,226
Maine	86	80	924,000	19	44,669	9	26,600	66	66	730	4,667
New Hampshire	30	25	293,600	3	9,850	8	23,400	21	21	272	1,338
Vermont	55	53	324,100	3	3,200	9	25,600	45	45	502	2,277
Massachusetts	114	113	2,604,664	44	191,095	24	91,000	101	101	1,771	12,347
Rhode Island	9	9	294,000	2	11,000	2	7,500	9	9	144	1,180
Connecticut	12	12	542,100	2	15,347	6	35,600	9	9	145	1,106
New York	131	127	2,337,630	15	82,879	33	141,500	94	96	898	5,689
New Jersey	5	5	174,000	2	8,600	1	3,000	4	4	42	463
Pennsylvania	32	30	514,092	4	9,700	5	11,800	21	22	206	1,159
South Atlantic division	42	39	144,510	4	455	.....	.....	20	20	130	769
Maryland	1	1	32,000	.....	.....	.....	.....	1	1	28	140
District of Columbia	1	1	50,000	.....	.....	.....	.....	1	1	20	110
Virginia	1	1	700	.....	.....	.....	.....	1	1	4	38
West Virginia	2	2	5,000	1	250	.....	.....	1	1	8	30
North Carolina	9	9	5,960	1	75	.....	.....	4	4	14	130
South Carolina	4	4	3,850	1	30	.....	.....	3	3	11	46
Georgia	20	17	37,500	1	100	.....	.....	7	7	37	213
Florida	4	4	9,500	.....	.....	.....	.....	2	2	8	62
North Central division	281	249	2,209,950	27	76,400	35	114,600	182	183	1,574	9,888
Ohio	76	73	390,400	6	8,500	5	6,100	55	55	446	2,296
Indiana	44	40	145,550	.....	.....	4	15,700	19	19	165	856
Illinois	54	49	787,350	8	46,200	12	52,300	39	39	396	2,973
Michigan	26	26	309,250	4	12,700	4	15,300	20	20	147	1,067
Wisconsin	14	14	98,100	2	1,000	1	7,000	12	13	107	712
Minnesota	8	8	304,800	2	5,500	2	4,700	8	8	93	623
Iowa	21	19	118,000	.....	.....	5	10,500	12	12	89	532
Missouri	24	11	35,600	3	1,400	.....	.....	10	10	76	486
South Dakota	1	1	1,500	.....	.....	.....	.....	.....	.....	.....	.....
Nebraska	1	1	2,000	.....	.....	.....	.....	.....	.....	.....	.....
Kansas	12	7	17,400	2	1,100	2	3,000	7	7	55	343
South Central division	40	30	46,510	2	1,650	2	4,500	16	16	94	771
Kentucky	9	8	11,700	.....	.....	1	2,000	2	2	12	75
Tennessee	2	1	10,000	.....	.....	.....	.....	1	1	5	31
Alabama	11	10	11,160	.....	.....	1	2,500	6	6	29	208
Mississippi	5	5	5,000	.....	.....	.....	.....	4	4	32	380
Arkansas	3	3	5,700	1	1,000	.....	.....	2	2	11	46
Oklahoma[1]	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Texas	8	3	2,950	1	650	.....	.....	1	1	5	31
Western division	9	7	166,500	5	9,910	2	6,000	8	8	77	547
Colorado	2	1	31,000	1	3,500	.....	.....	1	1	12	90
Washington	2	2	27,000	2	6,000	1	3,000	2	2	19	132
Oregon	1	1	5,500	1	60	.....	.....	1	1	9	40
California	4	3	103,000	1	350	1	3,000	4	4	37	285

[1] Oklahoma and Indian Territory combined.

VEDANTA SOCIETY.

HISTORY.

The Vedanta Society, as a religious or philosophical factor in American life, dates from the Parliament of Religions at the World's Fair in 1893. At that time the various Hindus who were present attracted much attention, and one of them, Swami Vivekananda, who came as a delegate, gave a series of lectures on Vedanta philosophy in New York in 1894. He made no attempt at an organization, but three years later Swami Abhedananda arrived in that city and organized the Vedanta Society, which was incorporated in October, 1898. Slowly but steadily the work grew, and finally the society became strong enough to have a permanent home in New York city, with other centers in Pittsburg, San Francisco, and Los Angeles, and an "Ashrama," or retreat, in West Cornwall, Conn., where a Summer School of Vedanta Philosophy is developing.

The term "Vedanta" is the name of an ancient philosophy of India, and as interpreted by the society it means literally "end of all wisdom." The Vedanta philosophy explains what the end of wisdom is and how it is attained, and claims to harmonize with the ultimate conclusions of modern science, and to give to religion a scientific and philosophic basis. The society has, however, no purpose of forming a new sect or creed, but by explaining through logic and reason the spiritual laws that govern life, it seeks to harmonize all systems.

The society has 6 trustees who, with 3 other officials, form the executive board. Members residing elsewhere than in New York city are given lessons and instruction by correspondence. The society has published a large number of works on its religious philosophy, some of which were written by the two original

founders. Following the custom of the Hindu priesthood, the Swamis do not accept a salary or any remuneration for their services, but freely devote their time and energy to the spiritual growth and unfoldment of all men and women without regarding their caste, creed, or nationality.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the table which follows. As shown by this table, the denomination has 4 organizations, 2 being in California and 1 each in New York and Pennsylvania.

The total number of members reported is 340, and the 1 organization reporting sex shows the number of males and females to be equal. According to the statistics, the denomination has 2 church edifices with a seating capacity of 600; church property valued at $52,000, against which there appears no indebtedness; and halls, etc., used for worship by 2 organizations. There are no Sunday schools reported.

There is no regular ministry.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.				PLACES OF WORSHIP.					VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.			
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.	Number of organizations reporting.	Value reported.
Total for denomination	4	4	340	1	100	100	2	2	2	2	600	2	$52,000
North Atlantic division	2	2	250	1	100	100	1	1	1	1	300	1	40,000
New York	1	1	200	1	100	100	1		1	1	300	1	40,000
Pennsylvania	1	1	50					1					
Western division	2	2	90				1	1	1	1	300	1	12,000
California	2	2	90				1	1	1	1	300	1	12,000

VOLUNTEERS OF AMERICA.

HISTORY.

In the spring of 1896, Mr. and Mrs. Ballington Booth, who had been for some years in charge of the Salvation Army in the United States, were transferred, by executive order, from London to another country. While this was not regarded at London as in any way a censure, it was felt by some who were not connected with the Army, but were deeply interested in similar lines of work, that it would involve certain unfortunate changes. Great pressure was therefore brought to bear upon Mr. and Mrs. Booth to induce them to resign and remain in New York city, with a view to developing work along certain lines which would not conflict in the least with the work of the Salvation Army, but which was, in the judgment of many, of great value. Accordingly in March they resigned, and somewhat later organized an association with stations or posts, and a publishing house. In November of the same year the society was incorporated as the Volunteers of America, and began to develop evangelistic and philanthropic work in almost all parts of the United States. It was then declared to be an auxiliary to the churches, and converts have been urged to unite with the churches of their preference, so that a large growth in membership has neither been expected nor realized.

DOCTRINE.

In doctrine the Volunteers are in harmony with the evangelical churches on all essential points. Their principles are stated in a Book of Rules, issued by order of the Grand Field Council, and those who make application to join as officers subscribe to these doctrines, outlined in brief on an application form. They include belief in one Supreme Triune God; in the Bible as given by inspiration of God, and the divine rule of all true godly faith and Christian practice; in Jesus Christ as truly man and yet as truly God; in the temptation and fall of our first parents, whereby all men have become sinful by propensity. They believe that Jesus Christ, by sacrifice of His life, made atonement for all men; that in order to obtain salvation it is necessary to repent toward God, believe in Jesus Christ, and become regenerated through the Holy Spirit; that the Holy Ghost gives to each person inward witness of acceptance; that it is possible for those who have been accepted by God to fall from grace, and, except as restored, to be eternally lost; that it is possible for Christians to be so cleansed in heart as to serve God without fear, in holiness and righteousness throughout life; that the soul is immortal; and that the punishment of the wicked and the reward of the righteous are eternal.

The Volunteers believe in the sacraments of baptism and the Lord's Supper, and give opportunity for the observance of these rites at the various stations. They also ordain their officers to the gospel ministry after due preparation and a satisfactory examination upon the prescribed course of study.

POLITY.

The government of the Volunteers of America is democratic. The term "military," appearing in the Manual, is applied only in the bestowing of titles, the wearing of uniforms, and the movements of officers. As a corporate society the government is vested in the Grand Field Council, which is composed of the officers of, or above, the rank of major. This council elects the directors, 11 in number, who are the responsible financial officers, and who act as trustees and custodians of the property.

The commander-in-chief, or general, is elected by the soldiers or post members for a term of five years. The officials forming his cabinet or staff are the vice-president, with title of major-general; the secretary, with title of colonel; and the treasurer, with title of colonel. The departments or territories are usually under the command of an officer of the rank of brigadier-general. They comprise two or more regiments, each under the command of a colonel, who may have 20 or more stations under his control.

A post consists of an officer in charge, assistants, secretary, treasurer, trustees, sergeants, corporals, and soldiers. There is no limit to membership of the post in point of numbers. The commissions are issued by the commander-in-chief and countersigned by the head of the division or department.

WORK.

The different departments of work carried on by the Volunteers are rescue and prison work; industrial, girls', and children's homes; and hospital and sanitarium work. They seek to bring within their sphere of influence those, whether men or women, whose misfortunes or misdeeds have placed them beyond the pale of good society, and to this end homes officered by commissioned representatives of the association are established and maintained for such persons, and every effort is made to bring them back to a life of virtue and sobriety.

The prison work has been under the direct supervision of Mrs. Booth from the very beginning, and has been confined thus far to city and Federal prisons. Meetings are held in the prison chapel, always in cooperation with the chaplain, and prisoners, upon signing certain declarations (one of which is to be faithful in the observance of prison rules and discipline) may be enrolled in what is called the "Volunteer Prisoners' League." Upon being discharged from prison, the chaplain provides the ex-prisoner with a letter of introduction to the Volunteer headquarters in New York or elsewhere. This letter serves as a pass to a Home for Discharged Prisoners, generally known as "Hope Hall." These homes are maintained for ex-prisoners only, and the inmates are under the supervision and influence of the superintendent, who is usually styled "the captain." When these men prove their worthiness and physical fitness, positions are obtained for them by the Volunteers, who generally keep in touch with them for many months and years thereafter. As an indication of the value of the work, a considerable portion of the income for its maintenance comes from those who have been its beneficiaries.

The object of industrial homes is to enable men to help themselves by tiding them over until they can secure paying positions. Many of them are convalescents who have been discharged from hospitals, and while they are physically unable to do hard work, find here an opportunity for temporary shelter and light employment. Others are unfortunates out of employment but able to do almost any kind of work carried on at the home. No one is bound by promise to remain for any stated length of time, the purpose being to assist in securing permanent location.

The Volunteers have 4 established homes for children, though they do not require that the children shall be bound over or committed by the courts. The homes, which are the property of the society, are superintended by Volunteer officers, usually a man and his wife, who live on the premises, and are supported by voluntary contributions; although when relatives or parents are able to pay a nominal fee, one dollar weekly, it is accepted. In the summer a fresh air camp is generally carried on in connection with these homes, where hundreds of children from the city slums are taken for ten days or two weeks.

The hospital and sanitarium work carried on does not differ materially from that of other similar institutions. The superintendent, who is usually an officer of the Volunteers, has full charge and reports to the board of directors. There is a medical board composed of a competent corps of physicians, and an advisory board of well-known business and professional men, in addition to the board of directors, a majority of whom are Volunteer officers.

In connection with some of the posts, sewing schools for girls are maintained, also physical culture classes for both boys and girls. The garments prepared by these sewing classes are distributed among the poor of the city slums.

The Volunteers also keep homes for working girls, not as rescue work, but to provide places where respectable girls who have no homes in the city can, for a nominal sum, obtain good board and lodging, with all the liberty and comfort of home, and under matrons who will give motherly counsel and help.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 71 organizations contained in 5 regiments. These organizations are distributed in 23 states; 31 of the total number being in the North Central division and 26 in the North Atlantic division. Illinois and Pennsylvania lead with 8 each, followed by New York with 7.

The total number of communicants or members reported is 2,194; of these, about 52 per cent are males and 48 per cent females. According to the statistics, the denomination has 10 church edifices; a seating capacity for church edifices of 1,825; church property valued at $83,521 (including in many instances living quarters of officers and property used for philanthropic purposes, which from the nature of the work can not be separated from property used strictly for worship), against which there appears an indebtedness of $40,621; and halls, etc., used for worship by 64 organizations. There are 36 Sunday schools reported, with 223 officers and teachers and 1,736 scholars.

The number of officers connected with the denomination is 302.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	71	65	2,194	65	1,140	1,054	7	64	10	7	1,825
North Atlantic division	26	23	845	23	462	383	3	23	4	3	600
Maine	1	1	17	1	15	2	.....	1	.....	.....	.....
Massachusetts	5	3	66	3	35	31	.....	5	.....	.....	.....
Rhode Island	1	1	18	1	12	6	.....	1	.....	.....	.....
Connecticut	1	1	40	1	21	19	.....	1	.....	.....	.....
New York	7	7	298	7	152	146	1	6	2	1	150
New Jersey	3	3	273	3	149	124	1	2	1	1	300
Pennsylvania	8	7	133	7	78	55	1	7	1	1	150
South Atlantic division	1	1	4	1	2	2	.....	1	.....	.....	.....
West Virginia	1	1	4	1	2	2	.....	1	.....	.....	.....
North Central division	31	29	905	29	443	462	1	30	3	1	300
Ohio	5	5	135	5	63	72	.....	5	.....	.....	.....
Indiana	3	3	124	3	64	60	.....	3	.....	.....	.....
Illinois	8	7	214	7	88	126	.....	8	.....	.....	.....
Michigan	3	3	60	3	27	33	.....	3	.....	.....	.....
Wisconsin	2	2	38	2	17	21	.....	2	.....	.....	.....
Minnesota	2	2	200	2	112	88	1	1	3	1	300
Iowa	3	2	14	2	9	5	.....	3	.....	.....	.....
Missouri	2	2	50	2	25	25	.....	2	.....	.....	.....
Nebraska	3	3	70	3	38	32	.....	3	.....	.....	.....
South Central division	2	2	42	2	25	17	1	1	1	1	300
Oklahoma[1]	2	2	42	2	25	17	1	1	1	1	300
Western division	11	10	398	10	208	190	2	9	2	2	625
Colorado	1	1	20	1	12	8	.....	1	.....	.....	.....
Nevada	1	1	6	1	3	3	1	.....	1	1	125
Washington	4	4	260	4	148	112	.....	4	.....	.....	.....
Oregon	1	.....	.....	.....	.....	.....	.....	1	.....	.....	.....
California	4	4	112	4	45	67	1	3	1	1	500

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	71	31	$83,521	6	$40,621	.....	.....	36	36	223	1,736
North Atlantic division	26	9	42,819	3	33,973	.....	.....	10	10	51	422
Maine	1	1	20	.....	.....	.....	.....	1	1	2	15
Massachusetts	5	3	245	.....	.....	.....	.....	2	2	7	23
Rhode Island	1	.....	.....	.....	.....	.....	.....	1	1	6	25
Connecticut	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
New York	7	1	15,000	1	9,000	.....	.....	2	2	18	171
New Jersey	3	1	22,500	1	21,473	.....	.....	2	2	13	118
Pennsylvania	8	3	5,054	1	3,500	.....	.....	2	2	5	70
South Atlantic division	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
West Virginia	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
North Central division	31	16	10,120	.....	.....	.....	.....	19	19	130	889
Ohio	5	4	246	.....	.....	.....	.....	4	4	27	249
Indiana	3	3	175	.....	.....	.....	.....	3	3	21	124
Illinois	8	2	104	.....	.....	.....	.....	4	4	34	190
Michigan	3	.....	.....	.....	.....	.....	.....	1	1	5	17
Wisconsin	2	2	2,030	.....	.....	.....	.....	1	1	11	102
Minnesota	2	1	7,000	.....	.....	.....	.....	1	1	4	14
Iowa	3	2	532	.....	.....	.....	.....	.....	.....	.....	.....
Missouri	2	1	28	.....	.....	.....	.....	2	2	11	110
Nebraska	3	1	5	.....	.....	.....	.....	3	3	17	83
South Central division	2	2	3,050	1	300	.....	.....	1	1	7	60
Oklahoma[1]	2	2	3,050	1	300	.....	.....	1	1	7	60
Western division	11	4	27,532	2	6,348	.....	.....	6	6	35	365
Colorado	1	.....	.....	.....	.....	.....	.....	1	1	8	50
Nevada	1	1	10,000	1	3,500	.....	.....	1	1	2	12
Washington	4	1	50	.....	.....	.....	.....	2	2	15	108
Oregon	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
California	4	2	17,482	1	2,848	.....	.....	2	2	10	195

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY REGIMENTS: 1906.

REGIMENT.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	71	65	2,194	65	1,140	1,054	7	64	10	7	1,825
Central	16	15	321	15	165	156	2	14	3	2	300
Eastern	9	9	562	9	300	262	1	8	1	1	300
New England	7	5	101	5	62	39	.....	7	.....	.....	.....
Northwestern	29	27	832	27	417	415	2	27	4	2	600
Pacific Coast	10	9	378	9	196	182	2	8	2	2	625

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY REGIMENTS: 1906.

REGIMENT.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	71	31	$83,521	6	$40,621	.....	.....	36	36	223	1,736
Central	16	8	20,300	2	12,500	.....	.....	7	7	40	405
Eastern	9	1	22,500	1	21,473	.....	.....	3	3	23	203
New England	7	4	265	.....	.....	.....	.....	4	4	15	63
Northwestern	29	14	12,924	1	300	.....	.....	17	17	118	750
Pacific Coast	10	4	27,532	2	6,348	.....	.....	5	5	27	315

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